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RIG VEDA

VOLUME II

(Mantras 1 to 12 inclusive)

Mantra in Sanskrit

with English Translation and Transliteration



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RIG VEDA

(Volume II)

ऋग्वेद

द्वितीयो भागः

RIG VEDA

Volume II

[Book I, Hymns 1-121]

ऋग्वेद

द्वितीयो भागः

[प्रथमं मण्डलम्, सूक्तानि 1-121]

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RIG VEDA

ऋग्वेद संहिता

अथ प्रथमं मण्डलम्

(१) प्रथमं सूक्तम्

(१-१) नवम्यास्य सूक्तस्य वैश्वामित्रो मधुच्छन्दा ऋषिः । अग्निदेवता । गायत्री छन्दः ॥

१२॥

अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् । होतां रत्नधातमम् ॥१॥
अग्निः पूर्वभिर्ऋषिभिरीड्यो नूतनेरुत । स देवाँ एह वक्षति ॥२॥
अग्निना रयिमश्नवत्पोषमेव दिवेदिवे । यशसं वीरवत्तमम् ॥३॥
अग्ने यं यज्ञमध्वरं विश्वतः परिभूरसि । स इदेवेषु गच्छति ॥४॥
अग्निर्होता कविक्रतुः सत्यश्चित्रश्रवस्तमः । देवो देवेभिरा गमत् ॥५॥

1

Agnīm ile puróhitam yajñāsya devām ritvijam | hótāram
ratnadhiátamam || 1 || agniḥ pūrvebhir ṛṣibhir ídya nūtanair
utā | sā devāñ éhā vakshati || 2 || agnínā rayim aṣnavat
pósham evā divé-dive | yaśāsam virāvattamam || 3 || ágne
yām yajñām adhvarām viṣvātaḥ paribhūr ást | sā íd de-
véshu gachati || 4 || agnír hótā kavikratuḥ satyaś citrāṣra-
vastamah | devó devébhir ā gamat || 5 ||

RGVEDA SAMHITA

BOOK ONE

We worship the adorable God, the high priest of cosmic activities, the divine, the one who works through the eternal laws, and who feeds and sustains all that is divine and luminous. 1

May the adorable God, eternally adorned by the seers of times, past and present, be a source of inspiration to wise men of all ages. 2

May the inspiration derived from the adorable God be a source of ever-increasing affluence, vitality and prosperity. 3

O Lord, you are the protector of the unobstructed cosmic sacrifice of creation. May the blessings from all sides assuredly reach the seeker of truth. 4

The adorable God, the source of vitality and knowledge, the giver and acceptor, is truth personified, and divine unparalleled. May He be a source of inspiration to the aspirants. 5

॥२॥ यदङ्ग दाशुषे त्वमग्ने भद्रं करिष्यसि । तवेत्तत्सत्यमङ्गिरः ॥६॥
 उप त्वाम्ने दिवेदिवे दोषावस्तर्धिया वयम् । नमो भरन्त एमसि ॥७॥
 राजन्तमध्वराणां गोपामृतस्य दीदिविम् । वर्धमानं स्वे दमे ॥८॥
 स नः पितेव सूनवेऽग्ने सूपायनो भव । सचस्वा नः स्वस्तये ॥९॥

yād āṅgā dāśuṣhe tvām āgne bhadraṁ karishyāsi |
 tāvét tāt satyām āṅgiraḥ ॥ 6 ॥ ūpa tvāgne divé-dive dōshā-
 vastar dhiyā vayām | nāmo bhāranta émasi ॥ 7 ॥ rājantam
 adhvarāṇām gopām ṛitāsyā dīdivim | vārdhamānam své
 dāme ॥ 8 ॥ sā naḥ pitéva sūnávé 'gne sūpāyanó bhava |
 sácasvā naḥ svastāye ॥ 9 ॥

(२) द्वितीयं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य वैश्वामित्रो मधुच्छन्दा ऋषिः । (१-३) आश्वत्थस्य वायुः, (४-६) द्वितीयतृचस्येन्द्रवायू,
 (७-९) तृतीयतृचस्य च मिश्रावरुणौ देवताः । गाथत्री छन्दः ॥

॥३॥ वायवा याहि दर्शतेमे सोमा अरंकृताः । तेषां पाहि श्रुधी हवम् ॥१॥
 वाय उक्थेभिर्जरन्ते त्वामच्छा जरितारः । सुतसोमा अहर्विदः ॥२॥
 वायो तव प्रपृच्छती धेना जिगाति दाशुषे । उरूची सोमपीतये ॥३॥
 इन्द्रवायू इमे सुता उप प्रयोभिरा गतम् । इन्द्रवो वामुशन्ति हि ॥४॥

2

Vāyav ā yāhi darsatemé sōmā āramkṛitāḥ | tēshām pāhi
 arudhī hāvam ॥ 1 ॥ vāya ukthébbhir jarante tvām āchā jari-
 tārah | sūtāsonā aharvīdah ॥ 2 ॥ vāyo tāva prapṛñcatī dhénā
 jigāti dāśuṣhe | urūcī sōmapitaye ॥ 3 ॥ indravāyū imé sutā
 ūpa prāyobhir ā gatam | indavo vām uśānti hī ॥ 4 ॥

O adorable Lord, vital, living and energetic, may you bestow on your devotees all that is good in you. This, verily, in its turn, would be dedicated to your service by them. 6

Day and night, we approach you, Lord, with reverential homage through sublime thoughts and noble deeds. 7

We approach you, Lord, the radiant, the sustainer of the cosmos, the constant illuminator of truth, with humility to appreciate the glory ever-increasingly manifested in your own creation. 8

Lord, be unto us easy of access, as a father is to his son. May you be ever-present with us for our sake. 9

2

O Lord of the cosmic vitality, may you, loving as you are, come to us. These devotions are all for you. Please accept them, and hear the invocations of minstrels and intellectuals. 1

O Lord of the cosmic vitality, we, your devotees, invoke you with holy praises, pouring forth sweet emotional yearning from our hearts. 2

O Lord of cosmic vitality, your inspiring voice resounds all through the thoughts and feelings of your devotees, the perceptrs of your divine wisdom, who have tasted the sweetness of your favours. 3

O Lord, resplendent and the source of cosmic vitality, verily our songs and invocations are for you and your eternal order. May you come to us and nourish us with your blessings. 4

वायुविन्द्रश्च चेतथः सुतानां वाजिनीवसू । तावा यातमुप द्रवत् ॥५॥
 वायुविन्द्रश्च सुवृत आ यातमुप निष्कृतम् । मक्षिवत्था धिया नरा ॥६॥
 मित्रं हुवे पुतदक्षं वरुणं च रिशादसम् । धियं घृताचीं साधन्ता ॥७॥
 ऋतेन मित्रावरुणावृतावृतावृतस्पृशा । कर्तुं बृहन्तमाशाथे ॥८॥
 कवी नो मित्रावरुणा तुविजाता उरुक्षया । दक्षं दधाते अप्सम ॥९॥

vāyav indraṣ ca cetathah sutānāṃ vājinivasū | tāv ā
 yātam ūpa dravāt || 5 ||

vāyav indraṣ ca sunvatā ā yātam ūpa niṣkṛitam |
 makshiv itthā dhiyā narā || 6 || mitrām huve pūtdakṣam vā-
 ruṇam ca riśādasam | dhiyam ghrītācīm sādhanā || 7 || riteṇa
 mitrāvaruṇāv rītāvṛdhāv rītasprīṣā | kartum bṛhāntam āṣā-
 the || 8 || kavī no mitrāvaruṇā tuvijātā urukshayā | dakṣam
 dadhāte apāsam || 9 ||

(३) तृतीयं मन्त्रम्

(१-२) द्वादशर्वस्यास्य सूक्तस्य वैश्वामित्रो मधुच्छन्दा कृपिः । (१-३) आथतृचस्पतिर्गन्धर्वा, (४-६) द्वितीयतृचस्येन्द्रः,
 (७-९) तृतीयतृचस्य विश्वे देवाः, (१०-१२) चतुर्थतृचस्य च सगम्भती देवताः । वायवी छन्दः ॥

अश्विना यज्वरिषो द्रवत्पाणी शुभस्पती । पुरुभुजा चनस्यतेम् ॥१॥

3

Āṣvinā yajvarīṣo drāvātpāṇī śubhas patī | pūru-
 bhujā canasyātam || 1 ||

O source of cosmic vitality and Lord-resplendent, law and order is abiding in this creation. You are, assuredly, aware of our devotional thoughts and emotions. May we always keep the light of love and dedication burning for you and for your eternal laws. 5

O source of cosmic vitality and Lord-resplendent, may you bless the devotee for his dedication. Only your blessings will enable him to realize his aspirations. 6

I invoke the lord the source of light and bliss. He is the dispeller of evil forces. Verily, with His blessings, the worshippers will be bestowed with happiness and wisdom in life. 7

O the source of light and bliss, you are the augments and dispenser of knowledge for every mortal man in this life. May you be pleased to fulfil the truthful aspirations of your devotees. May all their noble endeavours attain success. 8

O supreme Lord of cosmic enlightenment, may we attain prosperity through our selfless work and may we be strong to accomplish them. O Lord, you exist for the benefit of all of us—so we think. You are the refuge of multitudes. 9

3

O the twin faculties—mental and vital, O cherishers of the noble deeds, with which we all benefit, may you derive gains at the sacred cosmic creation with spontaneity and without reservation. 1

अश्विना पु॒रुदं॑ससा॒ नरा॒ शवी॑रया धि॒या । धि॒ष्ण्या वन॑तं गिरः ॥२॥
 दस्वा यु॒वाक॑वः सु॒ता नास॑त्या वृ॒क्तव॑र्हिषः । आ या॑तं रु॒द्रव॑र्तनी ॥३॥
 इन्द्रा या॑हि चि॒त्रभानो॑ सु॒ता इमे॒ त्वाय॑वः । अ॒र्ण्वीभि॑स्तना॒ पूता॑सः ॥४॥
 इन्द्रा या॑हि धि॒येषि॑तो वि॒प्रजू॑तः सु॒ताव॑तः । उप॒ ब्रह्मा॑णि वा॒घतः॑ ॥५॥
 इन्द्रा या॑हि तू॒तुजान् उप॒ ब्रह्मा॑णि ह॒रिवः॑ । सु॒ते दधि॑ष्व न॒श्वनः॑ ॥६॥

āṣvinā pūrudanśasā nārā śāvīrayā
 dhiyā | dhīṣṇyā vānataṁ girāḥ || 2 || dāsrā yuvākavaḥ sūtā
 nāsatyā vṛktābarhishah | ā yataṁ rudravartanī || 3 || indrā
 yāhi citrabhāno sūtā ime tvāyavaḥ | aṇvībhis tāna pūtā-
 saḥ || 4 || indrā yāhi dhiyēśhitō viprajūtaḥ sūtāvataḥ | ūpa
 brāhmāṇi vaghātaḥ || 5 || indrā yāhi tūtujāna ūpa brāhmāṇi
 harivaḥ | sūtē dadhishva naś cānaḥ || 6 ||

ओ॒मास॑श्च॒रष॑णीधृ॒तो वि॒श्वे दे॒वास॑ आ ग॑त । दा॒श्वांसो॑ दा॒शुषः॑ सु॒तम् ॥७॥
 वि॒श्वे दे॒वासो॑ अ॒मुरः॑ सु॒नमा॑ गन्त॒ तूर्ण॑यः । उ॒स्वा इव॑ स्व॒सरा॑णि ॥८॥
 ओ॒मासो॑ अ॒म्विध॑ ण॒हिमा॑यासो अ॒द्रुहः॑ । मे॒धं जु॑पन्त॒ वह्न॑यः ॥९॥

ōmāsaḥ carṣaṇīdhṛito viśve devāsa ā gata | dāśvāṁso
 daśūśhaḥ sūtām || 7 || viśve devāso aptūraḥ sūtām ā ganta
 tūṇayaḥ | usrā iva svāsaraṇi || 8 || viśve devāso asrīdha
 chināyaso adrūhaḥ | mēdham jushanta vāhnayaḥ || 9 ||

These twin faculties, mental and vital, lead to mighty acts, and guide our thoughts, expressions and actions, endowed with fortitude. May these faculties be always of service to us in our intellectual pursuits. 2

O twins, you are dispeller of evils. You are a protection for us from untruth and you are the inspirer of our organs of actions and perceptions, may you come and dwell within for achieving fulfilment of all that is knowable and enjoyable. 3

O soul, the lower self, of wonderful splendour, listen to us. All attainments of the vital and mental complex are meant for your acceptance. 4

O soul, you are apprehended by understanding, admired by the wise, and sought after by the seekers. May you accept and assimilate what comes out as the essence of a toiling and purposeful life. 5

O soul, the self, may you come in company with your faculties full of awareness and quick in acquirements; come, accept and assimilate the knowledge derived by the mind and senses. 6

May our entire group of sense organs, supporter of human life, bestower of rich rewards and giver of confidence, function perfectly in consonance with the inner self, the soul. 7

May our swift-moving senses, givers of happiness, bring functional perfection, as the solar rays diligently bring day-light. 8

May our entire sense-organs be free from decay. May they be full of cognitional activities and devoid of malice. They are capable of receiving and remitting the rays of divine knowledge. May they all be nourished to the full. 9

पावका नः सरस्वती वाजैर्भिर्वाजिनीवती । यज्ञं वष्टु धियावसुः ॥९॥
 चोदयित्री सूरुतानां चेतन्ती सुमतीनाम् । यज्ञं दधे सरस्वती ॥१०॥
 महो अर्णः सरस्वती प्र चेतयति केतुना । धियो विश्वा विराजति ॥११॥

paṣakā naḥ sārāsvatī vājebhir vajnīvati | yajñāṃ vashṭu dhi-
 yāvasuḥ ॥ 10 ॥ codayitrī surūtānaṃ cētanti sumatīnām |
 yajñāṃ dadhe sārāsvatī ॥ 11 ॥ mahó āṛṇaḥ sarāsvatī pra-
 chetayati ketūna | dhīyo viśva vi rajati ॥ 12 ॥

[अथ द्वितीयोऽनुवाकः ॥]

(४) अनुयं सूक्तम्

(१-१०) इगर्षस्थाम्य सूक्तस्य वैश्वामित्रो मनुष्येन्द्रो ऋषिः । इन्द्रो वक्ता । गायत्री छन्दः ॥

पृच्छपकृत्नुमृतये सुदुघामिव गोदुहे । जुहुमसि सविता ॥१॥
 उप नः सवना गहि सोमस्य सोमपाः पिव । गोदा इद्रेवतो मदः ॥२॥
 यथा ते अन्तमानां विद्याम सुमतीनाम् । मानो अति ख्य आ गहि ॥३॥
 परोहि विग्रमस्तुतमिन्द्रं पृच्छा विप्रश्चितम । यस्ते सखिभ्य आ वरम् ॥४॥
 उत ब्रुवन्तु नो निदो निरन्यतश्चिदारत । दधाना इन्द्र इदुवः ॥५॥

4

Surūpakritnūm ūtāye sudūghām iva godūhe | juhūmasi
 dyāvi-dyavi ॥ 1 ॥ ūpa naḥ sāvanā gahi sōmasya somapāḥ
 piba | godā id revāto mādah ॥ 2 ॥ āthā te āntamānām vi-
 dyāma sumatīnām | mā no āti khya ā gahi ॥ 3 ॥ pārehi
 vīgram āstritam īndram prichā vipaścītam | yās te sākhi-
 bhya ā vāram ॥ 4 ॥ utā bruvantu no nīdo nīr anyātaḥ cid
 arata | dādhanā īndra id dūvah ॥ 5 ॥

May the divine speech, the fountain head of all faculties (mental and spiritual), the purifier and bestower of knowledge, the recompenser of worship, be the source of inspiration and accomplishment for all our organised benevolent acts. 10

O divine speech, you inspire those who delight in truth. You instruct them who are diligent. Please assist us in our efforts to perform the organised sacred acts. 11

This speech-divine sets in motion all the energies of the soul and intellect. It enlightens the wisdom of all who are seekers of truth. 12

4

Day by day we invoke the resplendent God, the inspirer of all beneficial works for our assistance, as a good milch-cow is called (by the milker) for milking. 1

O inherent source of bliss, you are the vital force behind the sense-organs; may you bless us in our daily duties and accept our devotional prayers. 2

You are always present in the thoughts of virtuous and rightminded devotees. May we all deserve your nearness. May we be not left behind while you reveal your glory to others. 3

O seeker of wisdom, go to the wise, and to the pious, free from blemishes. Go to the bestower of gifts. He will be your best friend. Invoke Him for enlightenment. 4

Let our preceptors earnestly direct us to God's devotion and exclaim : "O evils, depart henceforth from every place". 5

॥८॥ उ॒त नः सु॒भगाँ अ॒रिर्वो॑चेयु॒र्दस्स कृ॑ष्टयः । स्या॒मेदिन्द्र॑स्य श॒र्मणि ॥६॥
 ए॒मा शु॒माश्वे॑ भर॒ यज्ञा॑श्रियं नृ॒मादे॑नम् । प॒तय॑न्मन्दु॒यत्सख॑म् ॥७॥
 अ॒स्य पी॒त्वा श॑तक्र॒तो घ॒नो वृ॒त्राणा॑मभवः । प्रा॒वो वा॒जेषु॑ वा॒जिन॑म् ॥८॥
 तं त्वा वा॒जेषु॑ वा॒जिन॑ वा॒जया॑मः श॒तक्र॒तो । ध॒नाना॑मिन्द्र सा॒तये॑ ॥९॥
 यो रा॒योऽव॑निर्म॒हान्मु॒पा॒रः सु॒न्वतः॑ सखा । तस्मा॑ इन्द्रा॒य गा॑यत ॥१०॥

utā naḥ subhāgāñ arir vocéyur dasma kṛiṣṭāyaḥ | syāmédi
 ndrasya śarmani || 6 || ém āśum āśave bhara yajñasṛiyam
 nṛimādanam | patayān mandayātsakham || 7 || asya pītvā
 śatakrato ghanó vṛitrāṇām abhavaḥ | právo vājeshu vāji-
 nam || 8 || tāṃ tvā vājeshu vājīnam vājayāmaḥ śatakrato |
 dhānānam indra sātaye || 9 || yó rāyò 'vānir mahān supārāḥ
 sunvatāḥ sakhā | tasmā indrāya gāyata || 10 ||

(५) पञ्चमं सूक्तम्

(१-१०) दशार्चस्यान्य सूक्तस्य वैश्वामित्रो मधुच्छन्दा ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥९॥ आ त्वे॒ता नि॒ षी॒दुतेन्द्र॑म॒भि प्र॑ गा॒यत । सखा॑यः स्तोम॑वाहसः ॥१॥
 पु॒रू॒तम॑ पु॒रू॒णामी॑शानं वा॒र्या॑णाम् । इन्द्रं॑ सोम॑े सखा सु॒ते ॥२॥
 स घो॑ नो॒ योग॑ आ भुव॑त्स रा॒ये स पु॒रंध्या॑म् । गम॑द्वा॒जैभिरा॑ स नः ॥३॥

5

Ā tv étā ní shīdaténdram abhī prā gāyata | sakhāya
 stōmavāhasaḥ || 1 || purūtāmam purūṇām iśānam vāryāṇām
 indram śome saccā sūtē || 2 || sā ghā no yōga ā bhuva
 sā rāyē sā pūraṃdhyām | gāmad vājebhir ā sā naḥ || 3

O Lord, the destroyer of evils, may even our adversaries say that having been blessed by you, they have become prosperous, and in this may we receive consolation for all. May we ever abide by the felicity of the resplendent Lord. 6

May we dedicate all our actions and essence thereof to our supreme Lord. He alone is the inspirer of all noble deeds. He alone is the giver of joy to mankind, the source of energy for the fulfilment of our aspirations and the bestower of divine bliss. 7

O Lord, the embodiment of total selfless actions, with all your nobility, you have become slayer of evil forces. May you defend all of us in the strifes and struggles of life. 8

O Lord, the embodiment of selfless actions, we invoke you in the grim battle of life to obtain success and true prosperity. 9

We sing the glory of that almighty, who is the source of wisdom and the accomplisher of good deeds. Let us acclaim Him to be the friend of the dedicated and the best amongst all. 10

5

Let us all, O friends and devotees, assemble here and offer our congregational prayer to, and repeatedly sing the glory of the resplendent Lord. 1

Let us pour forth our heartfelt prayers in our sacred songs. Only He is the bestower of true happiness. Only He is the destroyer of evil forces. 2

May He be with us in the fulfilment of our noble desires and higher aspirations. May He come to us to give affluence, knowledge and blessings. 3

यस्य संस्थे न वृण्वते हरीं समत्सु शत्रवः । तस्मा इन्द्राय गायत ॥४॥
 सुतपात्रे सुता इमे शुचयो यन्ति वीनये । सोमामो दध्याशिरः ॥५॥
 ११०॥ त्वं सुतस्य पीतये सद्यो वृद्धो अजायथाः । इन्द्र ज्यैष्ठ्याय सुक्रतो ॥६॥
 आ त्वा विशन्त्याशवः सोमांस इन्द्र गिर्यणः । जं ते सन्तु प्रचेतसे ॥७॥
 त्वां स्तोमा अवीवृधन्त्यामुक्था शतक्रतो । त्वां वर्धन्तु नो गिरः ॥८॥
 अक्षितोतिः सनेदिमं वाजमिन्द्रैः क्षिणम । यस्मिन्वश्वानि पोस्या ॥९॥
 मा नो सती अभि द्रुहन्तृनामि र्यणः । ईशानो यवया वधम ॥१०॥

yasya samsthé na vṛiṇvāte harī samātsu śātravaḥ | tāsm
 indraya gāyata ॥ 4 ॥ sutapātrve sūtā imé śúcayo yanti v
 tāye | sómāso dādhyāśirah ॥ 5 ॥

tvām sutāsyā pitāye sadyó vṛiddhó ajāyathah | ind
 jyaishṭhyāya sukrato ॥ 6 ॥ ā tva viśantv āśavaḥ sómāsa i
 dra girvanah | śam te santu prācetase ॥ 7 ॥ tvām stōi
 avivṛidhan tvām ukthā śatakrato | tvām vardhantu no gir
 ॥ 8 ॥ ākshitorih saneḍ inaṁ vājam indrah sahasripān
 yāsmiṇ viśvāni paūnsya ॥ 9 ॥ mā no mātā abhī druh
 tanūnam indra girvanah | īśano yavaya vadhām ॥ 10 ॥

(६) पद्यं मूलम्

(१-१०) दशचन्त्यास्य मूलस्य वैश्वामित्रो मयुच्छन्दा ऋषिः । (१-३, १०) आद्यानां तिसृणां दशम्याश्चेन्द्रः,
 (४-९) चतुर्थीति पण्णां ऋतः । तत्रापि (९, १०) पञ्चमीमसस्योश्चेन्द्रो देवताः । गायत्री छन्दः ॥

११०॥ युञ्जन्ति ब्रध्नमरुषं चरन्तं परि तस्थुषः । रोचन्ते रोचना दिवि ॥

Yuñjānti bradhnām arushām cārantam pāri tasthuṣu
 rōcante rocanā divī ॥ 1 ॥

Let us sing to the glory of that supreme Self with intense devotion, whose adversaries, with all their strength, are unable to face the horses harnessed in His car, (i.e. unable to face the vigour of His opposition). 4

These heart-throbs, coming as prayers, are sweet expressions of our gratitude and devotion. Assuredly, they will fetch blessings from merciful God for our enlightenment and prosperity. 5

O resplendent Lord, you are the supreme accomplisher of all that is noble and beneficial. May you be pleased with our heartfelt prayers and extend your blessed hand to enfold us in your embrace. 6

O Lord of supreme intelligence, we approach you for acquiring a spark of your divine wisdom. May our earnest prayers reach you and bring forth blessings from you. 7

O supreme Self, these hymns extensively speak of your glory. O Lord of total selfless actions, may these verses magnify you. May our chanting of sacred hymns arouse affection for you. 8

May the supreme Self, the possessor of eternal knowledge, invincible vigour and strength, envelop us with blessings from all sides. 9

O supreme Lord, the only object of our devotion, may our fellow-brothers bear no malice towards us. May mortal men never hurt us. Keep us away from all adversaries, O merciful God. 10

6

Just as in the cosmos, the circumstationed planetary body derives light from the sun, similarly the mind and speedy vital forces derive light and life from the God-blessed inner soul. 1

युञ्जन्त्यस्य काम्या हरी विपक्षसा रथे । शोणा धृष्ण नृवाहसा ॥२॥
 केतुं कृष्वन्नकेतवे पेओ मर्या अपेगसे । ममुषद्विरजायथाः ॥३॥
 आदह स्वधामनु पुनर्गर्भत्वमेरिरे । दधाना नाम यज्ञियम् ॥४॥
 वीळु चिदारुजत्तुभिर्गुहा चिदिन्द्र वल्लिभिः । अविन्द उस्त्रिया अनु ॥५॥

yuñjānty asya kāmīyā hārī vipakshasā rāthe | śoṇā dh
 rishṇū nṛivāhasa || 2 || ketūṁ kṛiṣvānn aketāve peṣo mārīyā
 apesāse | sām ushādbhir ajayathāḥ || 3 || ād āha svadhām
 ānu pūnar garbhatvām erirē | dādhanā nāma yajñīyam || 4 ||
 vīlū cid ārujatnūbhir gūha cid indra vānbibhiḥ | avinda
 usṛīyā ānu || 5 ||

॥२॥ देवयन्तो यथा मतिमच्छा विददन्तु गिरः । महामनृषत श्रुतम् ॥६॥
 इन्द्रेण तं हि इक्षसे संजग्मानो अविन्दुषः । अनुद् समानवर्चसा ॥७॥
 अश्विरेजिष्मिभ्यः सहस्रदक्षिणि । गृणोरेन्द्रस्य काम्यैः ॥८॥
 सतमन्वया पति दिवो वा रोचनादधि । समसिबुद्धते गिरः ॥९॥
 इन्द्रा पारिजातं पति दिवो वा पार्थिवादधि । इन्द्रा पारिजातं पति दिवो वा पार्थिवादधि ॥१०॥

devayānto yāthā matīm āchā vidādvasuḥ gīrah | mahām
 anṛiṣata śrutām || 6 || indreṇa taṁ hi iṣkṣase saṁjagmāno
 avinḍuṣaḥ | mandī samānivarṣasā || 7 || aśvair ejaśya kāmīyaiḥ
 || 8 || satamānvayā patir divo vā rocanād ādhi | sām
 asminn riñjate gīrah || 9 || ito vā sātīm īmahe divo vā pā-
 rthivād ādhi | indram mahó vā rājasah || 10 ||

May they harness to the car of their human body of lovely highly-spirited, enduring and speedy compound faculties (mental and vital) to reach their destination. 2

O mortals, you owe your rise to eminence to that resplendent God who with the rays of the dawn awakens life in the lifeless and gives form to the formless. 3

Thereafter the compound faculties, inspired by the inner self for work and worship, resume to conceive their task as the mother conceives life in the embryo. 4

Aided by the speedy vital and mental faculties, may you traverse places difficult of access, and discover divine enlightenment as a cowherd recovers cows hidden in a cave. 5

Illustrious seekers of divine wisdom, conscious of the greatness of supreme Self, glorify the all-wise and self-resplendent God, in the same manner as the reciters of hymns do for enlightenment. 6

The vital powers, strengthened by the mental consciousness of the inner self, rejoice and shine with equal splendour. 7

This sacred rite is performed to adore the invincible power of the soul, along with the blameless, brilliant and aimable hosts of compound faculties (mental and vital). 8

Therefore, O' compound faculties, may all of you come here whether from celestial space (knowledge-phase) or from far-off galaxies (bliss-phase); as in this rite we are reciting hymns in your adoration alone. 9

Verily, we seek the gift for light for inner-self; may be it comes from this earthly region (physico-material-phase), or from this celestial space (knowledge-phase) or from the vast firmament (bliss-phase). 10

(१.१.०) असं सूक्तम्

(१.१.०) दशचम्याम्य सक्तस्य वैश्वामित्रो मनुच्छन्दा ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥१३॥ इन्द्रमिन्द्राथिनो बृहदिन्द्रमर्केभिरर्किणः । इन्द्रं वाणीरन्तपत ॥१॥
 इन्द्र इन्द्रयोः सचा संमिथ आ वचोयुजा । इन्द्रो वज्री हिरण्ययः ॥२॥
 इन्द्रो दीर्घाय चक्षस आ सूर्य गेह्यदिवि । वि गोभिरद्रिमैर्यत् ॥३॥
 इन्द्र वाजेषु नोऽव महस्रप्रधनेषु च । उग्र उग्राभिर्नृतिभिः ॥४॥
 इन्द्र ययं महाधन इन्द्रमर्भे हवामहे । युजं वृत्रेषु वृजिणाम् ॥५॥

7

Índram íd gáthíno bṛihád índram arkébbhir arkíṇaḥ |
 índraṃ vānīr anūshata || 1 || índra íd dháryoḥ sāca sāmniśa
 á vacoyúja | índro vajrí hiranyāyaḥ || 2 || índro dirghāya
 cākshasa á sūryaṃ robayaḍ divi | ví góbbhir ádrim airayat
 || 3 || índra vājeshu no 'va sahásrarapradhaneshu ca | ugrá
 ugrábbhir ūtibhiḥ || 4 || índraṃ vayám mahadghaná índram
 árbhe havāmahe | yújaṃ vṛitréshu vajrīṇam || 5 ||

॥१४॥ स नो वृषन्नमुं चरुं सत्रादावृत्रपां वृधि । अस्मभ्यमप्रतिष्कुतः ॥६॥
 तुञ्जंतुञ्जं य उत्तरे स्तोमा इन्द्रस्य वृजिणः । न विन्दे अस्य सुष्टुतिम् ॥७॥
 वृषा यूथेव वंसगः कृष्टीगित्यर्जोऽसा । ईशानो अप्रतिष्कुतः ॥८॥
 य एकश्चरषणीनां वसूनामिरज्यति । इन्द्रः पञ्च क्षितीनाम् ॥९॥
 इन्द्रं वो विश्वतस्परि हवामहे जनैभ्यः । अस्माकमस्तु केवलः ॥१०॥

sá no vṛishann amúm carúm sátrádāvann ápā vṛidhi |
 asmábhyam ápratishkutaḥ || 6 || tuñjé-tuñje yá úttare stómā
 índrasya vajrīṇaḥ | ná vindhe asya sushtútīm || 7 || vṛishā yū-
 théva vānsagaḥ kṛishtīr iyarty ójasā | íṣāno ápratishkutaḥ
 || 8 || yá ékaṣ carshanīnām vásunām irajyāti | índraḥ pañca
 kshitinām || 9 || índram vo viśvátas pári hāvāmahe jánebhyaḥ |
 asmákam astu kévalaḥ || 10 ||

7

The chanters of the Sāman extol the resplendent Lord with songs, the reciters of the R̥k with prayers, the priests of the Yajuṣ with divine verses. 1

The resplendent Lord the wielder of adamantine justice, is the co-ordinator of all elements. At His command all cosmic energies are harnessed to the richly-decorated aura and they come speedily to our help. 2

The resplendent Lord elevated the sun in the sky to render all things visible and charged the clouds with abundant waters. 3

O invincible resplendent Lord, may you, with insuperable defences, protect us in the struggles of hard life. 4

We invoke our ally, the resplendent Lord, for great prosperity and wisdom, and for protection against evil forces. 5

Therefore, O Lord, showerer of blessings and granter of all desires, may you break open the dark clouds of evil forces and comply with our requests. 6

In every succeeding danger and distress we invoke your help. Whatever our invocations, they are all for you, O resplendent Lord. We cannot find words to pay a befitting homage to you. 7

The mighty Lord invests men with His strength and showers His blessings on them and defends, as a bull defending a herd of kine. 8

God alone rules over men. The whole universe is His kingdom. He alone controls and directs our five cognizant senses. 9

We invoke God from anywhere. May He be exclusively our own. 10

[अथ तृतीयोऽनुवाकः ॥]

(८) अष्टमं सू

(१-१०) इशर्वस्यास्य सृजत्वस्य वैश्वामित्रो मयुस्तन्द्रा ३ ५ । इन्द्रो देवता । शायत्री छन्दः ॥

॥१५॥ एन्द्रं सानसिं रयिं सजित्वानं सदासहम् । वर्षिष्ठमृतये भर ॥१॥
 नि येन मुष्टिहृत्यया नि वृत्रा रुणधामहै । त्वोतासो न्यर्वता ॥२॥
 इन्द्र त्वोतास आ वयं वज्रं घृता ददीमहि । जयेम सं युधि स्पृधः ॥३॥
 वयं शूरेभिर्गस्तृभिरिन्द्र त्वया युजा वयम् । सासुहाम पृतन्यतः ॥४॥
 महौ इन्द्रः परश्च नु महित्वमस्तु वज्रिणे । द्यौर्न प्रथिना शवः ॥५॥

8

Ēndra sānasīm rayīm sajītvānam sadāsāham | vārshi-
 shtham ūtāye bhara || 1 || nī yēna musṭīhatyāyā nī vṛitrā
 ruṇādhāmahai | tvótāso ny ārvatā || 2 || īndra tvótāsa ā va-
 yām vājraṁ ghanā dadīmahi | jāyema sām yudhī spṛidhaḥ
 || 3 || vayām śūrebhir āstribhir īndra tvāyā yujā vayām |
 sāsahyāma prītanyatāḥ || 4 || mahāā īndraḥ paraś ca nū ma-
 hitvām astu vajriṇe | dyaūr nā prathinā śāvaḥ || 5 ||

॥१६॥ समोहे वा य आशत नरस्तोकस्य सनितौ । विप्र्रासो वा धियायवः ॥६॥
 यः कुक्षिः सोमपातमः ममुद्र इव पिन्यते । उर्वीरापो न काकुदः ॥७॥
 एवा ह्यस्य सृजता विरप्शी गोमती मही । एका शाखा न दाशुषे ॥८॥
 एवा हि ते विभूतय ऊतय इन्द्र मावते । सद्यश्चित्सन्ति दाशुषे ॥९॥

samohé vā yā āśata nāras tokāśya sānitau | viprāso vā
 dhiyāyavaḥ || 6 || yāḥ kukshīḥ somapātamaḥ samudrā iva
 pīnvate | urvīr āpo nā kākūdaḥ || 7 || evā hy āśya sūnṛitā
 virapśī gomatī mahī | pakvā śākhā nā dāśuṣhe || 8 || evā hī
 te vibhūtaya ūtāya indra māvate | sadyaś cit sānti dāśu-
 she || 9 ||

8

O resplendent Lord, may you bless us with that spiritual wealth which is everlasting and which would lead us to victory and power, and protect us from evil forces. 1

Whereby, we, under your auspices, resolve our internal conflicts and become messenger of peace and prosperity in the world. 2

O almighty God, may we, armed with your powerful divine force, completely annihilate our inner vices in the struggles of life and be victorious. 3

O supreme God, may we with the aid of virtues, vigour, valour and sharp intellect, provided by you, conquer our enemies, however remote and hidden in our subconsciousness. 4

Great is our God, greater than the greatest,—beyond our measure. He is boundless, much beyond the celestial space and is the source of all greatness. 5

May our wise and pious men attain their wishes in the struggles of their own personal life and secure prosperity for their descendents. 6

God has infinite powers and capacity to draw and discharge like oceans, He protects the entire objects of creation by His radiance. Like oceans He collects and like the sun-rays, He disperses. 7

So, His bounteous gifts and divine wisdom and wealth are given to His devotees as spontaneously as ripe fruit from a loaded branch. 8

So, too, resplendent God, your magnificent gifts are readily bestowed on dedicated persons like me. 9

एवा ह्यस्य काम्या स्तोमं उक्थं च शंस्या । इन्द्राय सोमपीतये ॥१०॥

evā hy āsya kāmya stōma uktham ca śaṁsyā
indrāya sōmapītaye ॥ 10 ॥

(१) मयमं सूक्तम्

(१-१०) दशचर्यात्म्यं सूक्तमयं वैश्वामित्रे मधुच्छन्दा ऋषिः । इन्द्रो देवता । गायत्री छन्दः ॥

॥१०॥ इन्द्रेहि मत्स्यन्धसो विश्वेभिः सोमपर्वभिः । मृहो अभिष्टिरोजसा ॥१॥
रमेतं सृजता सुते मन्दिमिन्द्राय मन्दिने । चक्रिं विश्वानि चक्रये ॥२॥
मत्स्वा सुशिप्र मन्दिभिः स्तोमैर्विश्वचर्षणे । सचैषु सर्वतेष्वा ॥३॥
अमृग्रमिन्द्र ते गिरः प्रति त्वामुदहामत । अजोषा वृषभं पतिम् ॥४॥
सं चोदय चित्रमर्वाग्रार्धं इन्द्र वरेण्यम् । असदितं विभु प्रभु ॥५॥

9

Indrehi mātasy āndhaso viśvebhiḥ sōmapārvabhiḥ | ma-
hān abhishtīr ōjasā ॥ 1 ॥ ēm enam srijatā suté mandīm ín-
drāya mandīne | cákrim viśvāni cákraye ॥ 2 ॥ mātsvā suṣi-
pra mandibhi stōmehhir viśvacarshaṇe | sācaishú sāvane-
shv ā ॥ 3 ॥ āsrigram indra te giraḥ prāti tvām úd ahāsata |
ājoshā vṛishabhām pātini ॥ 4 ॥ sām codaya citrām arvāg
rādha indra vāreṇyani | āsad it te vibhú prabhú ॥ 5 ॥

॥१०॥ अस्मान्सु तत्र चोदयेन्द्र राये रभस्यतः । तुविद्युम्न यशस्वतः ॥६॥
सं गोमदिन्द्र वाजवदुम्ने पुयु श्रवो बृहत । विश्वायुर्धैर्यक्षितम् ॥७॥

asmān sū tātra codayēndra rāyē rābhasvataḥ | tūvi-
dyumna yāśasvataḥ ॥ 6 ॥ sām gōmad indra vājavad asmé pri-
thú śrāvo brihāt | viśvāyur dhehy ākshitam ॥ 7 ॥

Verily the chanted and recited praises of the devotees are to be directed to the resplendent Lord and repeated for the acceptance of our ecstatic devotion. 10

9

Come to us, resplendent God, with all your grandeur and majesty, to guide the sincere seeker of truth in his pursuit and accept his homage with delight. 1

May these ecstatic devotional songs so composed and loving invocations be offered to the rejoicing resplendent God, the accomplisher of all things. 2

O all-knowing, resplendent God, the seer of all, may we feel your grace in all our efforts. May you be pleased to take us in your communion. May you reciprocate our prayers. 3

Resplendent God, showerer of blessings and protector of your worshippers, I have sung to you the divine hymns with the hope that they would reach you. We invoke you for their acceptance. 4

Resplendent God, bestow on us your precious rare benefits, which would be enough and more than enough for us, and are thine and only thine. 5

Inspire us, resplendent God of mighty splendour, for the attainment of spiritual eminence, divinity and highest glory. 6

Resplendent God, the source of all universal life, give us farseeing vision and nourishment—the priceless gifts—which are extensive and inexhaustible. 7

अस्मे धेहि श्रवो बृहद् द्युम्नं सहस्रसातमम् । इन्द्र ता रथिनीरिषः ॥८॥
 वसोऽग्निं वसुपतिं गीर्भिर्गृणन्त ऋग्मयम् । होमं गन्तारमतये ॥९॥
 सुतेसुते न्योकसे बृहद्बृहत् एदुरिः । इन्द्राय शुषमर्चति ॥१०॥

asmé dhehi

śrāvo bṛihád dyumnám sahasrasátamam | índra tá rathínir
 ishah || 8 || vásor índraṃ vásupatim girbhír gṛiṇānta ṛigmí-
 yanu | hóma gāntāram ūtāye || 9 || suté-sute nyókase bṛihád
 bṛihatá éd ariḥ | índraya śuṣhām arcati || 10 ||

(१०) दशमं सूक्तम्

(१-१२) द्वादशचन्द्रायम् सूक्तम् चैश्वामिणो मधुच्छन्दा ऋषिः । इन्द्रो देवता । अनुष्टुप् छन्दः ॥

॥१०॥

गायन्ति त्वा गायत्रिणोऽर्चन्त्युर्कमर्किणः ।
 ब्रह्माणस्त्वा शतक्रत उहंशमिव येमिरे ॥१॥
 यत्मानोः मानुमारुहद्वूर्यस्पष्ट कर्त्वम् ।
 तदिन्द्रो अर्थं चेतति यूथेन वृष्णिरेजति ॥२॥
 युक्ष्वा हि केशिना हरी वृषणा कक्ष्यप्रा ।
 अथा न इन्द्र सोमपा गिरामुपश्रुतिं चर ॥३॥
 एहि स्तोमो अभि स्वराभि गृणीह्या रुव ।
 ब्रह्म च नो वसो सचेन्द्र यज्ञं च वर्धय ॥४॥

10

Gáyanti tvā gāyatrīṇó 'reanty arkām arkīṇah | brah-
 māṇas tvā śatakṛata ūd vaṇśām iva yemire || 1 || yát sánoh
 sánun āruhad bhūry āspashṭa kártvam | tād índro árthan
 cetati yúthéna vṛishṇír ejati || 2 || yukshvá hí keśinā hári
 vṛishanā kakshyaprā | áthā na indra somapā girām ūpaśru-
 tiṃ cara || 3 || éhi stómāñ abhí svarabhí gṛiṇīhy ā ruva
 bráhma ca no vaso sácendra yajñām ca vardhaya || 4 ||

Resplendent God, grant us fame and wealth acquired in a thousand ways with skill and honest labour. 8

Through our sincere prayers, we invoke resplendent God, the revealer of divine knowledge, and the source of all wealth. The entire universe is embraced in His fold. He sustains and protects it. 9

Faithful and dedicated devotees sing out the glory of resplendent God, who is boundless, and is a dweller that surpasses all the limits of time and space. 10

10

O embodiment of total selfless actions, the chanters of the Sāma extol you with songs, the reciters of the R̥k with prayers, the priests of the Yajuh̥ with their prose and thereby elevate the honour of their family and descendants. 1

When your earnest seeker in his pursuit ascends rung by rung, God, you also assist him in his endeavour, enlighten his path and bless him for success. 2

O resplendent God and acceptor of devotions, come to us and lead us with your splendid inspiring and vigorous revelations and virtues manifested in this wonderful world. 3

Come, resplendent God, lord of wealth, and attend to our hymns, respond to our prayers, propitious to our sacred performances and bestow upon us abundant food. 4

उक्थमिन्द्राय शंस्यं वर्धनं पुरनिषिधे ।
 शक्रो यथा सुतेषु णो शरणत्सख्येषु च ॥५॥
 तमित्सखित्व ईमहे तं राये तं सुवीर्ये ।
 स शक्र उत नः शक्रदिन्द्रो वसु दयमानः ॥६॥

ukthām indrāya śānsyaṃ vārdhanam puranishidhe | śakro
 yātha sutēṣu ṇo rāraṇat sakhyēṣu ca || 5 || tām it sakhi-
 tvā imahe taṃ rāyē taṃ suvīrye | sā śakra utā naḥ śakad
 indro vāsu dayamānaḥ || 6 ||

॥२०॥

सुविष्टं सुनिरजमिन्द्र त्वादातमिद्यशः ।
 गवामप ब्रजं वृद्धिं कृणुष्व राधो अद्रिवः ॥७॥
 नहि त्वा रोदसी उभे ऋघ्रायमाणमिन्वतः ।
 जेषः स्वर्वतीरपः सं गा अस्मभ्य धूनुहि ॥८॥
 आश्रत्कर्ण श्रुधी हवं नृ चिदधिष्व मे गिरः ।
 इन्द्र स्तोत्रमिदं यमं कृता युजश्चिदन्तर्गम् ॥९॥
 विद्या हि त्वा वृषन्तसे वाजेषु हवनश्रुतम् ।
 वृषन्तमरः हनह उतिं संवृषन्तस्य ॥१०॥

suviṣṭam sunirajam indra tvādatamidyashah | gāvam
 āpa vrajam vṛddhiḥ kṛiṇuṣvā rādho adriṣvaḥ || 7 || nahī tva
 rōdasī ubhē righāyāmānam invataḥ | jēṣhaḥ svārvatīr apāḥ
 sām gā āsmābhyam dhūnuhi || 8 || āśrutkarṇa śrudhī hāvam
 nū cid dadhishva me girāḥ | indra stōtramam idam māma
 kṛiṣhvā yujāḥ cid āntargam || 9 || vidmā hī tvā vṛiṣhantaṃam
 vājēṣhu havan-śrutam | vṛiṣhantamasya hūmaha utīm sa-
 hasrasātāmām || 10 ||

Let us sing such divine hymns as reveal and extol the one and only powerful God who can guide our children and friends and also be the repeller of our foes. 5

To Him alone we pray for friendship, for wealth, and for valour; He alone is powerful, and He alone can protect us from injury and confer wealth on us. 6

O bounteous God, throw open the gates of knowledge and wealth, for only you can render them easy attainment and give us in abundance. 7

All the evil forces of the earth and celestial regions are ineffective in your presence. May you give strength to our noble efforts, mental or physical, to the fullest extent. 8

Omniscient God, you hear every word, even every heart-throb, however feebly expressed. Listen quickly to my invocations; accept my loving utterances as it were from a friend. 9

आ तू ने इन्द्र कौशिक मन्दसानः सुतं पिब ।
 नव्यमायुः प्र मृ तिर कृधी सहस्रसामृषिम् ॥११॥
 परि त्वा गिर्वणो गिर इमा भवन्तु विश्वतः ।
 वृद्धायुमनु वृद्धयो जुष्टा भवन्तु जुष्टयः ॥१२॥

ā tū na indra kauṣika mandasānāḥ
 sūtām piba | nāvyaṁ āyuh prā sū tira kṛidhī sahasrasam
 ṛṣiṁ ॥ 11 ॥ pari tva gīrvaṇo gīra imā bhavantu viśvataḥ |
 vṛiddhāyuna ānu vṛiddhayo jūṣṭa bhavantu jūṣṭayaḥ
 ॥ 12 ॥

(११) एकदशं सूक्तम्

(१-८) अपर्वस्याग्य सकतस्य मायुच्छन्दसो जेता ऋषिः । इन्द्रो देवता । अनुष्टुप् छन्दः ॥

प्र ११॥

इन्द्रं विश्वा अवीवृधन्त्समुद्रव्यचसं गिरः ।
 रथीतमं रथीनां वाजानां सत्पतिं पतिम् ॥१॥
 सख्ये ते इन्द्र वाजिनो मा भेम शवसस्पते ।
 त्वामभि प्र णोनुमो जेतारमपराजितम् ॥२॥
 पूर्वीरिन्द्रस्य रातयो न वि दस्यन्त्यूतयः ।
 यदी वाजस्य गोमतः स्तोतृभ्यो मंहते मघम् ॥३॥
 पुरां भिन्दुर्युवा कविरमितौजा अजायत ।
 इन्द्रो विश्वस्य कर्मणो धर्ता वज्री पुरुष्टुतः ॥४॥

11

Indraṁ vīśvā avīvidhan samudrāvyaacasam gīraḥ |
 rathātāmanam rathīnāṁ vājanāṁ sātpatim pātim ॥ 1 ॥ sakhye
 te indra vājīno ma bhema śavasas pate | tvām abhi prā
 ṇonuma jētāram aparajitam ॥ 2 ॥ purvīr indrasya ratāyo nā
 vī dasant/ satyāḥ | yādī vājasya gōmata stotrībhya mān-
 hata maghām ॥ 3 ॥ purām bhindūr yūva kavīr āmitaujā aja-
 yata | indro viśvasya kārmaṇo dhartā vajrī puruṣṭutāḥ ॥ 4 ॥

Come quickly, O preceptor, the resplendent Lord, to accept our humble homage. Confer long life that merits commendation; may you give us spiritual vision to discern the deep meanings of the sacred hymns. 11

May our invocations spread far and wide; may they sing out your glory all round and may your blessed devotees dedicate their lives to making the world happy and prosperous. 12

11

All our praises magnify God, who is as vast as the ocean, and the most valiant leader of warriors to conquer evil forces and who is the protector of the virtuous. 1

Supported by your friendship, may we never be afraid of evil forces, O cherisher of strength and conqueror, the unconquered God. 2

The all merciful providence is showering wealth and wisdom from His treasury since eternity. It flows continuously and endlessly. His copious gifts will ever be made available to His faithful devotees. 3

The resplendent God, composer and dispenser of creation, is ever-young, ever-wise, ever-sustainer of all pious acts, and dispeller of evils. May we all obey Him and pay homage to His magnanimity. 4

त्वं वलस्य गोमतोऽपावरद्रिवो बिलम् ।
 त्वां देवा अबिभ्युषस्तुज्यमानास आविषुः ॥५॥
 तवाहं शूर रातिभिः प्रत्यायं सिन्धुमावदन् ।
 उपातिष्ठन्त गिर्वणो विदुष्टे तस्य कारवः ॥६॥
 मायाभिरिन्द्र मायिनं त्वं शुष्णमवातिरः ।
 विदुष्टे तस्य मेधिरास्तेषां श्रवांस्युत्तिर ॥७॥
 इन्द्रमीशानमोजसाभि स्तोमां अनुषत ।
 सहस्रं यस्य रातय उत वा सन्ति भूयसीः ॥८॥

tvāṃ valāsyā gōmató 'pāvar adrivo hīlam | tvāṃ devā
 ābībhyaśhas tujyānānāsa āviṣuḥ || 5 || tāvāhaṃ sūra rātī-
 bhiḥ prāty āyaṃ sīndhum āvādan | ūpātishṭhanta girvaṇo
 viduṣh ṭe tāsyā kāravah || 6 || māyābhir indra māyīnaṃ tvāṃ
 śuṣhṇam āvatirah | viduṣh ṭe tāsyā mēdhirās tēśhām śrā-
 vānsy ūt tira || 7 || indram īśānam ōjasābhi stōmā anuṣhata |
 sahasraṃ yasya rātiya utā vā santi bhūyasīḥ || 8 ||

[अथ ऋग्योऽनुवाकः ॥]

(१२) द्वादशं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य काण्वो मेघातिथिर्कविः । अग्निर्देवता, तत्रापि (६) षष्ठ्या ऋच
 आद्यपादस्य निर्मथ्याहवनीयावग्नी देवते । गायत्री छन्दः ॥

॥१॥ अग्निं दूतं वृणीमहे होतारं विश्वेदेवसम् । अस्य यज्ञस्य सुक्रतुम् ॥१॥
 अग्निमग्निं हवीमभिः सदा हवन्त विस्पतिम् । हव्यवाहं पुरुप्रियम् ॥२॥

12.

Agnīm dūtām vṛṇīmahe hōtaram viśvāvedasam | asya
 yajñāsya sukrātum || 1 || agnīm-agnim hāvīmabhiḥ sādā ha-
 vanta viṣpātim | havyavāham purupriyām || 2 ||

As the sun breaks open the dense dark clouds which obstruct the rays of the light, (or as concealed cattle is released from a cave by breaking open its doors), so God removes evil forces and brightens the path of virtuous devotees. Wise men can cast out fear when they have found God as their ally. 5

Attracted by your bounties, I again come, O mighty God, to you, singing your glory in full-throated voice. All right-minded faithful men come to you for your blessings, as they have known your munificence. 6

Resplendent God, let the deceitful and tyrannous people be defeated by honest people through their clever strategy. May they (the virtuous and honest) be rewarded by you with abundant wealth and food. 7

Even more, with full faith and enthusiasm than ever, may the reciters of sacred hymns sing the glories of God, the sovereign master of the universe whose bounties are thousands, beyond the counts. 8

12

We accept adorable God as the messenger of all virtues, presiding over our sacred performances, and the source of all inspirations. We adore Him as we acclaim Him as the perfecter of benevolent deeds. 1

With dedicated noble deeds and invocations we offer homage to our lord of men, most enlightened and resplendent Lord, beloved of many. Assuredly, He will respond to our offerings with a generous heart. 2

अग्ने देवाँ इहा वह जज्ञानो वृक्तवर्हिषे । असि हाता न ईड्यः ॥३॥
 ताँ उशतो वि बोधय यदग्ने यासि दृत्यम् । देवेरा सत्सि वर्हिषि ॥४॥
 घृताहवन दीदिवः प्रति ऋ रिषतो दह । अग्ने त्वं रक्षस्विनः ॥५॥
 अग्निनाग्निः समिध्यते कविर्गृहपतिर्युवा । हव्यवाड् जुह्वास्यः ॥६॥

āgne devān

ihā vaha jajñānó vṛiktābarhishe | āsi hotā na īḍyah || 3 ||
 tān uśatō ví bodhaya yād agne yāsi dūtyām | devaír ā
 satsi barhīshi || 4 || ghrītāhavana dīdivaḥ prāti shma rīshato
 daha | āgne tvām rakshasvīnaḥ || 5 || agnināgnīḥ sām idhyate
 kavīr grihāpatir yūvā | havyavād juhvāsyah || 6 ||

॥२३॥ कविमग्निमुप स्तुहि सत्यधर्माणमध्वरे । देवममीव चाननम् ॥७॥
 यस्त्वामग्ने हविर्पतिर्दुतं देव सपूर्यति । तस्य स्म प्राविता भव ॥८॥
 यो अग्निं देववीतये हविष्मँ आविवांसति । तस्मै पावक मृळय ॥९॥
 स नः पावक दीदिवोऽग्ने देवाँ इहा वह । उप यज्ञं हविश्च नः ॥१०॥

kavīm agnīm ūpa stuhi satyādharmaṇam adhvarē | de
 vām amīvacātanam || 7 || yās tvām agne havīshpatir dūtān
 deva saparyāti | tāsyā sma prāvitā bhava || 8 || yó agnīn
 devāvītaye havīshmān āvīvasati | tasmai pāvakaḥ mṛṣṭay
 || 9 || sā naḥ pāvaka dīdivó 'gne devān ihā vaha | ūpa ya
 jñānāḥ havīś ca naḥ || 10 ||

Adorable God, may we see you manifested in Nature's glories, which reveal your presence to us; you alone are to be adored. 3

O adorable God, you are our messenger of Nature's divine glories; may we through you be the possessors of Nature's bounties. May you come to us with Nature's bounties. 4

Adorable God, we invoke you with our dedicated noble actions. Dispel our internal evil conflicts arising out of selfishness and ignorance. 5

Through the adorable God, the terrestrial and cosmic fires are also kindled. May we all sing the glory of God, who is ever-young and all-wise. He is the only guardian of virtuous devotees. He accepts earnest offerings and showers on us His blessings generously. 6

May we worship, the all-wise, the all-knowing and the supreme sustainer of eternal laws. He is the one who destroys evils, apparent or concealed, through His supreme goodness. 7

O adorable God, messenger of all virtues, may you be the protector of him, who serves you through his pious actions, and who dedicates his life to the service of mankind. 8

May you, O purifier, be propitious to him who approaches you through honest devotion and through pious mind dedicated to the well-being of the needy and saintly. 9

Adorable God, may you inspire enlightened devotees who have assembled for work and worship and impel them to make united efforts for good of mankind. 10

स नः स्तवान् आ भर गायत्रेण नवीयसा । रयिं वीरवतीमिषम् ॥११॥
अग्ने शुक्रेण शोचिषा विश्वाभिर्देवहूतिभिः । इमं स्तोमं जुषस्व नः ॥१२॥

sá na stávana á bhara gāyatrēṇa
nāvīyasā | rayīm vīravatīm ísham || 11 || ágne śukrēṇa śo
cíṣhā víṣvābhīr devāhūtibhiḥ | imam stōmam jushasva na
|| 12 ||

(१३) ययोऽर्थं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य काण्डो मध्यातिथिक्रमः । (१) आद्याया ऋच इभ्यः समिद्धो वाग्निः, (२) द्वितीयाया-
स्मनूनपात्र, (३) तृतीयाया नराशंसः, (४) चतुर्थ्या इष्टः, (५) पञ्चम्या वह्निः, (६) षष्ठ्या देवीहोतः, (७) सप्तम्या उपा-
सानन्ता, (८) अष्टम्या देव्यौ होतारौ प्रचेतसौ, (९) नवम्यास्तित्वो देव्यः सगम्बतीन्नाभातयः, (१०) दशम्यास्त्वष्टा,
(११) एकादश्या वनस्पतिः, (१२) द्वादश्याश्च स्वाहाकृतयोऽग्निरूपा देवताः । गायत्री छन्दः (एतदप्रीसूक्तम्) ॥

॥२४॥ सुसमिद्धो न आ वह देवाँ अग्ने हविष्मते । होतः पावक याक्षि च ॥१॥
मधुमन्तं तनूनपाद्यज्ञं देवेषु नः कवे । अद्या कृणुहि वीतये ॥२॥
नराशंसमिह प्रियमस्मिन्यज्ञ उप ह्वये । मधुजिह्वं हविष्कृतम् ॥३॥
अग्ने सुखतमे रथे देवाँ ईळित आ वह । असि होता मनुर्हितः ॥४॥
स्तृणीत बर्हिरोनुषघृतघृष्टं मनीषिणः । यत्रामृतस्य चक्षणम् ॥५॥
वि श्रयन्तामृतावृधो द्वारो देवीरसश्चतः । अद्या नूनं च यष्ट्वे ॥६॥

13

Súsamiddho na á vaha devāñ agne havishmate | hōta
pāvaka yākshi ca || 1 || mādhumantam tanūnapad yajñam de
vēshu naḥ kave | adyā kṛiṇuhi vītaye || 2 || nāraśaṁsam ih
priyam asmīn yajñā ūpa hvaye | mādhujiḥvam havishkrīta
|| 3 || ágne sukhātame rāthe devāñ īlītā á vaha | āsi hōtā mā
nurhitah || 4 || strīṇitā barhīr ānushāg ghṛitāprishṭham man
shīnaḥ | yātramṛitasya cākshaṇam || 5 || vī śrayantām rīta
vrīdhō dvāro devīr asaśātah | adyā nūnaṁ ca yaśṭhav
|| 6 ||

May we be inspired to sing your glory through our
fresh hymns. Bestow upon us ever increasing pro- ver-
food and progeny. 11 ity,

O adorable God, we invoke you at our place of work and
worship, and may we feel your radiance of purity and
benevolence; may you be pleased by our wide-r. ing
prayers. 12

13

O all purifying adorable God, thoroughly enlightened, may
you bring down to us the bounties of Nature, and may we
perform the fire-ceremony to receive these bounties. 1

O wise and adorable, your awareness purifies and protects
each and every part of the human body. May our noble
deeds bring to us the bounties of Nature, material and
spiritual. 2

I invoke the most adorable Lord, the one praised by all
people, the sweet-tongued, completely dedicated, and the
giver of nature's gifts. 3

O adorable God, enlighten hither the sense-organs; accom-
panying the wonderfully convenient body-chariot. You are
the guardian of the interests of men. 4

O wise devotees, may you offer your tender and affectionate
regards to adorable God to attain divine bliss, whilst you
pour out the nectar of clarified butter (in the fire-ceremony)
and spread the grassy-seats. 5

May the doors of divine knowledge and selfless service be set
open this day and this very moment, so that we perform
our sacred work unhampered. 6

॥७॥ नक्तोपामा सुपेशास्मिन्यज्ञ उप ह्वये । इदं नो बर्हिगुमदे ॥७॥
 ता मुजिह्वा उप ह्वये हांतारा दैव्या कवी । यज्ञं नो यक्षताभिमम् ॥८॥
 इत्या मरस्वती मही तिस्रो देवीर्मयोभुवः । बर्हिः सिदन्त्वस्त्रिधः ॥९॥
 इह त्वष्टारमग्निं विश्वरूपमुप ह्वये । अस्माकमस्तु केवलः ॥१०॥
 अत्र सृजा वनस्पते देव देवेभ्यो हविः । प्र दातुरस्तु चेतनम् ॥११॥
 स्वाहा यज्ञं कृणोतनेन्द्राय यज्वन्तो गृहे । तत्र देवा उप ह्वये ॥१२॥

náktoshásā supéśasāsmín yajñā úpa hvaye | idám no ba-
 rhír āsāde || 7 || tá sujilhvā úpa hvaye hótāra daívyā kaví |
 yajñám no yakshatāni imám || 8 || ilā sárasvatī mahí tísro
 devír mayobhúvah | barhíh sídantv asrídhaḥ || 9 || ihā tvā-
 shṭāram agriyám viśvárūpam úpa hvaye | asmákam astu ké-
 valaḥ || 10 || áva srijā vanaspate déva devébhyo havíḥ | prá
 dātúr astu cétanam || 11 || svāhā yajñāni kṛiṇotanéndrāya
 yájvano grihé || tātra devāni úpa hvaye || 12 ||

(१४) चतुर्थं सूक्तम्

(१-१२) हातारादेत्याम्य सूक्तस्य काण्वो भवन्तिविश्वेभिः । विश्वे देवा देवताः । गायत्री छन्दः ॥

॥७॥ ऐभिर्ग्ने दुवो गिरो विश्वेभिः सोमपीतये । देवेभिर्गहि यक्षि च ॥१॥
 आ त्वा कण्वो अहूपत गृणन्ति विप्र ते धियः । देवेभिर्गम् आ गहि ॥२॥

Aíbhír agne dúvo gíro víśvebhiḥ sómapítaye | devébhir
 yáhi yákshi ca || 1 || á tvā kāṇvā ahūshata grīṇānti vipra
 te dhíyah | devébhir agna á gahi || 2 ||

May I admire the beauty of night and dawn, also at the time of this fire-ceremony; Nature has already provided them with a grassy-seat (as if, in the firmament). 7

I invoke both the sweet-tongued and eloquent divine poets, in order that they may bless and conduct the work of our fire-ceremony. 8

May the ever-glorious blissful virtues—*ila, saraswati, mahi* wisdom, speech and prosperity—occupy respectable places in our ceremony. 9

We invoke the supreme architect of this infinitely vast creation, who reveals His glory through splendid multifold manifestations. May He be solely ours. 10

O God, bestower of wealth of herbs and plants, we offer homage to you through our noble deeds and thoughts. May divine knowledge be our reward. 11

May we offer auspicious prayers to the resplendent Lord with the exclamation of SVAHA at the residence of the worshipper. We call also upon Nature's bounties to help us here. 12

14

May you be present with us, O mighty God, with all your Nature's bounties, whilst we adore you and pray, and may you bless those who pray with sweet emotional expressions and keep us away from selfish activities. 1

Adorable Lord, may you be with us for our enlightenment; the intellectuals extol your divine virtues. May you come to us along with Nature's bounties. 2

इन्द्रवायु बृहस्पति मित्राग्निं पृषणं भगम् । आदित्यान्मस्तं गुणम् ॥३॥
 प्र यो भ्रियन्त इन्द्रवो भत्सरा मादयिष्णवः । द्रप्सा मध्वश्चमुषदः ॥४॥
 ईळते त्वामवस्यवः कण्वांसो वृक्तवर्हिषः । हविष्मन्तो अरंकृतः ॥५॥
 घृतपृष्ठा मनोयुजो ये त्वा वहन्ति वह्नयः । आ देवान्त्सोमपीतये ॥६॥

indravāyū brīhaspā-
 tim mitrágnīm pūshāṇam bhāgam | ādityān mārutam gaṇam
 || 3 || prā vo bhriyanta indavo matsarā mādayishṇavaḥ |
 drapsā mādhrvaḥ camūshādaḥ || 4 || īlate tvām avasyāvaḥ
 kaṇvāso vṛiktābarhiṣaḥ | havishmanto aramkrītaḥ || 5 ||
 ghrītapriṣṭhā manoyūjo yé tvā vāhanti vāhnayaḥ | ā de-
 vān sōmapītaye || 6 ||

॥२॥ तान्यजत्रौ ऋतावृधोऽग्ने पत्नीवनस्कृधि । मध्वः सुजिह्व पायय ॥७॥
 ये यजत्रा य ईड्यास्ते ते पिवन्तु जिह्वाया । मधोरग्ने वर्षदृति ॥८॥
 आकीं सूर्यस्य रोचनाद्विश्वान्वेयो उषर्वुधः । विप्रो होतृह वक्षति ॥९॥
 विश्वेभिः सोम्यं मध्वम् इन्द्रेण वायुना । पिवा मित्रस्य धामभिः ॥१०॥
 त्वं होता मनुहिताऽग्ने यज्ञेषु सीदसि । सेमं नो अध्वरं यज ॥११॥

tān yajatrañ ṛitāvṛidhó 'gne pātnivatas kṛidhi | mā-
 dhvaḥ sujihva pāyaya || 7 || yé yajatrā yā īdyās té te pibantu
 jihvāyā | mādhor agne vāshatkrīti || 8 || ākīm sūryasya ro-
 canād viśvān devāñ usharbūdhaḥ | vipro hótṛhā vakshati
 || 9 || viśvebhiḥ somyām mādhrv āgna indreṇa vāyúnā | pībā
 mitrāsya dhāmabhiḥ || 10 || tvām hótā mānurhitó 'gne yajñé-
 shu sīdasi | sēmām no adhvarām yaja ||

We invoke you, the supreme source of intellect, with names such as resplendent, the source of vitality, supreme Lord, surveyor, adorable, nourisher, gracious, and the light and the vital-complex. 3

In respectful regards of all divine virtues are poured forth in the fire-ceremony these devotional offerings in exhilarating and melodious tunes. 4

The wise and pious priests wishing to obtain the protection of God against worldly struggles, seated on well-spread grass cushions, in the fire-ceremony pray to you, O God, for their fulfilment, after having suppressed all selfish aspirations. 5

May the senses, fickle and swift as horses and smooth, commanded by a strong-willed mind, bring loyal devotees to this place of work and worship, so that they enjoy the devotional songs. 6

O God, may the truthful promoters and participants of the sacred duties, together with their wives, assemble here and enjoy the sweet elixir of devotional hymns. 7

Let these pious promoters, who deserve veneration, be blessed by you, O God, to hear sweet melodious devotional songs. 8

May the wise invoker of divine virtues inspire us with the glory of all luminaries that accompany the dawn. 9

May our soul, mind and heart drink this exhilarating spiritual nectar of devotion and be in commune with adorable God. 10

O enlightened priest, you have been assigned to invoke all godly virtues at the place of worship. May you supervise this work with dedication. 11

युक्श्वा ह्यरुषी रथे हृगितो देव रोहितः । ताभिर्देवाँ इहा वह ॥१२॥

yukshvá hy árushī rāthe harīto deva rohītaḥ | tábhir
devāñ ihā vaha ॥ 12 ॥

(१५) पञ्चवशं सूक्तम्

(१-१२) द्वादशचर्म्यास्य सूक्तस्य काण्वो मेघानिधिकेपिः । (१) आद्याया ऋच इन्द्रः, (२) द्वितीयाया मरुतः, (३) तृतीयायास्मृष्टा, (४) चतुर्थ्या अग्निः, (५) पञ्चम्या इन्द्रः, (६) षष्ठ्या मित्रावरुणौ, (७-१०) सप्तमीतश्चतसृणां द्वि-
गोदा अग्निः (११) एकादश्या अश्विनौ, (१२) द्वादश्याध्वान्नर्देवताः (ऋतुदेवता एताः) । गायत्री छन्दः ॥

॥२८॥ इन्द्र सोमं पिब ऋतुना त्वा विशन्विन्दवः । मत्सरासस्तदौकसः ॥१॥
मरुतः पिबन्त ऋतुना पोत्राद्यज्ञं पुनीतन । यूयं हि ष्ठा सुदानवः ॥२॥
अभि यज्ञं गृणीहि नो मावो नेष्टुः पिब ऋतुना । त्वं हि रत्नधा असि ॥३॥
अग्ने देवाँ इहा वह सादया योनिषु त्रिषु । परि भूष पिब ऋतुना ॥४॥
ब्राह्मणादिन्द्र राधसः पिवा सोममृत्तुनं । तवेद्धि सख्यममृत्तम ॥५॥
युवं दक्ष धृतवत मित्रावरुण दूलभम् । ऋतुना यज्ञमागाथे ॥६॥

15

Índra sómam píba řitúnā tvā viřantv índavaḥ | matsa-
rāśas tādokasaḥ ॥ 1 ॥ mārutaḥ píbata řitúnā potrád yajñām
punitana | yūyām hí řhthā sudānavaḥ ॥ 2 ॥ abhí yajñām gri-
ñihi no gnāvo néshtaḥ píba řitúnā | tvām hí ratnadhiā āsi
॥ 3 ॥ āgne devāñ ihā vaha sādāyā yónishu trishú | pari
bhūsha píba řitúnā ॥ 4 ॥ brāhmaṇād indra rádhasaḥ píba
sómam řitúnā ānu | távéd dhí sakhyām āstritam ॥ 5 ॥ yu-
vām dākshaṁ dhritavrata mītrāvaruna dūlābham ॥ řitúnā
yajñām āřathe ॥ 6 ॥

O Lord of universe, please harness your powerful red rays to the chariot of the sun and delegate him and other Nature's bounties to bring light and life to this earth. 12

15

Resplendent Lord, please accept our invocations and grant our prayers offered to you according to the seasons. May our prayers reach you and be accepted as if they are being welcomed in their own home. 1

Lord of vital orders, please accept our devotion and sacred acts performed according to seasons. May you grace the place of work and worship with your presence; for you are bountiful. 2

O selfless benefactor, the supreme architect, bless our sacred work and worship. Accept our offerings suitable for all occasions and seasons. May they be entirely dedicated to you. May they be possessed by you; as all the treasures of wealth and wisdom belong to you alone. 3

Lord of creation, please direct your Nature's bounties to assist us through our triad of intellect, heart and mind; please bless it with decorations (of wisdom), and may you lovingly accept our devotional songs. 4

Resplendent Lord, please come and accept these seasonal devotional prayers offered by your truly-dedicated devotees. We solicit your friendship as only your friendship is unbroken and ever-lasting. 5

O God, source of enlightenment and vigour, enforcer of laws of this universe, efficacious and propitious, please come and accept our homage offered to you according to the seasons. 6

॥२९॥ द्रविणोदा द्रविणसो ग्रावहस्तासो अध्वरे । यज्ञेषु देवमीळते ॥७॥
 द्रविणोदा ददातु नो वसूनि यानि शृण्वरे । देवेषु ता वनामहे ॥८॥
 द्रविणोदाः पिपीषति जुहोत प्र च निष्ठत । नेष्ट्राहृतुमिरिष्यत ॥९॥
 यत्त्वा तुरीयमृतुभिर्द्रविणोदो यजामहे । अथ सा नो दुर्दिर्भव ॥१०॥
 अश्विना पिवन्त मधु दीयन्ती शुचिभ्रता । ऋतुना यज्ञवाहसा ॥११॥
 गार्हपत्येन सन्त्य ऋतुना यज्ञनीरसि । देवान्देवयते यज ॥१२॥

dravinodā dravinaso grāvahastāso adhvare | yajñēshu de-
 vām ilate ॥ 7 ॥ dravinodā dadātu no vāsūni yāni śṛiṇvire
 devēshu tā vanāmahe ॥ 8 ॥ dravinodāḥ pipīshati juhōta prā
 ca tishṭhata | nesṭrād ṛitūbhir ishyata ॥ 9 ॥ yāt tvā turī-
 yam ṛitūbhir dravinodo yajāmahe | adha smā no dadr
 bhava ॥ 10 ॥ āṣvinā pibātam mādhu dīdyagnī śucivrata | ṛi-
 tūnā yajñavāhasā ॥ 11 ॥ gārhapatyena santya ṛitūnā yajña-
 nīr asi | devān devayatē yaja ॥ 12 ॥

(१६) षोडशं सूक्तम्

(१.-०) नवर्चस्याभ्य सूक्तस्य काण्डो मेधातिथिर्होपः । इन्द्रो देवता । गार्हपती छन्दः ॥

॥३०॥ आ त्वा वहन्तु हरयो वृषणं सोमपीतये । इन्द्रं त्वा सूरचक्षसः ॥१॥

Ā tvā vahantu hārayo vrīṣhanam sōmapitaye | indra tvā
 sūracakshasah ॥ 1 ॥

May our aspirants of wealth and wisdom, equipped with hard labour and learning, entreat the Lord of universe through devotional acts and prayers for getting material and spiritual prosperity. 7

May God, the bestower of all fortunes, grant wealth of every kind, ever-given to any one. May this wealth of ours be utilized for the benefit of the divines (i. e. for the welfare of humanity and not for self-gratification). 8

May those who seek and give true wealth and wisdom be firmly established in the world and command respect in their society. May they dedicate their work to God. 9

May you be generous to us, O benefactor, the prime cause of all the creation. We adore you, and invoke. Be with us and reveal your glory to us through your splendour. 10

The twin faculties—mental and vital—are accompanied and blessed by the brilliant wisdom of God, and they work through eternal laws. May our devotional offerings to God go to enrich these divine faculties. 11

May the supreme benefactor be identified with the household fire and thus partake in the welfare of every being in the family. May He have due regards for those who worship Him with devotion. 12

16

O resplendent God, acceptor of our sweet devotional expressions, let your shining light, swift and radiant as the sun, reveal your glory. O bestower of bliss, please be with us. 1

इमा धाना घृतस्नुवो हरी इहोप वक्षतः । इन्द्रं सुखतमे रथे ॥२॥
 इन्द्रं प्रातर्हवामह इन्द्रं प्रयत्यध्वरे । इन्द्रं सोमस्य पीतये ॥३॥
 उप नः सुतमा गहि हरिभिरिन्द्र केशिभिः । सुते हि त्वा हवामहे ॥४॥
 सेमं नः स्तोममा गृह्येदं सर्वनं सुतम् । गौरो न तृषितः पिव ॥५॥

imā dhānā ghṛitasnúvo hārī ihopa va-
 kshataḥ | indram sukhātame rāthe || 2 || indram prātār hava-
 maha indram prayaty ādhvaré | indram sómasya pitāye || 3 ||
 úpa naḥ sutām ā gahi hāribhir indra keshibhiḥ | suté hí tva
 hāvāmahe || 4 || sémām na stómam ā gahy úpedām sáva-
 nam sutām | gauró ná trishitāḥ piba || 5 ||

॥३॥ इमे सोमसु इन्द्रवः सुतासो अधि बर्हिषि । तौ इन्द्र सहसे पिव ॥६॥
 अयं ते स्तोमो अग्रियो हृदिस्पृगस्तु शंतमः । अथासोमं सुतं पिव ॥७॥
 विश्वमित्सर्वनं सुतमिन्द्रो मदाय गच्छति । वृत्रहा सोमपीतये ॥८॥
 सेमं नः कामुमा पृण गोभिरश्वैः शतक्रतो । स्तवाम त्वा स्वाध्यः ॥९॥

imé sómāsa indavaḥ sutāso ādhi barhīshi | tāu indra
 sáhase piba || 6 || ayām te stómo agriyó hṛdisprīg astu śam-
 tamaḥ | āthā sómam sutām piba || 7 || víśvam ít sávanam
 sutām indro mādāya gachati | vṛtrahā sómapītaye || 8 || sé-
 mām naḥ kāmam ā pṛiṇa góbbhir āsvaiḥ śatakrato | stávāma
 tvā svādhyāḥ || 9 ||

May His quick and pleasing divine rays manifest His glory everywhere. May the chariot of the resplendent Lord reach the fields of ripe corn and farms of milk and butter. 2

We invoke the resplendent God for cherishing our sweet expressions of devotion in the morning and the commencement of every sacred performance. 3

O merciful resplendent God, please be with us and assist us in our noble deeds with your infinitely swift and all-wise goodness, and accept our offerings. 4

Please accept our devotions and be with us at this place of work and worship. All our deeds are dedicated to you alone. All our devotions flow unto you. May you accept them like a thirsty stag eagerly looking for water. 5

These over-flowing sweet expressions of intense devotions are for you only, O God. Accept them whether they are sprayed above in the sky or sprinkled on lowly grass. May you accept them and be ever-generous to bless us. 6

May these prayers, melodious and touching, stir your heart and be ever acceptable. Accept these prayers poured forth from the inmost of our heart. 7

Almighty God, the dispeller of evil forces, is present at every place of sacred performance, carrying His blessings, and accepts our devotions that gladden His heart. 8

May you, therefore, O God, embodiment of selfless noble actions, fulfil our desire for all wealth and wisdom. We offer our profound meditations and praises to you. 9

(१.७) समग्रं मन्त्रम्

(१-९) नवचम्यास्य मन्त्रस्य काण्वो मेधातिथिः ॥ इन्द्रावरुणो देवते । (१-३.३.९) प्रथमचम्य पृथ्वादिचतु
 क्रैवाद्य गायत्री, (५-५) चतुर्थीपञ्चम्योश्च पादनिचन [(५) पञ्चम्या हर्मायमा वा] गायत्री छन्दसा ॥

॥३२॥ इन्द्रावरुणयोरहं सम्राजोरव आ वृणे । ता नो मृळान ईदृशे ॥१॥
 गन्तारा हि स्थोऽवसे हव्यं विप्रस्य मावतः । धर्तारा चर्षणीनाम् ॥२॥
 अनुकामं तर्पयेथामिन्द्रावरुण राय आ । ता वां नेदिष्ठमीमहे ॥३॥
 युवाकु हि शचीनां युवाकुं सुमतीनाम् । भूयाम वाजुदात्रां ॥४॥
 इन्द्रः सहस्रदात्रां वरुणः शंस्यानाम् । क्रतुर्भवत्युक्थ्यः ॥५॥

17

Índrāvaruṇayor ahāṃ samrājor āva ā vṛiṇe | tā no mṛi-
 lāta idṛśe || 1 || gāntārā hī sthó 'vase hāvaṃ viprasya mā-
 vataḥ | dhartārā carshaṇīnām || 2 || anukāmāṃ tarpayethām
 índrāvaruṇa rāyā ā | tā vām nēdishtṭham īmahe || 3 || yuvāku
 hī śacinām yuvāku sumatīnām | bhūyāma vājadātrām || 4 ||
 índrah sahasradātrām varuṇaḥ śaṁsyānām | krátur bhavaty
 ukthyāḥ || 5 ||

॥३३॥ तयोरिदवसा वयं सनेम नि च धीमहि । स्यादुत प्रचेतम ॥६॥
 इन्द्रावरुण वामहं हुवे चित्राय राधसे । अस्मान्त्सु जिग्युषस्कृतम् ॥७॥
 इन्द्रावरुण नू नु वां सिषांसन्तीषु धीष्या । अस्मभ्यं तमं यच्छतम् ॥८॥
 प्र वामश्नोतु सुष्टुतिरिन्द्रावरुण वां हुवे । यामधार्थं सधस्तुतिम् ॥९॥

tāyor id āvasā vayāṃ sanēma nī ca dhīmahi | syād utā
 prarćcanam || 6 || índrāvaruṇa vām ahāṃ huvé citráya rá-
 dhase | asmān sū jigyúṣhas kṛitam || 7 || índrāvaruṇa nú
 nú vām síshāsantīṣu dhīṣhv ā | asmábhyam sárma yacha-
 tam || 8 || prá vām, aṣnotu sushtútīr índrāvaruṇa yām huvé |
 yām idhāthe sadhástutim || 9 ||

17

I seek the protection of almighty God, the sovereign ruler of the universe, the Lord of vitality and God of peace and prosperity; may He bless us with happiness. 1

For, He is ever the guardian of mankind and grants protection to His loyal devotees, of whom I am one. 2

Pray, grant us wealth, O almighty Lord, the source of all vitality, peace and prosperity; may we be blessed to remain always by your side. 3

May these devotional prayers offered in congregation by persons of pure words and thoughts be acceptable to you and may the persons be rewarded with your choicest blessings. 4

The resplendent God, the source of vitality, is the only giver among the givers of thousands; only He is to be praised for all the blessings that are received from Nature's forces working at His command. 5

Through His protection we earn, and whilst we earn it, it must be preserved and multiplied. 6

I invoke you God, the almighty, the source of vitality, for manifold wealth, and please let us have victory over the evils that torment us. 7

The mightiest of the mighty, the king of kings, please quickly bestow happiness upon us, for our thoughts go to you and you alone. 8

May the earnest praise, and the congregational praise, which I offer to you, O Lord of vitality, reach you for your acceptance and response. 9

[अथ पञ्चमोऽनुवाकः ॥]

(१८) अष्टादशं सूक्तम्

(१. ०) नवचक्षुष्यास्य सूक्तस्य रूपो मेवातिथिर्ज्ञापिः । (१. १) प्रथमत्रयस्य ब्रह्मणस्पतिः । २। चतुः या उ ओ
ब्रह्मणस्पतिः सोमश्च, (२) पञ्चम्या ब्रह्मणस्पतिः सोम इन्द्रो दाक्षणा च, (३. ४) षष्ठ्याऽनवचक्षुस्य सप्तमस्यान,
(५) नवम्याः सदसस्पतिर्नराशंसो वा इवनाः । गायत्री छन्दः ॥

॥३४॥ सोमानं स्वरणं कृणुहि ब्रह्मणस्पते । कक्षीयन्तं य औशिजः ॥१॥
यो रेवान्यो अमीवहा वसुवित्पुष्टिवर्धनः । स नः मपिक्तु यन्तुः ॥२॥
मा नः शंसो अरुषो धृतिः प्रणञ्जत्यस्य । रक्षा णो ब्रह्मणस्पते ॥३॥
स घो वीणेन रिष्यति यामिन्द्रो ब्रह्मणस्पतिः । सोमो हिनोति मर्त्यम् ॥४॥
त्वं तं ब्रह्मणस्पते सोम इन्द्रश्च मर्त्यम् । दक्षिणा पान्वंहसः ॥५॥

18.

Somānam svāraṇaṁ kṛiṇuhi brahmanas pate | kakshī-
vantam yā ausijāḥ || 1 || yó revān yó amivabhā vasuvít pu-
shṭivārdhanah | sá naḥ sishaktu yās turāḥ || 2 || mā nah śāṁso
árarusho dhūrtiḥ prāṇaṁ mārtyasya | rākshā ṇo brahmanas
pate || 3 || sá ghā vīró nā rishyati yām índro bráhmaṇas
pātiḥ | sómo hinóti mārtyam || 4 || tvām tām brahmanas pate
sóma índraś ca mārtyam | dākshinā pātv ānhasaḥ || 5 ||

॥३५॥ मदसुस्पतिमिद्धुतं प्रियमिन्द्रस्य काम्यम् । सन्ति मेधामयानिपम् ॥६॥
यस्माद्विते न सिध्यति यज्ञो विपश्चितश्चन । स धीनां योगमिन्वति ॥७॥
आदित्योऽनि हविष्कृतिं प्राञ्ज कृणोत्यध्वरम् । होत्रा देवेषु गच्छति ॥८॥
नराशंसं सुश्रुष्टमपश्यं सुप्रथस्तमम् । दिवो न सन्नमग्वसम् ॥९॥

sādasas pátim ádbhutam priyām índrasya kāmnyam | sa-
nīm medhām ayāsisham || 6 || yāsmād rité nā sídhyati yajñó
vipascītaś canā | sá dhinām yógam invati || 7 || ád řidhnoti
havishkritim prāñcam kṛiṇoty adhvarām | hótrā devéshu
gachati || 8 || nārāśāṁsaṁ sudhṛiṣṭamam āpaśyam saprátha-
stamam | divó nā sádmamakhasam || 9 ||

18

O Lord, the preceptor, please make the seeker illustrious, who offers devotions to you, and make him talented too, just as those who specialize in creative activity. 1

May He who is opulent, the healer of the weak-minded, the acquirer of riches, augments of nourishment, the prompt bestower of rewards, be favourable to us. 2

Protect us, O all-wise God, so that no cruel censure of a malevolent creature may reach us. 3

The mortal brave, whom the almighty, the all-wise and showerer of blessings, protects, never meets destruction. 4

O Lord the preceptor, blissful, may you keep away mortals from committing sins. 5

I solicit understanding from the presiding Lord, the desirable, the bountiful and the wonderful, who befriends souls. 6

Without His assistance, invocations do not reach Him even if offered by intellectuals. He verily would lead us to our objective. 7

Through Him may our invocations become worthy to commune with His divine self. 8

He, the illustrious leader, leads His devotee on the divine path, makes him resolute in mind and assists him to achieve extensive results from his selfless service. 9

(१९) एकोनविंशं सूक्तम्

(१-९) नवर्चस्याग्न्य धृक्तम्य काण्वो मेवातिथिर्ऋषिः । अग्निर्महानश्च देवताः । गायत्री छन्दः ॥

- ॥३६॥ प्रति त्यं चारुमध्वरं गोपीथाय प्र हूयसे । मरुद्भिरम् आ गहि ॥१॥
 नहि देवो न मर्त्यो महस्तव क्रतुं परः । मरुद्भिरम् आ गहि ॥२॥
 ये महो रजसो विदुर्विश्वे देवासो अदुहः । मरुद्भिरम् आ गहि ॥३॥
 य उग्रा अर्कमानुचुरनाधृष्टास ओजसा । मरुद्भिरम् आ गहि ॥४॥
 ये शुभ्रा घोरवर्षसः सुक्षत्रासो रिशादसः । मरुद्भिरम् आ गहि ॥५॥

19

Prati tyám cārum adhvarām gopīthāya prā hūyase
 marúdbhir agna ā gahi ॥ 1 ॥ nahí devó ná mártyo mahá
 táva krátum paráh | ma° ॥ 2 ॥ yé mahó rájaso vidúr víśv
 deváso adrúhaḥ | ma° ॥ 3 ॥ yá ugrá arkám ānricūr ānā
 dhṛisṭāsa ójasā | ma° ॥ 4 ॥ yé śubhrā ghorāvarpasaḥ suksha
 trāso riśādasah | ma° ॥ 5 ॥

- ॥३७॥ ये नाकस्याधि रोचने दिवि देवास आसते । मरुद्भिरम् आ गहि ॥६॥
 य ईक्ष्यन्ति पर्वतान् तिरः समुद्रमर्णवम् । मरुद्भिरम् आ गहि ॥७॥
 आ ये तन्वन्ति रश्मिभिस्तिरः समुद्रमोजसा । मरुद्भिरम् आ गहि ॥८॥
 अभि त्वा पूर्वपीतये सृजामि सोम्यं मधु । मरुद्भिरम् आ गहि ॥९॥

yé nākasyādhi rocané divi devāsa āsate | ma° ॥ 6 ॥ y:
 īṅkhāyanti pārvatān tirāḥ samudrām arṇavām | ma° ॥ 7 ॥
 ā yé tanvānti raśmībhis tirāḥ samudrām ójasā | ma° ॥ 8 ॥
 abhī tvā purvāpītaye sṛjāmi somyām mādhu | ma° ॥ 9 ॥

19

Earnestly we invoke you to dwell in the innermost chambers of our heart, to accept our loving devotions to you. Please come to us, O adorable God, with your vital forces. 1

None of the cosmic forces nor any person in particular deserves our dedication. Please come to us, O Lord of spiritual fire, with vital forces to accept our offerings of deep love. 2

No one except you is divine and devoid of malignity. No one knows who causes the great waters to come down and who presides over the eternal laws; please come to us, O adorable Lord, with the vital forces. 3

No one knows, who is fierce and mighty, who commands the rain to come down and who has unconquerable strength. Please come to us, O adorable God, with vital forces, to embrace us and enlighten. 4

O adorable God, may you come to us with vital forces, brilliant, terrific and yet benevolent and protective. 5

O Lord of spiritual fire, may you be with us with vital forces working behind the luminaries in the radiant celestial regions beyond the sun. 6

O adorable God, please be with us with vital forces which scatter the clouds, and set in motion the cosmic forces. 7

O adorable God, please be with us with vital forces which work through the clouds, through the rays of the sun and with their vigour agitate the ocean. 8

O adorable God, may you be with us with your vital forces; I pour out the devotional prayers, sweet like elixir, which may lovingly be accepted by you, and enjoyed. 9

(१०) विंशं सूक्तम्

(१०) अष्टचम्याम्य सूक्तस्य काण्वो मन्वातिविद्भेदिः । ऋभवो देवताः । गायत्री छन्दः ॥

॥ १ ॥ अयं देवाय जन्मने स्तोमो विप्रेभिरास्या । अकारि रत्नधानसः ॥ १ ॥
 य इन्द्राय वचोयुजां ततश्चूर्मनसा हर्षी । शमीभिर्गुह्यमागत ॥ २ ॥
 तश्चामत्याभ्यां परिज्मानं सुखं रथम् । तक्षन्धेनुं सर्वदुघाम् ॥ ३ ॥
 युवाना पितरा पुनः सत्यमन्त्रा ऋजुयवः । ऋभवो विष्ट्यकत ॥ ४ ॥
 सं वो मदासो अग्नेन्द्रेण च मरुत्वता । आदित्येभिश्च राजभिः ॥ ५ ॥

20

Ayám deváya jánmane stómo víprebhir āsayā | ákari
 ratnadhátamah || 1 || yá índrāya vacoyújā tatakshúr mānasā
 hārī | śámibhir yajñām āsata || 2 || tákshan nāsatyābhyām
 párijmānam sukhām rātham | tákshan dhenúm sabardúghām
 || 3 || yúvānā pitārā púnaḥ satyāmantrā ṛjūyāvah | ṛibhāvo
 viṣṭy ákrata || 4 || sām vo mādāso agmaténdrena ca marú-
 tvatā | ādityébhiḥ ca rájabhiḥ || 5 ||

॥ २ ॥ उत त्वं चमसं नवं त्वष्टुर्दुवस्य निष्कृतम् । अकर्त चतुरः पुनः ॥ ६ ॥
 ते नो रत्नानि धत्तन् त्रिरा साप्तानि सुवृते । एकमेकं सुशस्तिभिः ॥ ७ ॥
 अधारयन्त बह्व्योऽभजन्त सुकृत्यया । भागं देवेषु यज्ञियम् ॥ ८ ॥

utá tyám camasām návam tváshtur devásya nishkrítam |
 ákarta catúrah púnaḥ || 6 || té no rátñāni dhattana trír ā
 śáptāni sunvató | ékam-ekam susastibhiḥ || 7 || ádhārayanta
 vāhnayó 'bhajanta sukṛityāyā | bhāgām devéshu yajñíyam
 || 8 ||

20

This hymn, rich in thoughts, has been addressed by the sages with their own mouths to the learned. 1

Efforts of such persons alone will lead to glorious success as they dedicate themselves to God selflessly with their words, thoughts and skill. 2

With the aid of two universally-true-laws (particularized and generalized) these learned and spiritualized sages have carved out the ideal way to a progressive and happy society. Also, they speak such sublime words, as would inspire mankind for ever. 3

These prudent persons, preservers of a sacred heritage, being honest and straight-forward, consistently strive to promote these eternal principles of life. 4

Together they receive and enjoy the blessings of the resplendent, venerable, ever-shining supreme Lord. 5

These enlightened sages first observe and make a deep study of the secrets of God's creation, and of divine knowledge and then repeatedly form their own versions invested with new vigour and suited to the times. 6

Together and individually, through their sevenfold benevolent deeds, they attain threefold glory—(physical, mental, and spiritual). 7

Through their pious acts, these illustrious sages receive their share of the reverential homage, dedicated to the supreme Lord and Nature's bounties. 8

(२१) एकविंशं सूक्तम्

(१-६) षड्विंशत्यास्य सूक्तस्य कण्वो मेधातिथिर्कविः । इन्द्राग्नी देवते । गायत्री छन्दः ॥

- ॥३॥ इहेन्द्राग्नी उप हव्ये तयो॒रि॒स्तोम॑मु॒श्मसि॑ । ता सोमं सोम॒पात॑मा ॥१॥
 ता यज्ञेषु प्र शंसतेन्द्राग्नी शु॒म्भता॑ नरः । ता गाय॒त्रेषु॑ गायत ॥२॥
 ता मि॒त्रस्य॑ प्रशस्तय इन्द्राग्नी ता हवामहे । सोम॒पा सोम॑पीतये ॥३॥
 उ॒ग्रं सन्ता॑ हवामह उपेदं सर्व॑नं सु॒तम् । इन्द्राग्नी एह गच्छताम् ॥४॥
 ता म॒हान्ता॑ सद॒स्पती॑ इन्द्राग्नी रक्ष॑ उ॒क्तात॑म् । अ॒प्रजाः सन्त्व॒त्रिणः॑ ॥५॥
 तेन॑ स॒त्येन॑ जा॒गृत॑मधि प्रचे॒तुने॑ पदे । इन्द्राग्नी शर्म॑ यच्छतम् ॥६॥

21

Ihéndrāgni ūpa hvaye tāyor it stómam usmasi | tā só-
 mam somapátamā || 1 || tā yajñēshu prā śaṁsatendrāgni sum-
 bhatā narah | tā gāyatrēshu gāyata || 2 || tā mitrāsya prā-
 śastaya indrāgni tā havāmahe | somapā sōmapītaye || 3 ||
 ugrā śāntā havāmaha ūpedam sāvanam sutam | indrāgni
 éhā gachatām || 4 || tā mahāntā śādaspatī indrāgni rāksha
 ubjatam | āprajāḥ santv atrīṇaḥ || 5 || téna satyēna jāgritam
 ādhi pracetīne padé | indrāgni sārma yachatam || 6 ||

(२२) द्वाविंशं सूक्तम्

(१-२१) एकविंशत्युषस्यास्य सूक्तस्य कण्वो मेधातिथिर्कविः । (१-४) प्रथमाद्विचतुर्कषामश्विनौ, (५-८) षड्विंश्यावि-
 जतमृणां मविना, (९-१०) नवमीदशम्योरग्निः, (११) एकादश्या देव्यः, (१२) द्वादश्या इन्द्राग्नीवक्रणान्यरान्यः,
 (१३-१४) त्रयोदशीचतुर्दशयोर्षावापृथिव्यौ, (१५) षड्विंश्याः पृथिवी, (१६) षोडश्या विष्णुर्देवा वा,
 (१७-२१) सप्तदश्यादिषष्ठायाश्च विष्णुर्देवताः । गायत्री छन्दः ॥

- ॥४॥ प्रा॒तर्यु॒जा वि॑ बो॒धया॒श्विना॒वेह॑ गच्छताम् । अस्य॑ सोम॒स्य पी॑तये ॥१॥
 या सुर॒था र॒थीत॑मो॒भा दे॒वा दि॒विस्पृ॑शा । अ॒श्विना॒ ता ह॒वाम॑हे ॥२॥

22

Prātaryújā ví bodhayāśvínāv éhā gachatām | asya só-
 masya pītāye || 1 || yā surāthā rathītamobhā devā divi-
 sprīṣā | aśvínā tā havāmahe || 2 ||

21

I invoke hither the resplendent and adorable Lord to whom we offer our devotions; let Him, acceptor of the nectar of bliss, receive our humble offerings. 1

O men, praise the resplendent and adorable Lord in your sacred worship, and sing unto Him the hymns in Gayatri verses. 2

We invoke the resplendent and adorable Lord, the preserver of the spiritual fire of devotees, offering heartfelt expressions of devotion. 3

Strengthened by that faith, we invoke the resplendent adorable Lord. May He be with us hither to awaker divine consciousness and happiness. 4

May the mighty resplendent and adorable presiding Lord render the fiends (men dangerous to society) powerless and make sterile the devourers of the virtuous. 5

O supreme and glorious God, preserver of the virtuous, may you continue to be the bestower of truth and justice, stationed in a position where you have a full knowledge of the consequences of our actions. May you bestow happiness upon us. 6

22

Awaken the pair of mental and vital powers. Yoke them every morning in work and worship. May they experience the joy of spiritual eminence. 1

We invoke these divine vital powers animating the chariot of the human body. May they touch the height of spiritual radiance. 2

या वां कशा मधुमत्यश्विना सुनृतावती । तया यज्ञं मिमिक्षतम् ॥३॥
 नहि वामस्ति दुरके यत्रा रथेन गच्छथः । अश्विना सोमिनो गृहम् ॥४॥
 हिरण्यपाणिमृतये सवितारमुप ह्वये । स चेत्ता देवता पदम् ॥५॥

yā vām kāsā mādhumaty
 āśvinā sūnṛtāvati | tāyā yajñam mimikshatam || 3 || nahī
 vām āsti dūrakē yātrā rāthēna gāchathah | āśvinā somīno
 grīham || 4 || hīraṇyapaṇim ūtāye savitāram ūpa hvaye | sā
 cēttā devātā padam || 5 ||

॥३॥ अपां नपातमवसे सवितारमुप स्तुहि । तस्य व्रतान्युष्मसि ॥६॥
 विभक्तारं हवामहे वसोऽश्वित्रस्य राधसः । सवितारं नृचक्षसम् ॥७॥
 सखाय आ नि षीदत सविता स्तोम्यो नु नः । दाता राधांसि शुम्भति ॥८॥
 अग्ने पत्नीरिहा वह देवानामुशनीरुप । त्वष्टारं सोमपीतये ॥९॥
 आ मा अग्न इहावसे होत्रां यविष्ठ भारतीम् । वरुत्रीं ध्रिषणीं वह ॥१०॥

apām nāpātam āvase savitāram ūpa stuhi | tāsyā vra-
 tāny usmasi || 6 || vibhaktāram havāmahe vasos citrāsya
 rādhasah | savitāram nṛicākshasam || 7 || sākhāya ā nī shī-
 data savitā stomyo nū nah | dātā rādhaṅsi śumbhati || 8 ||
 āgne pātnīr ihā vaha devānām uṣatīr ūpa | tvāshṭāram só-
 mapītaye || 9 || ā gnā agna ihāvase hōtrām yavishṭha bhā-
 ratīm | varūtrīm dhishānām vaha || 10 ||

॥९॥ अभि नो देवीरवसा महः शर्मणा नृपत्नीः । अच्छिन्नपत्राः सचन्ताम् ॥११॥
 इहेन्द्राणीमुप ह्वये वरुणानीं स्वस्तये । अग्रायीं सोमपीतये ॥१२॥

abhi no devīr āvasā mahāḥ śarmanā nṛipātnīḥ | āchinna-
 patrāḥ sacantām || 11 || ihēndrāṇīm ūpa hvaye varuṇānīm
 svastāye | agnāyīm sōmapītaye || 12 ||

We call you, O vital powers; come with your swift and sweet controlling power, like a wet whip-lash, to lead mankind to its ultimate destination. 3

O vital powers, the innermost chamber of the prayerful devotee, to which you are proceeding in your car, is not far from you. 4

For preservation, I invoke the divine creator, imbued with golden radiance. Only realization of His nature leads one to the final destination. 5

Worship the eternal divine creator alone for protection; with the aid of His imperishable laws we can achieve our noble aspirations. 6

We invoke the source of light, the divine creator, bestower of a wonderful home full of wealth and wisdom. 7

May our friends assemble and sit down to pay homage to the divine creator, for only He can bestow divine wisdom. 8

O adorable God, may you depute all the vital virtues of cosmos and Nature's bounties to embellish our devotional prayers. 9

O adorable God, may all the lovable virtues, generosity, wisdom, knowledge and intellect gather here to promote our well-being and guidance. 10

May these divine virtues, full of infinite vigour and preserving faculties, be with us in all our activities for our protection and happiness. 11

I invoke all virtues, venerability, resplendence and adoration, O glorious God, for spiritual bliss and felicity. 12

मही योः पृथिवी च न इमं युद्धं मिमिक्षताम् । पिपृतां नो भरीमभिः ॥१३॥
 तयो॒रिदृ॒तव॒त्पयो॒ विप्रा॑ रिहन्ति धी॒तिभिः॑ । गन्ध॒र्वस्य॑ ध्रु॒वे प॒दे ॥१४॥
 स्यो॒ना पृथि॒वि भ॒वानृ॒क्षरा॑ नि॒वेश॒नी । यच्छा॑ नः शर्म॒सुप्र॒थः ॥१५॥

mahī dyaúḥ prithivī

ca na imāṃ yajñāṃ mimikshatām | pipritāṃ no bhārīma-
 bhiḥ || 13 || tāyor id ghṛitāvat pāyo viprā rihanti dhītibhiḥ |
 gandharvāsya dhruvé padé || 14 || syonā prithivi bhavānri-
 ksharā nivēśani | yāchā naḥ śarma saprāthaḥ || 15 ||

॥१३॥ अतो॒ वे॒वा अ॒वन्तु॒ नो यतो॑ विष्णुर्विचक्रमे । पृथि॒व्याः स॒प्त धा॒र्मभिः॑ ॥१६॥
 इदं॑ विष्णुर्वि चक्रमे त्रेधा॒ नि द॑धे प॒दम् । स॒मू॒ल॒ह॒मस्य॑ पांसुरे ॥१७॥
 त्रीणि॑ प॒दा वि चक्रमे॑ विष्णुर्गो॒पा अ॒दा॒भ्यः । अतो॑ धर्मा॒णि धा॒रयन्॑ ॥१८॥
 विष्णोः॑ कर्मा॒णि पश्य॑न् यतो॑ ब्र॒तानि॑ पस्प॒शे । इन्द्र॑स्य॒ यु॒ज्यः स॒खा ॥१९॥
 तद्विष्णोः॑ पर॒मं प॒दं सदा॑ पश्यन्ति सूर॒यः । दि॒वी॒व च॑क्षुरा॒त॒तम् ॥२०॥
 तद्विप्रा॑सो विप॒न्यवो॑ जागृ॒वांसः॑ समि॒न्धते॑ । विष्णो॒र्यत्प॒र॒मं प॒दम् ॥२१॥

āto devā avantu no yāto viṣṇur vicakramé | prithivyāḥ
 sapta dhāmabhiḥ || 16 || idāṃ viṣṇur vi cakrame tredhā ni
 dadhe padām | sāmūlham asya pānsuré || 17 || trīṇi padā vi
 cakrame viṣṇur gopā ādābhyah | āto dhārmāṇi dhārayan
 || 18 || viṣṇoḥ karmāṇi pasyata yāto vratāni paspaśé | in-
 drasya yújyah sakhā || 19 || tād viṣṇoḥ paramām padām
 sādā pasyanti sūrayah | divīva cākshur ātatam || 20 || tād
 viprāso vipanyāvo jāgrivāṅsah sām indhate | viṣṇor yāt
 paramām padām || 21 ||

May the Lord of the terrestrial and celestial regions bless us and give us strength to achieve our aspirations. 13

The spiritualized sages, through their wisdom and worship, enjoy ever-increasing spiritual bliss which takes them to the highest level of righteousness here and beyond. 14

May our enjoyment on this earth be devoid of painful experiences and may we have a comfortable place to live and may we enjoy the full span of a happy life. 15

May the omnipresent God, along with Nature's bounties, preserve us on that part of the earth whence the Lord measured the seven regions. (This refers to that part of the earth on which the divine revelation came to men through seven metres of the Vedic verses). 16

The omnipresent and the all-powerful God dominates over all the three regions, earth, mid-region and the celestial. His one step is rooted in the deep dark mystery, beyond the knowledge of mankind. 17

The omnipresent God, the preserver of the indomitable, created three regions, the earth, mid-region and the celestial. He sustains and preserves the sanctity of all vital functions that keep life ticking. 18

Behold the marvellous creations of omnipresent God who fulfills our noble aspirations. He is a true friend of the soul. 19

The wise and true seekers realize God through meditation within their own self; they see Him vividly as the eye ranges over the sky. 20

By transcendental meditation and pious acts the vigilant seeker of truth realizes the all-pervading God within the innermost cavity, the supreme abode of the Lord. 21

(२३) त्रयोविंशं सूक्तम्

(१-२५) चतुर्विंशत्युच्यमानस्य सूक्तस्य काण्यो मयानिधिर्यभिः । (१) प्रथमाया ऋचो वायुः, (२-३) द्वितीयाद्वितीययो-
गिन्द्रवायुः, (४-६) चतुर्थ्याद्विचतुर्विंशत्यस्य मित्रावरुणो, (७-९) मन्त्रस्याद्विचतुर्विंशत्येन्द्रो मरुत्वान्, (१०-१२) इन्द्रस्याद्विचतुर्विंशत्यस्य
विश्वे देवाः, (१३-१५) त्रयोदश्याद्विचतुर्विंशत्यस्य पूषा, (१६-२२, २३) पौंड्र्याद्विचतुर्विंशत्यस्य त्रयोविंशत्याः पूर्वार्थस्य चापः,
(२४, २५) त्रयोविंशत्याः पण्यस्य चतुर्विंशत्याश्चानिर्देवताः । (१-१८) प्रथमाष्टादशार्चा गायत्री, (१९) ऋकोन-
विंश्याः पुरुषाणि, (२०) एकविंश्याः प्रतिष्ठा, (२०, २२-२४) विंश्या द्विविंश्याद्विचतुर्विंशत्यस्य चतुष्टयं छन्दसि ॥

॥८॥ तीव्राः सोमांस आ गह्यातीर्थन्तः सुता इमे । वायो तान्प्रस्थितान्पिब ॥१॥
उभा देवा दिविमृष्टोन्द्रवायु हवामहे । अस्य सोमस्य पीतये ॥२॥
इन्द्रवायू मनोजुवा विप्रा हवन्त ऊतये । सहस्राक्षा ध्रियस्पती ॥३॥
मित्रं वयं हवामहे वरुणं सोमपीतये । जज्ञाना पुनर्दक्षमा ॥४॥
ऋतेन यावृतावृथावृतस्य ज्योतिषस्पती । ता मित्रावरुणा हुवे ॥५॥

23

Tivrāḥ sómāsa ā gahy āśīrvantaḥ sutā ime | váyo tán
prāsthitaṁ piba ॥ 1 ॥ ubhā devā divisprīṣendravāyū havā-
mahe | asyā sómasya pītaye ॥ 2 ॥ indravāyū manojūvā viprā
havanta ūtaye | sahasrākṣhā dhiyās patī ॥ 3 ॥ mitrām vayam
havāmahe varuṇam sōmapītaye | jajñānā pūtādakṣhasā ॥ 4 ॥
ṛitēna yāv ṛitāvṛidhāv ṛitasya jyōtishas patī | tā mitrāvā-
ruṇā huve ॥ 5 ॥

॥९॥ वरुणः प्राविता भुवन्मित्रो विश्वाभिरुतिभिः । कर्ता नः सुरार्धसः ॥६॥
मरुत्वन्तं हवामह इन्द्रमा सोमपीतये । सजूर्गणेन तम्पनु ॥७॥
इन्द्रज्येष्ठा मरुद्गणा देवासः पूषरातयः । विश्वे मम श्रुता हवन् ॥८॥
हन् वृत्रं सुदानव इन्द्रेण सहसा युजा । मा नो दुःशंस ईशान ॥९॥

vāruṇaḥ prāvitā bhuvan mitrō vīśvābhir ūtibhiḥ | kāra-
tām naḥ surārdhasaḥ ॥ 6 ॥ marútvantaṁ havāmaha indram
ā sōmapītaye | sajūr gaṇēna trimpātu ॥ 7 ॥ indrajyeshthā
maruḍgaṇā dévasaḥ pūsharatayaḥ | vīṣve māma śrutā havam
॥ 8 ॥ hatā vṛitraṁ sudānava indrena sāhasā yujā | mā no
duḥśānsa īśata ॥ 9 ॥

23

These melodious and blissful devotional hymns are poured forth from the heart of devotees; may you be with us, O God, the source of vital breath, and accept them. 1

We invoke God, the source of enlightenment and vitality, to accept our devotional offerings. 2

The sages invoke the all-wise, glorious vital God, who is ever present far and near, who has countless eyes to witness all our actions for our preservation. 3

We invoke the most venerable, the most vital, most friendly and sublime God to accept our devotional offerings. 4

We invoke the most venerable and resplendent God, who with eternal truth encourages us to perform noble and pious actions. 5

May the venerable God protect us on all occasions; may the sun provide us with all defences; may both of them make us most opulent. 6

We invoke resplendent God, associated with vital powers in this world, for accepting our devotional prayers. May the resplendent God and vital powers bring us joy from all sides. 7

The divine vital powers, in association with the resplendent God, are benefactors of mankind. May they hear our invocations. 8

O learned persons, may you destroy the darkness of ignorance with the blessings of the resplendent God. Let not evil-minded men ever prevail over us. 9

विश्वान्देवान्हवामहे मरुतः सोमपीतये । उग्रा हि पृश्निमातरः ॥१०॥

vīśvān devān havāmahe marútaḥ sóma
pītaye | ugrā hī priṣnimātarāḥ || 10 ||

॥१०॥ जयतामिव तन्यनुर्मरुतामेति धृष्णुया । यच्छुभं याथना नरः ॥११॥
हृस्काराद्विद्युतस्पर्शतो जाता अवन्तु नः । मरुतो मृज्यन्तु नः ॥१२॥
आ पृषश्चित्रबर्हिषमाचृणे धरुणं दिवः । आजानृष्टं यथा पशुम् ॥१३॥
पुषा राजानमाचृणिरपगूळं गुहां हितम् । अविन्दश्चित्रबर्हिषम् ॥१४॥
उतो स मह्यमिन्दुभिः षड्युक्तौ अनुसेषिधत् । गोभिर्यवं न चर्कषत् ॥१५॥

jāyatām iva tanyatūr marútām eti dhṛishṇuyā | yac
chūbham yāthana naraḥ || 11 || haskārād vidyútas pāry āto
jātā avantu naḥ | marúto mṛīlayantu naḥ || 12 || ā pūshañ
citrābarhisham āghṛiṇe dharuṇam divaḥ | ājā nasṭam yāthā
paśum || 13 || pūshā rājānam āghṛinir āpagūlham gūhā hi-
tām | āvindac citrābarhisham || 14 || utó sa māhyam indu-
bhiḥ śhād yuktāñ anuséshidhat | góbhir yavam ná carkri-
shat || 15 ||

॥११॥ अम्बयो यन्त्यर्धभिर्जामयो अध्वरीयताम् । पृश्नीर्मधुना पयः ॥१६॥
अमूर्या उप सूर्ये याभिर्वा सूर्यः सह । ता नो हिन्वन्त्वध्वरम् ॥१७॥

ambāyo yanty ādhvabhir jāmayo adhvariyatām | priñ-
catūr mādhunā payaḥ || 16 || amūr yā ūpa sūrye yābhir vā
sūryaḥ sahā | tā no hinvantv adhvarām || 17 ||

We, the seekers of knowledge, invoke Nature's bounties, powerful vital powers and other wealth born of the mother earth. O Lord of celestial regions, may they come to bless us and accept us and accept our devotional prayers. 10

O men, whenever you march ahead on a noble mission, these vital powers will lead you along with heroic loud exclamations of victory. 11

Born of spiritual radiance, may the vital powers give us protection, happiness and prosperity. 12

As a shepherd brings back, and exhibits before others, the lost lamb, in the same way the bright sun having made the firmament wonderful by its light, brings to the earth the heavenly bliss. 13

The resplendent God, the nourisher of all, knows fully the hidden bliss dwelling like a sovereign in the cave of our heart. 14

As a cultivator who ploughs with bullocks raises barley from the earth, in the same way God successively brings out the six seasons along with the bounties of the lunar months. 15

As mothers always bring happiness to their children, in the same manner, the streams, nourishers of mankind, flow incessantly, adding milk and honey to their waters all the way. 16

May these streams of water which are contiguous to the sun (in the sense that water is carried away by rays) and those waters with which the Sun is associated, be propitious to our sacred work and worship. 17

अपो देवीरुपं ह्वये यत्र गावः पिबन्ति नः । सिन्धुभ्यः कर्त्तुं हविः ॥१८॥
 अप्सवन्तरमृतमप्सु भेषजमपामुत प्रशस्तये । देवा भवत वाजिनः ॥१९॥
 अप्सु मे सोमो अब्रवीदन्तर्विश्वानि भेषजा ।
 अग्निं च विश्वशंभुमपश्च विश्वभेषजीः ॥२०॥

apó devír

ápa hvaye yátra gávaḥ pibanti naḥ | síndubhyaḥ kár-
 tvaṃ haviḥ || 18 || apsv ántár amṛítam apsú bheshajám apám
 utá prásastaye | déva bhávata vajínaḥ || 19 || apsú me sómo
 abravíd antár víśvāni bheshajá | agníṃ ca víśvāśambhuvam
 ápaś ca víśvābhesajih || 20 ||

॥२१॥

आपः पृणीत भेषजं वरूथं तन्वे३ मम ।
 ज्योक् च सूर्ये दृशे ॥२१॥
 इदमापः प्र वहतु यत्किं च दुरितं मयि ।
 यद्वाहमभिदुद्रोह यद्वा शेप उतानृतम् ॥२२॥
 आपो अद्यान्वचारिषु रसेन समगस्महि ।
 पर्यस्वानम् आ गहि तं मा सं सृजु वर्चसा ॥२३॥
 सं माग्ने वर्चसा सृजु सं प्रजया समायुषा ।
 विद्युर्मै अस्य देवा इन्द्रो विद्यात्सह ऋषिभिः ॥२४॥

ápaḥ priṇítā bheshajám várūtham tanvè máma | jyók
 ca sūryam dṛişé || 21 || idám āpaḥ prā vahata yát kíṃ ca
 duritám máyi | yád vāham abhidudróha yád vā śepá utá-
 nṛitam || 22 || ápo adyānv acāriṣham rāsena sām agasmahi |
 páyasvān agna á gahi tām mā sām śṛija vārcasā || 23 || sām
 māgne vārcasā śṛija sām prajāyā sām āyushā | vidyúr me
 asya devá índro vidyāt sahā ṛṣhibhiḥ || 24 ||

I invoke the Lord for the divine waters which are enjoyed by the rays of the sun. For these flowing streams, we offer our gratitude (to the Lord). 18

O learned persons, may you know that there is ambrosia in the waters, there is healing balm in them, and there are medicinal herbs; know this, and by their proper use become wiser. 19

Wise men have acclaimed that within the waters dwell all balms that heal, the waters contain all healing herbs, and also the fire, the benefactor of the universe. 20

O waters, bring to perfection all disease-dispelling medicaments for the up-keep of my body, so that I may live long to see the bright sun. 21

O waters, take away whatever is wrong or deficient in me, though I may have knowingly violated or deliberately not followed the exhortations (of the elders in respect of conducts of a healthy life) or taken to untruth. 22

I have just now entered the waters; I have become one with the spirit of this water. May the fire-divine (the divine energy), abiding in the waters, come and infuse divine vigour in me. 23

O fire-divine, infuse divine vigour in me and confer progeny and long life. May I have the blessings of Nature's bounties from the seers and from the resplendent Lord. 24

[अथ ऋहोऽनुवाकः ॥]

(२४) चतुर्विंशं सूक्तम्

(१-१५) पञ्चदशार्चस्यास्य सूक्तस्याजीगर्तिः शुनःशेषः (स ह्यग्निमो वैश्वामित्रो देवरातः) ऋषिः । (१) प्रथमाया ऋचः कः (प्रजापतिः), (२) द्वितीयाया अग्निः, (३-५) तृतीयादितृचस्य सविता, (५) पञ्चम्या भगो वा, (६-१५) षष्ठ्यादिदशार्चाञ्च वरुणो देवताः । (१-२, ६-१५) आद्ययोर्दधृवोः षष्ठ्यादिदशार्चाञ्च त्रिष्टुप्, (३-५) तृतीयादितृचस्य च गायत्री छन्दसी ॥

॥१३॥ कस्य नूनं कतमस्यामृतानां मनामहे चारु देवस्य नाम ।
को नो म॒ह्या अ॒दितये पुन॑र्दा॒त्पितरं॑ च ह॒शेयं मा॒तरं॑ च ॥१॥
अ॒ग्नेर्वयं प्रथ॑मस्यामृतानां मनामहे चारु देवस्य नाम ।
स नो म॒ह्या अ॒दितये पुन॑र्दा॒त्पितरं॑ च ह॒शेयं मा॒तरं॑ च ॥२॥
अ॒भि त्वा देव स॒वित॒री॒शानं॑ वार्या॒णाम् । सदा॑वन्भा॒गमी॑महे ॥३॥
यश्चि॒द्धि तं इ॒त्या भ॒गः श॒शमा॑नः पुरा निदः । अ॒द्वेषो ह॒स्तयो॑र्दधे ॥४॥
भ॒गभ॑क्तस्य ते व॒यमु॑द॒शेम॒ तवा॑वसा । मूर्धा॒नं रा॒य आ॒रभे॑ ॥५॥

24

Kāśya nūnāṃ katamāsyāmṛtānām manāmahe cāru de-
vāsya nāma | kó no mahyā áditaye púnar dāt pitāraṃ ca
driṣéyam mātāraṃ ca || 1 || agnér vayāṃ prathamāsyāmṛ-
tānām manāmahe cāru devāsya nāma | sá no mahyā áditaye
púnar dāt pitāraṃ ca driṣéyam mātāraṃ ca || 2 || abhí tvā
deva savitar íśānaṃ vāryānām | sādāvan bhāgām imahe
|| 3 || yaś cid dhi ta itthā bhāgaḥ śaśamānaḥ purā nidāḥ |
adveshó hāstayor dadhē || 4 || bhāgabhaktasya te vayāṃ úd
aśema távávasā | mūrdhānaṃ rāyā ārabhe || 5 ||

॥१४॥ न॒हि ते॑ क्ष॒त्रं न स॒हो न म॒न्युं व॒यश्च॒नामी॑ प॒तर्य॑न्त आ॒पुः ।
नेमा आपो॑ अनि॒मिषं॑ चर॒न्तीर्न॑ ये वा॒तस्य॑ प्र॒मिन॑न्त्य॒र्ध्वम् ॥६॥

nahí te kshatrām ná sáho ná manyúm váyaś canāmi
patāyanta āpūḥ | nēmā āpo animishāṃ cārantīr ná yé vá-
tasya praminānty ábhvam || 6 ||

24

· Tell me, amongst so many immortal divinities of the universe who is the self-radiant, and whose glory we should meditate on; and after having lived a full life, who will deliver us to the living world so that we may be born again to see a father and a mother. 1

The supreme God, the foremost adorable, whose auspicious name we meditate on, will deliver us back to the world so that we may be born again to see a father and a mother. 2

O divine creator, the ever-protector, you are the Lord of precious things, therefore, we ask earnestly of our share in the enjoyments of the world. 3

We invoke you for that prosperity full of kindness which lies in your hand and is available to them who are free from hatred. 4

O supreme Lord, the possessor of wealth, we shall strive to attain the heights of affluence under your protection for the benefit of all and sundry. 5

Not even those birds, that fly high through the air, attain the height of your summit, nor your strength and vigour; not even these, the waters that flow on for ever, nor hills which abate the wind's wild fury. 6

अबुध्ने राजा वरुणो वनस्योर्ध्वं स्तूपं ददते पूतदक्षः ।
 नीचीनाः स्थुरपरि बुध्न एषामस्मे अन्ननिहिताः केतवः स्युः ॥७॥
 उरुं हि राजा वरुणश्चकार सूर्याय पन्थामन्वेतवा उ ।
 अपदे पादा प्रतिधातवेऽकरुतापवक्ता हृदयाविधश्चित् ॥८॥
 शतं ते राजन्भिषजः सहस्रमुर्वी गभीरा सुमतिष्ठे अस्तु ।
 बार्धस्व दूरे निर्रतिं पराचैः कृतं चिदेनः प्र मुमुग्ध्यस्मत् ॥९॥
 अमी य ऋक्षा निहितास उच्चा नक्तं ददृश्रे कुहं चिद्विवेयुः ।
 अदब्धानि वरुणस्य व्रतानि विचाकशश्चन्द्रमा नक्तमेति ॥१०॥

abudhné rājā varuṇo vāna-
 syordhvam stūpam dadate pūṭadakṣah | nīcīnā sthur upāri
 budhnā eshām asmé antār nīhitāḥ ketāvaḥ syuḥ || 7 || uruṁ
 hī rājā varuṇaḥ cakāra sūryāya pānthām ānvetavā u | apāde
 pādā prātidhātave 'kar utāpavaktā hṛidayāvidhaḥ cit || 8 ||
 śatām te rājan bhishajāḥ sahasram urvī gabhīrā sumatīḥ
 te astu | bārdhasva dūre nīrṛitim parācaśh kritām cid énaḥ
 prā mumugdhy asināt || 9 || amī yā ṛikshā nīhitāsa uccā
 nāktanī dādrīṣre kūha cid dīveyuh | ādabdhāni varuṇasya
 vratāni vicākaśac candramā nāktanī eti || 10 ||

॥१५॥ तत्त्वा यामि ब्रह्मणा वन्दमानस्तदा शास्ते यजमानो हविर्भिः ।
 अहेळमानो वरुणेह बोध्युरुदांस मा न आयुः प्र मौषीः ॥११॥

tāt tvā yāmi brāhmanā vādamānas tād ā śāste yāja-
 māno havīrbhiḥ | āheḷamāno varuṇeh bodhy ūruśaṁsa mā
 na āyuh prā moshīḥ || 11 ||

The venerable Lord, the sovereign master of the universe, sustains erect the tree's stem in the baseless region; its branches spreading in the downward direction, whilst its root is high above. May they become concentrated in us as the sources of existence. 7

The venerable king of the universe determines the broad path of the sun by which he travels on his daily course, a path to traverse in pathless space. May He repel every obstructing force that might cause darkness and destroy the living force of life. 8

O venerable king, a hundred balms are yours, a thousand to endure pains and teach us how to heal our wounds. May your blessings be all-pervasive and profound. May you keep us afar from falsehood. Far away, may you drive off destruction, and liberate us from sins that have been committed by us. 9

These constellations are set high in the heaven above us; they are visible in night, and go elsewhere by day. Our venerable Lord's laws remain always unviolated, and accordingly by night, the moon moves on in its splendour. 10

Praising you with devotional prayers, I implore you to enlighten me with that sacred knowledge which the worshippers seek through offerings and reciting sacred hymns. O venerable Lord, do not look at us with disdain and do not deprive us of our life-span. 11

तदिन्नक्तं तदिवा मह्यमाहुस्तदयं केतो हृद आ वि चष्टे ।
 शुनःशेषो यमङ्कदभीतः सो अस्मान्नाजा वरुणो मुमुक्तु ॥१२॥
 शुनःशेषो ह्यङ्कदभीतस्त्रिष्वदित्यं द्रुपदेशु बद्धः ।
 अवैनं राजा वरुणः ससृज्याद्विद्वौ अदब्धो वि मुमुक्तु पाशान् ॥१३॥
 अव ते हेळो वरुण नमोभिरव यज्ञेभिरीमहे हविर्भिः ।
 क्षयन्नस्मभ्यमसुर प्रचेता राजन्नेनासि शिश्रथः कृतानि ॥१४॥
 उदुत्तमं वरुण पाशमस्मदवाधमं वि मध्यमं श्रथाय ।
 अथा वयमादित्य व्रते तवानागसो अदितये स्याम ॥१५॥

tād in nāktam tād divā māhyam
 ābus tād ayāṁ kēto hṛidā ā vi caṣṭe | śūnaḥśēpo yām
 āhvaḍ gṛibhītāḥ sō asmān rājā varuṇo mumoktu || 12 || śū-
 naḥśēpo hy āhvaḍ gṛibhītās trishv ādityāṁ drupadēśhu bad-
 dhāḥ | āvainam rājā varuṇaḥ sasṛijyād vidvāṁ ādabdhō vī
 mumoktu pāśān || 13 || āva te hēḷo varuṇa nāmobhir āva
 yajñēbhir īmahe havīrbhiḥ | kṣāyann asmābhyam asura
 pracetā rājann ēnāṁsi śiśrathāḥ kṛitāni || 14 || ūd uttamām
 vartṇa pāśam asmād āvādhamām vī madhyamām śrathāya |
 āthā vayam aditya vratē tāvānagaso āditaye syāma || 15 ||

(२५) षड्विंशो सूक्तम्

(१-२१) षड्विंशत्युपस्थास्य सूक्तस्याधीगतिः शुभमेषः (स कुत्रिमो वैश्वामिभो
 देवरातः) ऋषिः । वरुणो देवता । गायत्री छन्दः ॥

॥१६॥ यच्चिद्धि ते विशो यथा प्र देव वरुण व्रतम् । मिनीमसि यविषयि ॥१॥
 मा नो वधाय हन्नवे जिहीळानस्य रीरधः । मा हृणानस्य मन्यवे ॥२॥

25

Yāc cid dhī te viśo yathā prā deva varuṇa vratām |
 minīnuṁsi dyāvi-dyavi || 1 || mā no vadhāya hatnāve jihīḷā-
 nāsya rīradhah | mā hṛiṇanāsya manyāve || 2 ||

That is what the wise men tell us every day, every night, and this is what our heart seeks to know. May the highly intelligent men help us in our liberation from the evil, and may the venerable Lord set us free. 12

Even a highly intelligent man is seized and bound to the three-fold pillars—(birth, life and death). He invokes immortal God. May the all-wise, glorious God liberate him; may He loosen his bonds and make him immortal. 13

Through prostration and devotional prayers and virtuous actions we implore you to loosen the bonds of our sins; O venerable Lord, be with us and save us from the evils we have committed. 14

O venerable Lord, loosen the bonds that hold me, loosen the bonds upper, middle and lower. We shall obey your eternal laws, faithfully follow your command and thereby avoid sin. 15

25

In as much as all people commit errors, so do we, O merciful God, daily disfigure your worship by defaults. 1

Punish us not by the penalty of death through your indignation, anger and displeasure. 2

वि मृळीकार्यं ते मनो रथीरश्वं न संदितम् । गीर्भिर्वरुण सीमहि ॥३॥
 परा हि मे विमन्यवः पतन्ति वस्यैष्टये । वयो न वसतीरुप ॥४॥
 कदा क्षत्रश्रियं नरमा वरुणं करामहे । मृळीकार्यैरुचक्षसम् ॥५॥

vi mṛlikāya

te mano rathīr aśvaṃ nā saṃditam | gīrbhīr varuṇa sīmahi
 || 3 || para hi me vimanyavaḥ pātanti vasyaiṣṭaye | vāyo
 nā vasatīr ūpa || 4 || kadā kṣhatrasrīyaṃ naram ā varuṇaṃ
 karamahe | mṛīḥkāyorecākshasam || 5 ||

॥३, ५॥ नदिस्मान्मोशांते वेनन्ता न प्र युच्छतः । धृतव्रताय दाशुषे ॥६॥
 वेदा यो वीनां पदमन्तरिक्षेण पतताम् । वेद नावः समुद्रियः ॥७॥
 वेद मासो धृतव्रतो द्वादश प्रजावतः । वेदा य उपजायते ॥८॥
 वेद वानस्य वर्तनिमुरोऽर्क्षस्य बृहतः । वेदा ये अध्यासते ॥९॥
 नि षसाद धृतव्रतो वरुणः पस्त्याऽस्वा । साम्राज्याय सुकृतुः ॥१०॥

tad it sanamān aśate vēnantā nā prā yuchataḥ | dhri-
 tāvratāya daśuṣhe || 6 || veda yō vīmāṃ padām antārikṣheṇa
 pātataṃ | veda navaḥ samudriyaḥ || 7 || veda māso dhṛitā-
 vrato dvādaśa prajāvataḥ | veda yā upajāyate || 8 || veda
 vātasya vartanīm urór ṛishvāsya bṛihatāḥ | veda yē adhyā-
 sate || 9 || nī śhasāda dhṛitāvrato varuṇaḥ pastyāśv ā | sām-
 rājyāya sukrātuḥ || 10 ||

॥३, ८॥ अतो विश्वान्यद्भुता चिकित्वा अभि पश्यति । कृतानि या च कर्त्वा ॥११॥
 स नो विश्वाहा सुकृतुगदित्यः सुपथां करत् । प्रण आयूँषि तारिषत् ॥१२॥

āto viśvāny ādbhutā cikitvāñ abhī paśyati | kṛitāni yā
 ca kārtvā || 11 || sā no viśvāhā sukrātur ādityaḥ supāthā
 karat | prā ṇa āyūnshi tāriṣat || 12 ||

O venerable Lord, we please your worthy self by our invocations for our good, in the same way as a charioteer pleases his weary horses. 3

Desire to cling to life interferes with my tranquil meditations, as the birds that return and hover around their nest. 4

When shall we for our own happiness completely surrender to you, O venerable Lord, eminent in strength and guide of all men ? 5

May you accept the common invocation (to God and the sun), being kind to the giver and undertaker of this pious pledge. 6

He who knows the path of the birds flying (flight of desires) through the air, He abiding in the ocean knows the course of ships, the destination of life. 7

God, the Lord of the pledges, and acceptor of offerings, alone knows the secrets of the twelve months and divisions arising therefrom. 8

He who knows the course of the powerful cosmic winds, also knows those which lie much above in the celestial regions. 9

Supreme sovereignty is of our venerable Lord, the acceptor of holy rites, guide of all actions, and He becomes one with His children. 10

He alone is capable of seeing through the marvels of the present and future. 11

May that very wise and glorious self guide us through all our days on the right path and prolong our lives. 12

बिभ्रद्द्रापि हिरण्यं वरुणो वस्त निर्णिजम् । परि स्पशो नि वेदिरे ॥१३॥
 न यं दिप्सन्ति दिप्सवो न द्रुह्वानो जनानाम् । न देवमभिमातयः ॥१४॥
 उत यो मानुषेष्वा यशश्चक्रे असांभ्या । अस्माकमुदरेष्वा ॥१५॥

bibhrad drāpīm hi-
 ranyāyam vārūṇo vasta nirñijam | pāri spaśo nī shedire
 || 13 || nā yam dīpsanti dīpsavo nā drūhvaṇo jānānam | nā
 devam abhīmātayah || 14 || uta yō mānuṣeṣhv ā yaśaś cakre
 āsāmy ā | asmākaṁ udāreṣhv ā || 15 ||

॥१५॥ परा मे यन्ति धीतयो गावो न गव्यूतीरनु । इच्छन्तीरुवक्षसम् ॥१६॥
 सं नु वोचावहे पुनर्यतो मे मध्वाभृतम् । होतेव क्षदसे प्रियम् ॥१७॥
 दशं नु विश्वदर्शतं दशं रथमधि क्षमि । एता जुषत मे गिरः ॥१८॥
 इमं मे वरुण श्रुधि हवमद्या च मृळय । त्वामवस्युरा चके ॥१९॥
 त्वं विश्वस्य मेधिर त्रिवश्च ग्मश्च राजसि । स यामेति प्रति श्रुधि ॥२०॥
 उदुत्तमं मुमुग्धि नो वि पाशं मध्यमं चूत । अवाधमानि जीवसे ॥२१॥

pārā me yanti dhītaiyo gāvo nā gav्यूtīr ānu | ichāntīr
 urucākshasam || 16 || sām nū vocāvahai pānar yāto me
 mādhv ābhṛitam | hōteva kshādase priyam || 17 || dārṣam
 nū viśvādārṣatam dārṣam rātham ādhi kshamī | etā juṣhata
 me girah || 18 || imām me varuṇa śrudhī hāvam adyā ca
 mṛiḷaya | tvām avasyūr ā cake || 19 || tvām viśvanya me
 dhira divaś ca gmaś ca rājasi | sā yāmani prāti śrudhī || 20
 ūd ntamām mumugdhi no vī pāśam madhyamām cūta
 āvādhamāni jīvase || 21 ||

The venerable Lord enwrapped in His vital glory spreads the golden halo all round. 13

None can displease the Lord; the enemies cannot threaten Him nor they who tyrannize over men, nor they whose minds are bent on wrongs; no one can venture to displease Him. 14

He gives glory to mankind not only outwardly, but He is present in our innermost being. 15

My searching thoughts revert to Him who is omniscient, and who is like kine going back to pasture. 16

Allow us to proclaim, O gracious Lord, that you have accepted our offerings and worship. 17

I have seen Him whom all may see. I am feeling the presence of His divine chariot above the earth—His activity around us—I am sure He has accepted my devotional songs. 18

I invoke you, O venerable Lord, to make this day a happy one. I implore you for your helpful blessings. 19

O omniscient God, your glory enlightens the celestial, terrestrial and all the other regions of the universe. May you listen to my prayers and respond, and bless me with prosperity. 20

May you release us from the upper bond, untie the bond between, and loosen the bonds below, that we may live. 21

(२६) पशुविंशं सूक्तम्

(१-१०) दशार्चन्यास्य सूक्तस्याकीर्तिः शुभः शोपः (स कृत्रिमो वैश्वामित्रो देवरातः) ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥२०॥ वसिष्ठा हि मियेध्य वस्त्राण्यूर्जा पते । सेमं नो अध्वरं यज ॥१॥
 नि नो होता वरेण्यः सदा यविष्ठु मन्मभिः । अग्ने दिविर्माता वचः ॥२॥
 आ हि ज्मा सूनवे पितापिर्यजत्यापये । सखा सख्ये वरेण्यः ॥३॥
 आ नो बर्ही रिशादसो वरुणो मित्रो अर्यमा । सीदन्तु मनुषो यथा ॥४॥
 पूर्यं होतरस्य नो मन्दस्व सख्यस्य च । इमा उ पु श्रुधी गिरः ॥५॥

26

Vāsishvā hī miyedhya vāstrāṇy ūrjāṁ pate | sémam no
 adbhvaram yaja || 1 || nī no hótā vāreṇyaḥ sādā yavishṭha
 mānmabhiḥ | āgne divīrmatā vācaḥ || 2 || ā hī ślmā sūnāve
 pitāpīr yājaty āpāye | sakhā sakhye vāreṇyaḥ || 3 || ā n
 barhī riśādaso vāruṇo mitrō aryamā | sīdantu mānuṣo ya
 thā || 4 || pūrva hotar asyā no māndasva sakhyāsya ca
 imā u śhū śrudhī girāḥ || 5 ||

॥२१॥ यच्चिद्धि शश्वता तना देवदेवं यजामहे । त्वे इद्धयते हविः ॥६॥
 प्रियो नो अस्तु विश्वतिर्होता मन्द्रो वरेण्यः । प्रियाः स्वग्नयो वयम् ॥७॥
 स्वग्नयो हि वार्यो देवासो दधिरे च नः । स्वग्नयो मनामहे ॥८॥
 अथा न उभयेषाममृतं मर्त्यानाम् । मिथः सन्तु प्रशस्तयः ॥९॥
 विश्वेभिरग्ने अग्निभिरिमं युजामिदं वचः । चनो धाः सहसो यहो ॥१०॥

yāc cid dhī śāśvatā tānā devām-devam yājāmahe | tv
 īd dhūyate havīḥ || 6 || priyō no astu viśpātīr hótā mand
 vāreṇyaḥ | priyāḥ svagnāyo vayām || 7 || svagnāyo hī vārya
 devāso dadhiré ca naḥ | svagnāyo manāmahe || 8 || āthā r
 ubhāyeshām amṛita mārtyānām | mithāḥ santu praśastay
 || 9 || viśvebhir agne agnibhir imāṁ yajām idām vācaḥ
 cāno dhāḥ sabaso yaho || 10 ||

26

O Lord of cosmic energy, assume your vestments (of light) and assist us in our noble acts. 1

O adorable God, ever-fresh and ever-young, may your radiant being help and guide us in our duties. 2

O adorable one, you are like a father that guides his son, a friend that helps his friend, and a brother that assists his brother. 3

O venerable God, destroyer of evil forces, pleasant law-giver, may you live in our inner-self, even as you grace other external human endeavours. 4

You are generous in your eternal friendship to humanity; listen to our repeated invocations and take delight in our prayers. 5

Whatever we offer in repeated and plentiful oblations in the recognition of Nature's bounties, is assuredly an offering to you. 6

May the Lord of men, and the performer of dedicated acts, the gracious and the noble, be dear to us, and may we also be dear to our Lord by our spiritual fervour. 7

Blessed by you, men with spiritual fervour imbibe the best of your qualities; may they use them to help mankind. 8

O adorable God, may both of them, those who are blessed with learning and the others who are not, cooperate with each other for the progress of mankind. 9

O kind-hearted venerable God, the source of strength, may you with your life-giving energies help us in the performance of noble deeds, guide us with sacred wisdom, and bless us with plenty of food. 10

(२.७) समविशं मूलम्

(१-१३) त्रयोदशर्चस्यास्य मृतस्याजीगतिः सुतःशेषः (स कृत्रिमो वैश्वामित्रो देवगतः) ऋषिः । (१-१२) प्रथमादिद्वादशर्च मर्तिनः, (१३) त्रयोदश्याश्च देवा देवताः । (१-१२) प्रथमादिद्वादशर्चां गायत्री, (१३) त्रयोदश्याश्च त्रिष्टुप् छन्दसी ॥

॥२२॥ अश्वं न त्वा वारवन्तं वन्दध्या अग्निं नमोभिः । सम्राजन्तमध्वराणाम् ॥१॥
 स घा नः सुनुः शर्वसा पृथुप्रगामा सुशेवः । मीद्वौ अस्माकं वभूयात् ॥२॥
 स नो दुराक्षासाच्च नि मर्त्यादघायोः । पाहि सदमिद्विश्वायुः ॥३॥
 इममु पु त्वमस्माकं सृनि गायत्रं नव्यांसम् । अग्ने देवेषु प्र वोचः ॥४॥
 आ नो भज परमेष्वा वाजेषु मध्यमेषु । शिखा वस्वो अन्तमस्य ॥५॥

27

Āsvaṃ nā tvā vāravantaṃ vandaḍhyā agnīm namobbih
 samrājantaṃ adhvaraṇām ॥ 1 ॥ sá ghā naḥ sūnūḥ śavasā
 prithupragāmā suśevaḥ | mīdhvāñ asmākaṃ babhūyāt ॥ 2 |
 sá no dūrāc cāsāc ca ní mārtyād aghāyōḥ | pāhi śadam id
 viśvāyuh ॥ 3 ॥ imām ā shū tvām asmākaṃ sanīm gāyatrām
 nāvyaṅsam | āgne devēshu prā vocaḥ ॥ 4 ॥ ā no bhaja pa-
 ramēshv ā vājeshu madhyamēshu | śikṣā vāsvo āntamasya
 ॥ 5 ॥

॥२३॥ विभक्तासि चित्रभानो सिन्धोरूर्मा उपाक आ । सद्यो दाशुषे क्षरसि ॥६॥
 यमेमे प्लु मर्त्यमवा वाजेषु यं जुनाः । स यन्ता शश्वतीरिषः ॥७॥
 नकिरस्य सहन्त्य पर्येता करस्य चित् । वाजो अस्ति श्रवाय्यः ॥८॥

vibhaktāsi citrabhāno sīndhor ūrmā upākā ā | sadyō dā-
 śuśhe kṣharasi ॥ 6 ॥ yām agne prītsū mārtyam āvā vājeshu
 yām junāḥ | sá yāntā śaśvatīr īṣaḥ ॥ 7 ॥ nākir asya sahan-
 tyā paryetā kāyasya cit | vājo asti śravāyyaḥ ॥ 8 ॥

27

With deep reverence, we express our obligations to the virtues of the fire-divine, the sovereign Lord of fire-rituals, whose flames resemble the hairy tail of a horse. 1

May He (the fire-divine), the source of our strength, with his fleeting and vigorous energies shower down on us (Nature's gifts). 2

May you, O adorable Lord, who is present everywhere, protect us, whether near or afar, from men seeking to do us injury. 3

O adorable God, may you distribute to Nature's agents the essence of our offerings (in the fire-ceremonies) and awaken in our hearts the wisdom contained in the newest hymns (of the divine texts). 4

May you procure for us the sustenance that comes down to us from the celestial region and the interspace, and grant us the wealth that is on this earth. 5

You are the possessor of wonderful radiance. You are the dispenser of blessings like the waves of a river, parted by interjacent (islets) and you generously shower your blessings on the person who completely surrenders to you. 6

O adorable God, the man whom you protect in internal and external conflicts, becomes free from all vices and he attains eternal wisdom. 7

You are an embodiment of endurance and you never transgress the laws established by yourself. May you bless the person who battles against all vices and never transgresses your regulations and laws. 8

स वाजं विश्वर्चर्षणिरर्वद्विरस्तु तरेता । विप्रेभिरस्तु सनिता ॥९॥
जराबोध तद्विविद्धि विशेविशे यज्ञियाय । स्तोमं रुद्राय दृशीकम् ॥१०॥

sā vā-

jam viśvācarshaṇir ārvadbhir astu tārutā | viprebhir astu
sanitā ॥ 9 ॥ jārābodha tad vividdhi viśe-viśe yajñīyāya |
stōmam rudrāya dṛṣīkam ॥ 10 ॥

॥२४॥ स नो म॒हाँ अ॒निमा॒नो धु॒मके॒तुः पु॒रुश्च॒न्द्रः । धि॒ये वा॒जाय॑ हि॒न्वतु ॥११॥
स रे॒वाँ इ॒व वि॒स्पति॑र्दे॒व्यः के॒तुः शृ॒णोतु॑ नः । उ॒क्थै॒रग्नि॑र्बृ॒हद्भ्रा॒तुः ॥१२॥
नमो॑ म॒ह॒भ्यो नमो॑ अ॒र्भके॑भ्यो नमो॑ यु॒वभ्यो॑ नम॑ आ॒शिने॑भ्यः ।
य॒जाम॑ दे॒वान्यदि॑ श॒क॒वाम॑ मा ज्या॒यसः॑ शंस॒मा वृ॒क्षि दे॒वाः ॥१३॥

sā no mahāñ animāno dhūmaketuḥ puruścandraḥ | dhiyē
vājāya hinvatu ॥ 11 ॥ sā revāñ iva viśpātir daīvyah ketuḥ
śṛṇotu naḥ | ukthair agnir bṛhādbhānuḥ ॥ 12 ॥ nāmo ma-
hādbhyo nāmo arbhakēbhyo nāmo yuvabhyo nāma āśinē-
bhyah | yājāma devān yadi śaknavāma mā jyāyasah śānsam
ā vṛikshi devāḥ ॥ 13 ॥

(२८) अष्टविंशं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्याजीगर्तिः शुनःशेषः (स कुत्रिमो वैश्वामित्रो देवरातः) क्रविः । (१-४) प्रथमादिषतुर्कृत्वाग्निम्,
(५-६) पञ्चमीषष्टयोऽल्लसालम्, (७-८) सप्तम्यष्टस्योरुल्लसालसुसले, (९) नवम्याश्च प्रजापतिर्होतृश्चन्द्रः, अधिपवणचर्म
सोमो वा देवताः । (१-६) प्रथमादिषतुर्चामनुद्दृष्टुं, (७-९) अल्पतृचस्य च गायत्री छन्दसी ॥

॥२५॥ यत्र॑ ग्रा॒वा पृथु॑बु॒ध ऊ॒र्ध्वो भ॑वन्ति॒ सोत॑वे । उ॒द्ध॒खल॑सु॒ताना॑म॒वेहि॑न्द्र जल्गुलः ॥१॥
यत्र॑ द्वावि॒व ज॒घना॑धिष॒वण्या॑ कृता । उ॒द्ध॒खल॑सु॒ताना॑म॒वेहि॑न्द्र जल्गुलः ॥२॥

28

Yātra grāvā prithūbudhna ūrdhvō bhavati sōtave | ulū-
khalasutānām āvéd v indra jalgulah ॥ 1 ॥ yātra dvāv iva
jaghānādhisavanyā kritā | ulū° ॥ 2 ॥

May the person, blessed by the learned, and by whom all people stand protected, lead us across the struggles and make us victorious and bestow on us rich bounties. 9

O cosmic Lord, earnest to prayers, may you enter into the spirit of our songs of praise for the completion of the sacrifice that benefits all mankind. 10

May the vast illimitable, precursor of light, and resplendent adorable Lord inspire us with wisdom and strength. 11

May the Omniscient, adorable and effulgent God listen to our sacred divine prayers and shower blessings on us as a generous master gives to the needy. 12

We offer our reverence to Nature's great bounties—reverence to those who are old, and reverence to them who are young. May we speak with the force at our command, the glory of all the divine powers. May we not overlook any of them, however big (or small). 13

28

O resplendent soul, this broad based stone, the root-cause of creation, is placed high for grinding and extracting the essence, which is wisdom and happiness. Please do recognize and partake the effusions of the mortar, coming out with divine rhythm. 1

O resplendent soul, during any noble performance, when there are two platters for containing the juice, broad like the hips, please do recognize and partake the effusions of the mortar, coming out with divine rhythm. 2

यत्र नार्थपच्यवमुपच्यवं च शिञ्जते । उल्लङ्घलसुतानामवेहिन्द्र जल्गुलः ॥३॥
 यत्र मन्थी विवधने रश्मीन्धमित्रा इव । उल्लङ्घलसुतानामवेहिन्द्र जल्गुलः ॥४॥
 यच्चिद्धि त्वं गृहेगृह उल्लङ्घलक युज्यसे । इह द्युमत्तमं वद जयतामिव दुन्दुभिः ॥५॥

yātra nāry apacyavām
 upacyavām ca śikshate | ulū° || 3 || yātra māntham vibadh-
 nāte raṣmīn dhāmitrā iva | ulū° || 4 || yac cid dhi tvam grihē-
 griha ūlūkhalaka yujyase | iha dymattamaṁ vada jāyatām
 iva dundubhīḥ || 5 ||

॥२८॥ उत स्म ते वनस्पते वातो वि वात्यग्रमित् । अथो इन्द्राय पातवे सुनु सोमं मुल्लखल ॥६॥
 आयजी वाजसतमा ता ह्युच्चा विजर्भतः । हरी इवान्धांसि वप्सता ॥७॥
 तानो अद्य वनस्पती ऋष्यावृष्वभिः सोमर्षिभिः । इन्द्राय मधुमन्सुतम् ॥८॥
 उच्छिष्टं चमोर्भर सोमं पवित्र आ मृज । नि धीहि गोरधि त्वचि ॥९॥

utā sma te vanaspate vāto vī vāty āgram it | ātho in-
 drāya pātave sunū sōmam ulukhala || 6 || āyajī vajasātama
 tā hy ūcā vijarbhṛitāḥ | hārī ivāndhaṁsi bāpsatā || 7 || tā
 no adyā vanaspatī ṛiṣhvāv ṛiṣhvēbhiḥ sotṛibhiḥ | indraya
 mādhumat sutam || 8 || ūc chisṭam camvōr bhara sōmam
 pavitra ā sṛija | nī dhehi gōr ādhi tvacī || 9 ||

O resplendent soul, as a housewife learns and practises giving and collecting substances ground in the mortar, and teaches others to do so, so please do recognize and partake the effusions of the mortar, coming out with divine rhythm. 3

O resplendent soul, when a cord is used with a churning staff to restrain and guide it, like reins for the horse, please do recognize and partake the effusions of the mortar, coming out with divine rhythm. 4

Indeed, O mortar, you are present in every home giving out rhythmic sounds; may you give forth a lusty sound like the drum of the conquerors. 5

O Lord of the forest, as the wind gently blows before you, so also O mortar, gently prepare the essence of wisdom and happiness to be made acceptable to the inner soul. 6

O sacrificial implements, stretch your wide jaws, like hay-horses champing the grains. 7

May we propose and offer the sweet extracted essence of wisdom and happiness to the resplendent soul (just as a man extracts the essence of herbs by grinding them in a mortar with a pestle). 8

May this spread the remains of the spiritual essence (of wisdom and happiness) upon the platters, sprinkle it upon the blades of grass, the filters, and place the residue upon the cow hide. 9

Note: The platters are the pranamaya and manomaya kosas (the vital and mental sheaths). The essence of knowledge and happiness (which are the contents of the vijñanamaya and anandamaya kosas) passes on to the self, known as Indra.

(२९.) एकोनविंशं सूक्तम्

(१ - ७) समवेत्याम्य मूनस्याजीगनिः शुनक्षेप क्रपिः (स हृषिको वैश्वामित्रो देवगतः) । इन्द्रो देवता । पश्चिन्नखन्दः ॥

॥२॥

यच्चिद्धि संत्य सोमपा अनाशस्ता इव स्मसि ।

आ तू न इन्द्र शंसय गोप्यश्चेपु शुभ्रिपु सहस्रेषु तुवीमघ ॥१॥

शिप्रिन्वाजानां पते शर्चीवस्तव दुंसना ।

आ तू न इन्द्र शंसय गोप्यश्चेपु शुभ्रिपु सहस्रेषु तुवीमघ ॥२॥

नि प्यापया मिथूदशा सुस्तामबुध्यमाने ।

आ तू न इन्द्र शंसय गोप्यश्चेपु शुभ्रिपु सहस्रेषु तुवीमघ ॥३॥

29

Yāc cid dhī satya somapā anāśastā iva smāsi | ā tū na
 indra śaṁsaya gōshv āśveshu subhṛīshu sahasreshu tuvīma-
 gha || 1 || śīprin vajanaṁ pate śācīvas tāva daṁśanā | ā —
 || 2 || nī shvapaya mithūdśā sastām ābudhyamane | ā — ||

सुसन्तु त्या अरातयो बोधन्तु शूर रातर्यः ।

आ तू न इन्द्र शंसय गोप्यश्चेपु शुभ्रिपु सहस्रेषु तुवीमघ ॥४॥

समिन्द्र गर्दभं मृण नुवन्तं पापयामुया ।

आ तू न इन्द्र शंसय गोप्यश्चेपु शुभ्रिपु सहस्रेषु तुवीमघ ॥५॥

पतानि कुण्डुणाच्या दूरं वातो वनादधि ।

आ तू न इन्द्र शंसय गोप्यश्चेपु शुभ्रिपु सहस्रेषु तुवीमघ ॥६॥

सर्वं परिक्रोशं जहि जम्भया कृकदाश्चम् ।

आ तू न इन्द्र शंसय गोप्यश्चेपु शुभ्रिपु सहस्रेषु तुवीमघ ॥७॥

śasāntu tyā āratayo bōdhantu śūra ratāyah | ā —
 || 4 || śam indra gardabhāṁ mṛina nuvāntam papāyamuyā |
 ā — || 5 || pātati kuṇḍinācya dūrāṁ vāto vānad ādhi |
 ā — || 6 || śarvaṁ parikrośaṁ jahi jambhāyā kṛikadā-
 śvaṁ | ā — || 7 ||

O resplendent Lord of boundless wisdom, and ocean of spiritual bliss, even if we be unworthy (according to high standards) may you enrich us with unlimited prosperity, physical, mental and spiritual. 1

O handsome and mighty Lord of food, your benevolence endures for ever. O resplendent Lord of boundless wisdom may you enrich us with unlimited prosperity,—physical, mental and spiritual. 2

Let the messengers of attachment (sloth and violence) go to sleep; looking at each other, let them sleep, never to wake up. O resplendent God of boundless wisdom, may you enrich us with unlimited prosperity,—physical, mental and spiritual. 3

O hero, may those who are our enemies sleep and those who are our friends be awake. O resplendent God of boundless wisdom, may you enrich us with unlimited prosperity,—physical, mental and spiritual. 4

O resplendent God, possessor of boundless wisdom, destroy this ass (of our evils), that keeps braying in a discordant tone; O resplendent Lord of boundless wisdom, may you enrich us with unlimited prosperity,—physical, mental and spiritual. 5

Let the adverse stormy wind, with its wayward course, alight after—in some barren forest. O resplendent Lord of boundless wisdom, may you enrich us with unlimited prosperity,—physical, mental and spiritual. 6

(On the material side, the prosperity consists in having thousands of bright and healthy cows and horses).

Slay all those who revile devotees and commit violence against them. O resplendent Lord of boundless wisdom, may you enrich us with unlimited prosperity,—physical, mental and spiritual. 7

(३०) त्रिंशं सूक्तम्

(१-२२) द्वाविंशत्युच्यमान्य सूक्तस्याजीगतिः शुनःोप ऋषिः (स कृत्रिमो वैश्वामित्रो देवगतः) । (१-१६) प्रथमादि-

पोडशर्चामिन्द्रः (१७-१८) सप्तदश्यादितृचम्याश्विनौ, (२०-२२) विंश्यादितृचम्य च उपा देवताः ।

(१-१८, १९-२०, २१-२२) प्रथमादिदशर्चा, द्वादश्यादितृचनृक्षौ, सप्तदश्यादिपट्टाक्ष

गायत्री, (१२) एकादश्याः पादनिचट्टायात्री, (१६) पोडश्याश्च त्रिपदुप छन्दसि ॥

॥२८॥ आ व इन्द्रं क्रिविं यथा वाजयन्तः शतक्रतुम् । मंहिष्ठं सिञ्च इन्दुभिः ॥१॥
 शतं वा यः शुचीनां महस्त्रं वा समागिराम् । एदुं निञ्चं न रीयते ॥२॥
 सं यन्मदाय शुष्मिणा एना ह्यस्योदरे । समुद्रो न व्यचो दधे ॥३॥
 अयमु ते समंतसि कपोत इव गर्भधिम् । वचस्तच्चित्र ओहमे ॥४॥
 स्तोत्रं राधानां पते गिर्वीहो वीर यस्य ते । विभूतिरस्तु सूनृता ॥५॥

30

Ā va indraṃ kriviṃ yathā vājayāntaḥ śatakratum |
 māṇhishṭhaṃ siṅca indubhiḥ || 1 || śatam vā yaḥ śucīnāṃ
 sahasraṃ vā sāmaśirām | éd u ninnaṃ ná rīyate || 2 || sām
 yān mādaya ṣuśmīṇa enā hy āsyodāre | samudró ná vyáco
 dadhé || 3 || ayām u te sām atasi kapóta iva garbhadhīm |
 vācas tāc cin na ohasc || 4 || stotraṃ rādhānām pate gír-
 vāho vīra yāsya te | víbhūtir astu sūnṛtā || 5 ||

॥२९॥ ऊर्ध्वस्तिष्ठा न ऊतयेऽस्मिन्वाजे शतक्रतो । समन्येषु ब्रवावहे ॥६॥
 योगेयोगे तवस्तरं वाजेवाजे हवामहे । सखाय इन्द्रमुतये ॥७॥
 आ घां गमुच्यद् श्रवत्सहस्रिणीभिरूतिभिः । वाजैभिरुप नो हवाम् ॥८॥
 अनु प्रत्नस्यौकसो हुवे तुविप्रति नरम् । यं ते पूर्वं पिता हुवे ॥९॥

ūrdhvas tiśṭhā na ūtāye 'smīn vāje śatakrato | sām an-
 yēshu bravavahai || 6 || yóge-yoge tavāstaram vāje-vāje ha-
 vāmahe | sākḥāya indram ūtāye || 7 || ā ghā gamad yādi
 śrāvat sahasraṇībhir ūtibhiḥ | vājebhir ūpa no hāvam || 8 ||
 ānu pratnāsyaūkaso huvé tuvipratīm nāram | yān te pūr-
 vam pitā huvé || 9 ||

30

May we, desirous of wealth and wisdom, offer homage, and fill with devotions, the heart of the resplendent God, the embodiment of selfless actions just as the farmers dig a well and fill their fields with water. 1

May our sublime and pure devotions flow in hundreds and thousands of streams to the resplendent God like the river rushing down to join the ocean. 2

All the prayers, which are poured forth to please the resplendent God; are treasured in the heart of God like water in the vast ocean. 3

This devotional prayer is offered to you. Please accept it as a pigeon, eagerly awaiting his pregnant mate. 4

O valiant resplendent God, Lord of affluence, acceptor of prayers, may genuine prosperity be the reward of your faithful devotee. 5

Come to us, O embodiment of total selfless actions, for protection from our fears and help us to overpower them. May we establish communion with you for our guidance. 6

On every occasion, in every noble work, we invoke the resplendent God, the best amongst our friends, for our protection and happiness. 7

When He listens to our invocations, He assuredly comes to us with thousands of generous bounties and benedictions. 8

I too invoke you in right earnest, O resplendent God who creates the universe with eternal elements; our preceptors and ancestors have also been invoking the same. 9

तं त्वा वयं विश्ववारा आस्महे पुरुहूत । सखे वसो जरितृभ्यः ॥१०॥

tām tvā vayam viṣvavarā āsmahe pu-
ruhūta | śakhe vaso jaritṛibhyah ॥ 10 ॥

॥६॥ अस्माकं शिप्रिणीनां सोमपाः सोमपानाम् । सखे वज्रिन्तसखीनाम् ॥११॥
नथा नदस्तु सोमपाः सखे वज्रिन्तथा कृणु । यथा त उश्मसीष्टये ॥१२॥
रेवतीर्नः सधुमादु इन्द्रे सन्तु तुविवाजाः । क्षुमन्तो याभिर्मदेम ॥१३॥
आ घ त्वायान्मनासः स्तोतृभ्यो धृष्णवियानः । ऋणोरक्षं न चक्रयोः ॥१४॥
आ यद्वयः शतकृत्वा कामं जरितृणाम् । ऋणोरक्षं न शर्चीभिः ॥१५॥

asmiākaṁ ṣiprīṇinām sōmapāḥ somapāvnām | śakhe vaj-
rin sākhīnām ॥ 11 ॥ tāthā tād astu somapāḥ śakhe vajrin
tātha kṛiṇu | yāthā ta uśmāsīṣṭāyo ॥ 12 ॥ revātīr naḥ sa-
dhamāda indre santu tuvivājāḥ | kṣhumānto yābhir mādema
॥ 13 ॥ ā gha tvāvān tmānāptā stotṛibhyo dhṛishṇav iyā-
nāḥ | ṛiṇór ākṣhaṁ nā cakryōh ॥ 14 ॥ ā yād dúvaḥ ṣata-
krataḥ ā kāmam jaritṛiṇām | ṛiṇór ākṣhaṁ nā śacībhiḥ
॥ 15 ॥

॥३१॥ अश्वदिन्द्रः पोप्रुथद्विजिगाय नानदद्विः शाश्वसद्विर्धनानि ।
स नो हिरण्यरथं दंसनावन्तस नः सनिता सनये स नोऽदात् ॥१६॥
आश्विनावश्वावत्येषा यातं शवीरया । गोमदस्त्रा हिरण्यवत् ॥१७॥

śāśvad indrah pōpruthadbhir jigāya nānadadbhiḥ śā-
śvasadbhir dhānani | śa no hiraṇyaratham daṁśānāvān śa
naḥ sanitā sanāye śa no 'dāt ॥ 16 ॥ āśvināv āśvāvatyeshā
yatam śāvīrayā gōmadasrā hiraṇyavat ॥ 17 ॥

Desirous of your communion, we invoke you as our bosom friend, as all the devotees in distress take refuge in you. Be gracious to your dedicated and loyal worshippers. 10

O enjoyer of the essence of wisdom and happiness, friend of our lovely featured dame—the intellect, and the friend of others who also enjoy the same essence, may you bestow upon us abundance of cows with firm jaws. 11

O mighty God, acceptor of the divine essence, dispeller of all our miseries, we yearn for your friendship and beseech you to respond to our love. 12

May you share our spiritual joy, O resplendent God. May we have abundant nourishment, and may our intellect be bright and sharp, so that full of devotion and wealth, we may live in perfect bliss in union with you. 13

O Lord, the vanquisher, let your self-radiant divinity bestow promptly, when solicited, bounties upon your devotees, as the spokes of a wheel tend to the axle for speed and unity. 14

O resplendent God, embodiment of hundreds of selfless actions and infinitely wise, may you fulfil the noble aspirations of your dedicated devotees with that constancy with which the movements of the car are related to the axle. 15

Resplendent soul obtains strength through the aid of sense organs, who are like horses champing, neighing and snorting. It has been given a golden chariot of human body as a gift. 16

May the powerful mental and vital forces be with us and provide us plentiful nourishment as if brought on steeds. May these dispellers of poverty speedily come to us with brilliant intellect (gold) and happiness (cattle). 17

समानयोजनो हि वाँ रथो दस्रावभर्त्यः । समुद्रे अश्विनेयते ॥१८॥
 न्युऽघ्न्यस्य मूर्धनि चक्रं रथस्य येमधुः । परि द्यामन्यदीयते ॥१९॥
 कस्ते उपः कधप्रिये भुजे मर्तो अमर्त्ये । कं नक्षसे विभावरी ॥२०॥
 वयं हि ते अमन्मह्यान्तादा पराकात् । अश्वे न चित्रे अरुषि ॥२१॥
 त्वं त्येभिरा गहि वाजेभिर्दुहितर्दिवः । अस्मे रुयि नि धारय ॥२२॥

samānāyojano

hi vāṃ rātho dasrāv āmartyaḥ | samudrē aśvinēyato || 18 ||
 ny āghnyāsyā mūrdhāni cakrām rāthasya yemathuḥ | pari
 dyām anyād iyate || 19 || kās ta ushaḥ kadhapriye bhuje
 mārto amartye | kām nakshase vibhāvari || 20 || vayanī hi te
 āmanmahy āntād ā parākāt | aśve nā citre aruṣi || 21 ||
 tvām tyēbhir ā gahi vājebhir duhitar divaḥ | asmé rayīm
 nī dhāraya || 22 ||

[अथ सप्तमोऽनुवाकः ॥]

(३१) एकविंशं सूक्तम्

(१-१८) अष्टादशधेन्यास्य सूक्तस्याङ्गिरसो हिरेण्यस्यैव ऋषिः । अग्निर्देवता । (१-३. ७-१५. १७) प्रथमादि-
 सप्तर्चाः नवस्थादिसप्तर्चाः सप्तदश्याश्च जगती । (८. १६. १८) अष्टर्चाषोडश्याष्टादश्याश्च त्रिष्टुप् छन्दर्भा ॥

॥३१॥

त्वमग्ने प्रथमो अङ्गिरा ऋषिर्देवो देवानामभवः शिवः सखा ।
 तव व्रते कवयो विद्यनापमोऽजायन्त मरुतो भ्राजदृष्टयः ॥१॥
 त्वमग्ने प्रथमो अङ्गिरस्तमः कविर्देवानां परि भूषमि व्रतम् ।
 विभुर्विश्वस्मे भुवनाय मेधिरा द्विमाता शयुः कतिधा चिदुपये ॥२॥

31

Tvām agne prathamó āṅgirā řishir devó devānām
 abhavaḥ řivāḥ sākḥā | tāva vraté kavāyo vidmanāpasó 'ja-
 yanta marúto bhrájadřisṭayaḥ || 1 || tvām agne prathamó
 āṅgirastamaḥ kavír devānām pári bhūřhasi vratām | vibhūr
 vířvasmai bhúvanāya médhiro dvinātá řayúḥ katidhá cid
 āyāve || 2 ||

O God, destroyer of the wicked, your gift of body to us, is as if an imperishable chariot, (with the immortal soul residing within a cavity). It aspires to reach beyond this material world across space. 18

O the pair of vital and mental faculties, you have one wheel in the mortal material body, while the other of the spirit soars high in search of the immortal. Only you can take us to the desired destination. 19

O dawn, what mortal does enjoy you ? Who is pleased by praise ? Whom mighty one, O radiant, do you affect ? 20

O dawn, wonderfully brilliant, diffuse and tinted, we do not know (her limits) whether seen from nigh or far. 21

May the dawn (the intellect), who is like the daughter of the celestial region, approach us and give us nourishment and perpetuate our wealth. 22

31

O adorable God, you are the first and foremost essence of life; you are the revealer of the divine knowledge. You are the giver of bliss to the enlightened persons, and friend to your devotees, whose actions are guided by your eternal laws. In your supervision the righteous persons, activated through wisdom, become seers and virtuous. 1

O adorable God, you are the first and foremost essence of life; you enforce (as a supreme sage) the eternal laws. Under your care, all the vital forces,—sapient, manifold and intelligent,—and as if offspring of two mothers, (i. e. of spiritual and material), commenced their work, as a worship to you for the benefit of mankind. 2

त्वमग्ने प्रथमो मातरिश्चन आविर्भव सुक्रतुया विवस्वते ।
 अरेजेतां रोदसी होतृवृर्येऽमघोर्भारमयजो महो वसो ॥३॥
 त्वमग्ने मनेवे यामवाशयः पुरुरवसे सुकृते सुकृतरः ।
 श्वात्रेण यत्पित्रोर्मुच्यसे पर्या त्वा पूर्वमनयन्नापरं पुनः ॥४॥
 त्वमग्ने वृषभः पुष्टिवर्धन उद्यतस्तुचे भवसि श्रवाय्यः ।
 य आहुतिं परि वेदा वर्षटुतिमेकायुरग्ने विश आविवाससि ॥५॥

tvām agne prathamó mātariśvana āvīr bhava
 sukratūyā vivāsvate | ārejetāṃ ródasī hotrīvṛīryé 'saghnor
 bhārām áyajo mahó vaso || 3 || tvām agne mánave dyām
 avāsayah purūravase sukríte sukrítarah | svātrēṇa yāt pi-
 trór mácyase pāry á tvā pūrvam anayann āparam pūnah
 || 4 || tvām agne vṛishabhaḥ pushtivārdhana údyatasruce
 bhavasi śravāyyah | yá áhutim pári védā vāshaṭkṛitim ékā-
 yur ágre víśa āvivāsasi || 5 ||

॥३३॥

त्वमग्ने वृजिनवर्तने नरं सक्मन्पिपशि विदथे विचर्षणे ।
 यः शूरसाता परितक्म्ये धने दुग्नेभिश्चित्समृता हंसि भूयसः ॥६॥
 त्वं तमग्ने अमृतत्व उत्तमे मर्ते दधासि श्रवमे दिवेदिवि ।
 यस्तातृषाण उभयाय जन्मने मयः कृणोषि प्रय आ च सूरये ॥७॥
 त्वं नो अग्ने सनये धनानां यशसं कारं कृणुहि स्तवानः ।
 ऋध्याम कर्मापसा नवेन देवैर्द्यावापृथिवी प्रावतं नः ॥८॥

tvām agne vṛijināvartaniṃ nāraṃ sākman piparshi vi-
 dátthe vicarshaṇe | yaḥ śūrasātā pāritakmye dhāne dabhīré-
 bhiḥ cit sāmritā hānsi bhūtyasaḥ || 6 || tvām tām agne amṛi-
 tatvá uttamé mārtaṃ dadhāsi śravase divé-dive | yās tā-
 trishāṇā ubhāyāya jānmaṇe māyah kṛiṇōshi prāya á ca sū-
 rāye || 7 || tvām no agne sanāye dhānānām yaśāsaṃ kārūṃ
 kṛiṇuhi stāvānaḥ | ṛidhyāma karmāpāsā nāvena devaīr dyā-
 vāpṛithivi prāvatam nah || 8 ||

O adorable Lord, presiding over the vital forces, you become manifested to a worshipper as a result of his devotion. The celestial and terrestrial regions tremble (at your command). O Lord of wealth, you preside over all the ceremonial performances of worship, which wise sages are assigned to perform. O Lord, through you the Nature's other bounties have attained perfection. 3

O adorable God, you have made the ethereal space as the sustainer of sound in the interests of mankind. When the sun is set free from the churning of the parents, (the celestial and terrestrial regions), then he is first taken to the east, and thence he moves to the west. 4

You fulfil all our noble aspirations, O adorable God; you bless your worshipper as he raises the ladle in the fire-ritual. We invoke you for elevating the devotee, who understands the deeper meaning of invocation and oblation. You are the provider of sustenance. You are the first to bestow light and give wisdom and strength to all our folk. 5

O all-wise and all-seeing God, direct the ignorant worshipper, who follows the wrong paths and help him to revert to the acts which will reclaim him. You always protect in times of conflicts those who are feeble, but on the path of truth, against those who are strong but on the wrong path. 6

O adorable God, you lift up the mortal man to superb immortality by providing sustenance. On the wise you bestow happiness and sustenance in both lives, the present one and the one to come. 7

The adorable God who is praised by us, makes our devotee illustrious so that he wins for us stores of riches; may we improve upon the fire-ritual with new innovations; may this earth and heaven, along with Nature's other bounties, provide us with protection. 8

त्वं नो अग्ने पित्रोरुपस्थ आ देवो देवेष्वनवद्य जागृविः ।
 तनूकृद्धोधि प्रमतिश्च कारवे त्वं कल्याण वसु विश्वमोषिषे ॥९॥
 त्वमग्ने प्रमतिस्त्वं पितासि नस्त्वं वयस्कृत्तवं जामयो वयम् ।
 सं त्वा रायः शतिनः संसंहस्त्रिणः सुवीरं यन्ति व्रतपामदाभ्य ॥१०॥

tvām no agne pitrór upásttha
 á devó devóshv anavadya jágrivih | tanūkṛd bodhi prámatis-
 ca kāraṇo tvām kalyāṇa vāsu víśvam ópiśhe || 9 || tvām agne
 prámatis tvām pitāsi naś tvām vayaskṛít táva jāmayo va-
 yām | sām tvā rāyaḥ śatīnaḥ sām sahasrīnaḥ suvīraṃ yanti
 vratapām adābhya || 10 ||

॥३५॥ त्वमग्ने प्रथममायुमायवे देवा अकृष्वमहुषस्य विशपतिम् ।
 इळामकृष्वन्मनुषस्य शासनीं पितुर्यत्पुत्रो ममकस्य जायते ॥११॥
 त्वं नो अग्ने तवं देव पायुभिर्मघोनो रक्ष तन्वश्च वन्द्य ।
 ज्ञाता लोकस्य तनये गवामस्यनिमेषं रक्षमाणस्तवं व्रते ॥१२॥
 त्वमग्ने यज्यवे पायुरन्तरोऽनिषङ्गाय चतुरक्ष इध्यसे ।
 यो रातहव्योऽवृकाय धायसे कीरश्चिन्मन्त्रं मनसा वनोषि तम् ॥१३॥
 त्वमग्ने उरुशंसाय वाघते स्पार्हं यद्रेक्णः परमं वनोषि तत् ।
 आध्रस्य चित्रमतिरुच्यसे पिता प्रपाकं शास्ति प्र दिशो विदुष्टरः ॥१४॥

tvām agne prathamām āyūm āyāve devā akṛiṇvan ná-
 lushasya viśpátim | ilām akṛiṇvan mánushasya śāsanīm
 pitúr yát putró māmakasya jáyate || 11 || tvām no agne táva
 deva pāyúbhir maghóno raksha tanvāś ca vandya | trātá
 tokāśya tánaye gávām asy ānimeshaṃ rākshamāṇas táva
 vraté || 12 || tvām agne yājyave pāyúr antaro 'nishaṅgāya
 caturakshā idhyase | yó rātāhavyo 'vṛikāya dhāyase kíreś
 cin māntram mānasā vanóshi tám || 13 || tvām agna uruśān-
 sanya vāghāte spārham yád rékṇaḥ paramām vanóshi tát |
 ādhrāśya cit prámatis ucyase pitá prá pákaṃ śāśsi prá
 díśo viduṣṭaraḥ || 14 ||

O adorable God, irreproachable, ever vigilant, illuminator of justice, disseminator of knowledge, may we be illustrious among the enlightened, and devoted to our parents. Please protect us and give us wealth and wisdom and all that is worthy of possession. 9

O inviolable, all knowing adorable God, you are our father. We are your kinsmen. May you grant us new life endowed with knowledge and happiness. Let us also acquire wealth and wisdom in hundreds and thousands. You are the defender of the persons performing noble acts, and you also favour those who are good and virtuous. 10

O adorable God, through the earliest enlightened sages, you revealed the sacred teachings of the Vedas for mortal men; and the divine wisdom became herself the instructress of the son of man, the earliest father of my race. 11

O adorable God, preserve your devotees with your bounties; you are the defender of the cattle for the son of my son, who is ever assiduous in your worship. 12

O adorable God, you are charitable and selfless. You supervise with eyes in all the four directions without attachment and prejudice. You are the benevolent protector of all pious people and embodiment of selfless actions. May you protect all your pious devotees and make them illustrious. 13

O adorable God, may you grant the choicest gifts, spiritual as well as material, to your worshippers. You are called the well-intentioned protector. You protect them as father protects the son. You are all-wise and instruct your disciples about proper conduct. You define for them the points of the horizon (that is, you set the limits of their disciplines). 14

त्वमेमे प्रयतदक्षिणं नरं वर्मेव स्युतं परि पासि विश्वतः ।

स्वादुक्षद्या यो वसन्तो स्योनकृज्जीवयाजं यजते सोपमा दिवः ॥१५॥

tvām agne práyatadakshinam náram
vārmeva syūtām pári pási viśvātaḥ | svādukshādmā yó va-
satau syonakrīj jīvayājam yajate sópamā divaḥ || 15 ||

॥३५॥

इमामेमे शरणिं मीमृषो न इममध्वानं यमगाम दुरात् ।

आपिः पिता प्रमतिः सोम्यानां भृभिरम्यृषिकृन्मर्त्यानाम् ॥१६॥

मनुष्वदेमे अङ्गिस्वदङ्गिरा ययानिवत्पदेने पूर्ववच्छुचे ।

अच्छ याह्या वह्वा देव्यं जनमा सादय बर्हिषि यक्षि च प्रियम् ॥१७॥

एतेनामे ब्रह्मणा वावृधस्व शक्ती वा यत्ते चकृमा विदा वा ।

उत प्र णेयमि वस्यो अस्मान्त्सं नः सृज सुमत्या वाजवत्या ॥१८॥

imām agne śaraṇim mīmṛiṣho na imām ādhvānam yām
āgāma dūrāt | āpīḥ pitā prāmatīḥ somyānām bhrīmīr asy
ṛiṣhikrīm mārtyānām || 16 || manushvād agne āngirasvād ān-
giro yayativāt sādane pūrvavāc chuce | ācha yāhy ā vahā
daīvyam jānam ā sādaya barhiṣhi yākshi ca priyam || 17 ||
eténāgne brāhmaṇā vāvṛidhasva śaktī vā yāt te cakṛimā
vidā va | utā prā ṇeshy abhī vāsyo asmān sām naḥ sṛija
sumatyā vājavyatā || 18 ||

(३२) द्वात्रिंशं सूक्तम्

(१-१५) पञ्चदशचर्म्यास्य मन्त्रस्याङ्गिरसो हिम्यवन्प आपिः । इन्द्रो देवता । त्रिपुष्प छन्दः ॥

॥३६॥

इन्द्रस्य नु वीर्याणि प्र वोचं यानि चकारं प्रथमानि वज्री ।

अहन्नहिमन्वपस्ततर्दं प्र वज्रणा अभिनत्यर्वातानाम् ॥१॥

32

Índrasya nú víryāṇi prā vocam yāni cakāra prathamāni
vajrī | āhann āhim ānv apās tatarda prā vakshāṇā abhinat
pārvatānām || 1 ||

O adorable God, may you defend the man who liberally gives on every side, like a well-stitched armour. The person who keeps the choicest foods in his house, and with them entertains his guests, in fact, performs a sacrifice of life, which has the likeness of heaven. 15

O adorable God, forgive us this our negligence, this path in which we have gone astray. You are a friend and father of persons who are the performers of noble deeds. To such mortals you reveal your nature. 16

O adorable God, you go about helping every one; may you come to help such industrious persons as perform noble actions and inspire others also to do so; elevate them to a high stature, and offer them blessings. 17

O adorable God, we are offering you this prayer according to the best of our ability, according to the best of our knowledge. May you, therefore, lead us to abundance, and endow us with right understanding, and also sustenance. 18

[Vṛtra sometimes also occurs as Ahi. On physical side Vṛtra is nothing more than the accumulation of vapour condensed, shut up or obstructed by a cloud. Indra with his thunderbolt, (or electric discharge) causes condensation, and vent is given to the rain which then descends upon the earth.]

May I acclaim the valorous deeds of the resplendent soul (the lower self), which he has achieved: he has cloven the cloud of blind and dark impulses; and cast out the evil thoughts; he has broken a way for the torrents of wisdom through obstacles. 1

अह्वहं पर्वते शिश्रियाणं त्वष्टासौ वज्रं स्वयं ततक्ष ।
 वाश्वा इव धेनवः स्यन्दमाना अङ्गः समुद्रमव जग्मुरापः ॥२॥
 वृषायमाणोऽवृणीत सोमं त्रिकदुकेष्वपिबत्सुतस्य ।
 आ सार्यकं मधवादत्त वज्रमहन्नेन प्रथमजामहीनाम् ॥३॥
 यद्विन्द्राहन्प्रथमजामहीनामान्मायिनाममिनाः प्रोत मायाः ।
 आत्सूर्यं जनयन््यामुषासं तादीना शत्रुं न किला विविस्ते ॥४॥
 अहन्वृत्रं वृत्रतरं व्यसमिन्द्रो वज्रेण महता वधेन ।
 स्कन्धासीव कुलिशेना विवृक्णाहिः शयत उपपृक्पृथिव्याः ॥५॥

āham āhim pārvate śiśriyāṇaṁ tvāṣṭā-
 smai vājraṁ svaryāṁ tataaksha | vāśrā iva dhenavaḥ syān-
 damānā āñjah samudraṁ āva jagmur āpah ॥ 2 ॥ vṛṣhayā-
 māno 'vṛṇita sōmaṁ trikadrakeshv apibat sūtasya | ā sā-
 yakam maghāvādatta vājraṁ āham enam prathamajām
 āhinām ॥ 3 ॥ yād indrāhan prathamajām āhinām ān māyā-
 nām āmināḥ prōta māyāḥ | āt sūryaṁ janāyan dyām ushā-
 saṁ tādītnā śatruṁ nā kilā vivitse ॥ 4 ॥ āhan vṛitraṁ vṛi-
 tratāraṁ vyānsam indro vājrena mahatā vadhēna | skān-
 dhiānsīva kuliṣenā vīvṛikṇāhiḥ śayata upapṛik pṛithivyāḥ
 ॥ 5 ॥

॥३॥ अयोधेव दुर्मद आ हि जुह्वे महावीरं तुविबाधमृजीषम् ।
 नातारीदस्य समृतिं वधानां सं रुजानाः पिपिष इन्द्रशत्रुः ॥६॥
 अपादहस्तो अपृतन्यदिन्द्रमास्य वज्रमग्निं सानौ जघान ।
 वृष्णो वधिः प्रतिमानं बुधूपन्युरुवा वृत्रो अशयव्यस्तः ॥७॥

ayoddhēva durmāda ā hi juhvē mahāvīraṁ taviḥādham
 rījishāṁ | nātārīd asya sāmṛitiṁ vadhānāṁ sāṁ rujānaḥ
 pipiṣha indrasatruḥ ॥ 6 ॥ apād āhastō aprītanyad indraṁ
 āsya vājraṁ ādhi sānan jaghāna | vṛṣṇo vādhriḥ prati-
 mānaṁ būbhūshan purutrā vṛitrō aśayat vyastah ॥ 7 ॥

He has sent asunder the cloud of blind impulses seeking refuge in the obstacles. The supreme architect has conquered with his all-encompassing bolt of will-power. The clouds of passions have been broken; the water of animated evil thoughts has rapidly rushed to the heart, like cows hastening to the calves. 2

The powerful soul accumulated his strength in three virtuous directions,—physical, mental and spiritual. He sharpened his will-power and struck the first born of the evil impulses, the sexual one. 3

O powerful soul, since you have subdued the foremost impulse, which is the prime cause of delusions, and thereby since you generated the light of wisdom to shine on the horizon of human mind, you have not left a sinful impulse to disturb you. 4

With his great assailing will power the powerful soul again strikes the wounded evil-mind, which still lies there prostrate, like trunks of trees felled by the axe. 5

The wounded, but arrogant sinful mind, again defies the mighty soul, who scatters and weakens the dark and blind impulses; but the animated sinful impulses, again gather and break the barriers set by the soul. 6

Having done this damage, the evil mind, though without hand or foot, again assails the soul, who thereupon strikes the mind with his full force. Thereafter the evil-spirited mind and other mutilated baser instincts are rendered inactive, like one who pretends virility but has none to attack. 7

नदं न भिन्नममुया शयानं मनो रुहाणा अति युन्यापः ।
 याश्चिद्भूतो मंहुना पर्यतिष्ठतासामहिः पत्सुतःशीर्षभूव ॥८॥
 नीचावया अभवद्भूतपुत्रेन्द्रो अस्या अव वर्धजभार ।
 उत्तरा सूरधरः पुत्र आसीदानुः शये सहवत्सा न धेनुः ॥९॥
 अतिष्ठन्तीनामनिवेशनानां काष्ठानां मध्ये निहितं शरीरम् ।
 वृत्रस्य निष्यं वि चरन्त्यापो दीर्घं तम् आशयदिन्द्रशत्रुः ॥१०॥

nadām na bhinnām amuyā śayānam māno rūhāṇā āti yanty
 āpaḥ | yāś cid vṛtró mahinā paryātiṣṭhat tāsām āhiḥ pat-
 sutahśīr bahbhūva ॥ 8 ॥ nīcāvayā abhavad vṛtrāputrēndro
 asyā āva vādhar jabhāra | ūttarā sūr ādharah putrā āsīd
 dānuḥ śaye sahvatsā nā dhenūḥ ॥ 9 ॥ ātiṣṭhantīnam ani-
 veśanānām kāśṭhānām mādhye nīhitam śarīram | vṛtrāsya
 niṣyam vi caranty āpo dīrgham tama āśayad indrasatruḥ
 ॥ 10 ॥

॥८॥ दासपत्नीरहिगोपा अतिष्ठन्निरुद्धा आपः ' पुणिर्नैव गावः ।
 अपां बिलमपिहितं यदासीद्भूत्रं जघन्वा अप तद्वार ॥११॥
 अभव्यो वारो अभवस्तदिन्द्र सूके यत्वा प्रत्यहन्नेव एकः ।
 अजयो गा अजयः शूर सोममवासृजः सतीवे सप्त सिन्धून् ॥१२॥
 नासौ विद्युन्न तन्यतुः सिषेघ्रं न यां मिहमकिरद्भुनिं च ।
 इन्द्रश्च यद्युध्याते अहिश्चोतापरीभ्यो मघवा वि जिग्ये ॥१३॥

dāsapatnīr ahigopā atishṭhan nīruddhā āpaḥ pañīneva
 gāvaḥ | apām bīlam āpihitam yad āsīd vṛtrām jaghanvān
 āpa tād vavāra ॥ 11 ॥ āsvyo vāro abhavas tād indra sriké
 yāt tvā pratyāhan devā ékaḥ ॥ ājayo gā ājayaḥ śūra sōmam
 āvāsrijah śārtave sapta śīndhūn ॥ 12 ॥ nāsmāi vidyūn nā
 tanyatūḥ siśhedha nā yām nīham ākirad dhrādūnim ca |
 indraś ca yad yuyudhāte āhiḥ cotāparibhyo maghavā vi
 jigye ॥ 13 ॥

Thoughts that delight the soul, now flow over the mind, the prostrated and wounded, as the waters of a river, with her broken banks, flow over the fields. The mind, however, obstructs this flow. 8

The primary source of evil tendencies—the primary instincts—has been enveloping the mind like a cow covering its calf: the instincts rise above and the mind comes down underneath. The soul again strikes the source of these evil tendencies. 9

Then thoughts carry off the whirling mind, the body of the nameless, tossed into the midst of the never stopping, never-resting currents, the foe of the soul—the mind imbued with evil instincts, as if slept over for a long dark night. 10

Good impulses, beloveds of the soul, are obstructed by greed, like cows stolen by wicked people, and kept hidden. But by strangling the strength of the demoniac forces, the soul sets open the cave that had blocked the path of noble impulses to reach the sphere of the soul. 11

When you, O powerful, soul, unaided by any, return the blow, inflicted by the evil mind, you become furious like a horse's tail. You rescue good human impulses. O hero, you win our sweet devotion. You cause the spiritual elixir of seven oceans (love, truth, benevolence, austerity, contentment, generosity and knowledge) to flow freely. 12

Now, no lightning of the evil impulse, the thunder of sensuous thoughts, the rain of passions or any sort of bolt of temptation can harm the victorious soul. The triumph of the soul in the contest has been full and final over the wicked impulses. 13

अहेर्थातारं कर्मपश्य इन्द्र हृदि यत्ते जघ्मषो भीरगच्छत् ।
 नव च यज्ञवति च खर्वन्तीः श्येनो न भीतो अतरो रजांसि ॥१४॥
 इन्द्रो यानोऽवसितस्य राजा शर्मस्य च शृङ्गिणो वज्रबाहुः ।
 सेदु राजा क्षयति चर्षणीनामुराज नेमिः परि ता बभूव ॥१५॥

āher yātāraṃ kām apasya indra hṛdī yāt te
 jaghnūsho bhīr āgachat | nāva ca yān navatīm ca śrāvantiḥ
 syenó nā bhītó ātaro rājānsi || 14 || indro yātó 'vasitasya
 rāja śarmasya ca śṛṅgiṇo vajrabāhuḥ | sēd u rāja kshayati
 carshanīnām arān nā nemiḥ pari tā babhūva || 15 ||

(३३) वयस्त्रिंशं सूक्तम्

(१-१५) पञ्चदशर्वस्यास्य सूक्तस्याङ्गिरसो द्विष्यस्तूप ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१॥ एतायामोपे गव्यन्त इन्द्रमस्माकं सु प्रमर्ति वावृधाति ।
 अनामृणः कुविदादस्य रायो गवां केतं परमावर्जते नः ॥१॥
 उपेद्रुहं धनदामप्रतीतं जुष्टां न श्येनो वसतिं पतामि ।
 इन्द्रं नमस्यञ्जुपमेभिरर्केर्यः स्तोतृभ्यो हव्यो अस्ति यामन् ॥२॥
 नि सर्वसेन इषुधीरसक्त समर्थो गा अजति यस्य वष्टि ।
 चोष्कूयमाण इन्द्र भूरि वामं मा पुणिर्भूरस्दधि प्रवृद्ध ॥३॥

33

Ētāyānōpa gavyānta indram asmākaṃ sū pramatiṇi vā-
 vṛidhati | anamṛiṇaḥ kuvīd ād asya rāyó gāvaṃ kētaṃ
 pāraṃ āvarjate naḥ || 1 || ūpēd ahaṇi dhanadāni āpratītaṃ
 jūṣṭaṇi nā syenó vasatīm patami | indram namasyānn upa-
 mēbhir arkaír yā stotṛibhyo havyo āsti yāman || 2 || nī
 śārvasena ishudhīr asakta sām aryó gā ajati yāsya vāṣṭi |
 coṣhkūyāmāṇa indra bhūri vāmān mā pañr bhūr asmād
 adhi pravṛiddha || 3 ||

O soul, while this internal battle has been in full swing, you have been ready to destroy the evil instincts of conscious and sub-conscious mind. You are hesitant for a moment, but you traverse all the adverse ninety-nine elements like a swift hawk. 14

Then O soul, the wielder of powerful spiritual power, you become the sovereign of all that is movable and immovable, of impulses and emotions, hornless (peaceful) or horned (aggressive). Now you are the monarch of men. All activities are centred within you as the circumference comprehends the spokes of a wheel. 15

33

Let us approach the soul for he can restore to us our lost wisdom, as he is infallible and unconquered. He bestows upon us his ever-increasing wisdom. Blessed by him, we will never fail to achieve prosperity and true knowledge. 1

We glorify Him with sacred hymns, who is invincible in any struggle. Invoked by selfless devotees, He bestows wealth and wisdom. I fly as a hawk flying to its cherished nest. 2

O mighty soul, ready to defend your believers, with your quiver bound on your back, bestowing upon us abundant wisdom, providing refuge to your worshippers,—be kind to us; take no advantage of our weakness like a wicked dealer. 3

वधीर्हि दस्युं धनिर्न धनेनैकश्वरन्नुपशाकेभिरिन्द्र ।
 धनोरधि विषुणक्ते व्यायन्नयज्वानः सन्काः प्रेतिमीयुः ॥४॥
 परा चिच्छीर्षा ववृजुस्त इन्द्रायज्वानो यज्वभिः स्पर्धमानाः ।
 प्र यद्विवा हरिवः स्यातरुग्र निरव्रतां अधमो रोदस्योः ॥५॥

vādhir hi dāsyuṃ dhanīnam ghanēnāi
 ékaṣ cāraṇa upaśakébhir indra | dhānor ādhi viṣuṇāk té
 vy āyana āyajvanāḥ sanakāḥ prētimīyuh ॥ 4 ॥ parā cie
 chīrshā vavrijus tā indráyajvāno yajvabhi spārdhamānaḥ |
 prā yād divó hariva sthatar ugra nír avratāñ adhamo ró-
 dasyoh ॥ 5 ॥ |

॥२॥ अयुयुत्सन्नवद्यस्य सेनामयातयन्त भित्तयो नवग्वाः ।
 वृषायुधो न वध्रयो निरष्टाः प्रवाद्विरिन्द्राश्चितयन्त आयन् ॥६॥
 त्वमेतान्नुदतो जक्षतश्चायोधयो रजस इन्द्र परे ।
 अवादहो दिव आ दस्युमुच्चा प्र सुन्वतः स्तुवतः शंसमावः ॥७॥
 चक्राणासः परीणहं पृथिव्या हिरण्येन मणिना शुम्भमानाः ।
 न हिन्यानासस्तिरुस्त इन्द्रं परि स्पशो अदधात्सूर्येण ॥८॥
 परि यद्विन्द्र रोदसी उभे अयुभोजीर्महिना विश्वतः सीम् ।
 अमन्यमानौ अभि मन्यमानैर्निर्ब्रह्मभिरधमो दस्युमिन्द्र ॥९॥

āyanyutsann anavadyāsyā sēnām āyātayanta kṣhitāyo nā-
 vagvāḥ | vṛishāyūdho nā vādhrayo nīrasṭaḥ pravādbhir in-
 drāc citāyanta āyan ॥ 6 ॥ tvām etān rudatō jākshataṣ cāyo-
 dhayo rājasa indra paré | āvādaho divā ā dāsyum uccā prā
 sunvatā stuvatāḥ śāṅsam āvaḥ ॥ 7 ॥ cakrāṇāsaḥ parīṇāham
 pṛithivyā hīraṇyena maṇīna śumbhamānaḥ | nā hinvanāsas
 titirus tā indram pāri spaṣo adadhāt sūryeṇa ॥ 8 ॥ pāri yād
 indra rōdasi ubhé ābubhojīr mahinā viśvataḥ sīm | āman-
 yamānāñ abhi mānyamānair nīr brahmābhir adhamo dās-
 yum indra ॥ 9 ॥

O powerful soul, with your adamant strength you have destroyed the cruel barbarian impulses. Perceiving the manifold destructiveness of your strength, the unbelievers and infidels have perished. 4

O fierce and unyielding soul, the infidels and those, who are enemies of selfless workers, are completely defeated. They disappear when you deny them the privilege of getting your favours here on earth or any place. 5

The followers of blind impulses encounter the band of devotees of the irreproachable soul, and those of virtuous instincts encourage them. Ultimately, the followers of blind instincts, conscious of their inferiority flee by precipitous paths, like emasculated people contending with brave men. 6

O victorious soul, you have destroyed these dark impulses, at every stage, hiding in the farthest verge of the mind, and sent them far away from the world. You have consumed the vicious instincts of all kinds—greed, anger and envy, and have received homage from virtuous men. 7

Many glamorous evil forces, decorated with gold and jewels, have been spreading over the face of the earth. But, mighty as they are, even then they triumph not over godly men. These dark forces are dispersed by the rising sun of wisdom. 8

O mighty soul, you control both good and bad. You sustain the whole living world with your magnitude. Let the unbelievers and proud usurpers be defeated through the prayers which are repeated on behalf of those who do not comprehend them. 9

न ये दिवः पृथिव्या अन्तर्मापुर्न मायाभिर्धनदां पर्यभूवन् ।

युजं वज्रं वृषभश्चक्र इन्द्रो निज्योतिषा तमसो गा अदुक्षत् ॥१०॥

nā yé divaḥ prithivyā āntam āpūr nā mā-
yābhir dhanadām paryābhūvan | yūjaṁ vajraṁ vṛishabhāś
cakra indro nīr jyōtishā tāmaso gā adukshat || 10 ||

॥३॥

अनुं स्वधाभक्षरन्नापो अस्यावर्धत मध्य आ नव्यानाम् ।

सग्नीचीनेन मनसा तमिन्द्र ओजिष्ठेन हन्मेनाहन्नभि द्यून् ॥११॥

न्याविध्यदिलीविशस्य दृळ्हा वि शृङ्गिणमभिनच्छृण्णमिन्द्रः ।

यावत्तरो मघवन्यावदोजो वज्रेण शत्रुमवधीः पृतन्युम् ॥१२॥

अभि सिध्मो अजिगादस्य शत्रुन्वि तिग्मेन वृषभेणा पुरोऽमेत् ।

सं वज्रेणासृजद्वृत्रमिन्द्रः प्र स्वां मतिमतिरच्छाशदानः ॥१३॥

आवः कुत्समिन्द्र यस्मिन्नाकन्प्रावो युध्यन्तं वृषभं दशद्युम् ।

शफच्युतो रेणुर्नक्षत द्यामुच्छैत्रेयो नृषाहाय तस्यो ॥१४॥

आवः शमं वृषभं तुग्यासु क्षेत्रजेषु मघवज्जिह्वं गाम् ।

ज्योक् चिदत्र तस्थिवांसो अकञ्छन्नूयतामधरा वेदेनाकः ॥१५॥

ānu svadhāni aksharann āpo asyāvardhata mādhyā ā
navyānām | sadhrīcīnena mānasā tāni indra ōjishṭhena hān-
manāhann abhī dyūn || 11 || ny āvidhyad ilibīśasya drīlḥā
vī śṛiṅgīnam abhinac chāśhnam indrah | yāvat tāro magha-
van yāvad ōjo vajreṇa śātrun avadhiḥ prītanyūm || 12 ||
abhī sidhmó ajigād asya śātrūn vī tigmēna vṛishabhēna
pūro 'bhet | sām vajreṇasṛijad vṛitrām indrah prā svām
matim atirac chāśadānah || 13 || āvaḥ kūtsam indra yāsmiñ
cākān prāvo yūdhyantam vṛishabhām dāśadyum | śaphā-
cyuto reṇūr nakshata dyām ūc chvaitreyó nṛishāhyaya
tastha || 14 || āvaḥ śamanam vṛishabhām tūgryasu kshetra-
jeshé maghavañ chvītryam gām | jyók cid ātra tasthivāñso
al-rañ chatrūyatām ādhara vēdanākah || 15 ||

When the powerful soul, the showerer of blessings, realizes that the waters of his wisdom do not cover fully the intellect of ignorant men, he firmly grasps his bolt of punitive justice and with his strength takes out the evil thoughts hiding under the cover of adverse impulses. 10

Even when virtues gather around and provide strength to the soul, whilst the evil forces raise their heads, then the soul renewed with strength and fatal powers destroys the forces of dark instincts. 11

The powerful soul sets free the flow of wisdom obstructed by the dark clouds of blind instincts, and destroys the malicious forces, who dry up the water of wisdom. He with equal swiftness and strength puts to an end the evils defying his supremacy. 12

The spiritualized soul conquers adversaries with his swift and forceful disintegrating power. He destroys their sources. He then reaches the central living place of these blind instincts, and destroys the resting place of these evil impulses, and thereupon rejoices in his victory. 13

O victorious soul, you have thus protected mankind, spreading your brilliance in all directions, as the sun protects the world by breaking the clouds with its rays. The dust of your swift movements ascends to heaven; through your favour, pure and virtuous tendencies will rise up to inspire men. 14

O powerful soul, you have given protection to excellent, pure and virtuous tendencies and have destroyed evil forces, though disguised as benefactors, for the benefit of faithful devotees. Punish and inflict pains on them who are of hostile minds, and who have long been obstructing our progress. 15

(३४) ऋत्विजिं सूक्तम्

(१-१२) द्वादशार्चन्यास्य सूक्तम्याङ्गिरसो हिरण्यमनुष ऋषिः । अश्विनौ देवते । (१-८, १०-११) प्रथमाष्टपर्वा
वशम्येकादशयोश्च जगती, (९, १२) नवमीद्वादशयोश्च त्रिदुष् छन्दसी ॥

॥५॥

त्रि॒श्रि॒न्नो अ॒द्या भ॑वतं नवेदसा वि॒भुर्वा॒ याम॑ उ॒त रा॒तिर॑श्विना ।
यु॒वोर्हि॒ यन्त्रं॑ हि॒म्येव॑ वास॒सोऽभ्याय॑सेन्या भवतं मनी॒षिभिः॑ ॥१॥
त्रयः प॒वयो॑ मधु॒वाह॑ने रथे सोम॑स्य वे॒नामनु॑ विश्व इ॒न्द्रि॒दुः ।
त्रयः स्क॒म्भासः॑ स्क॒भि॒तास॑ आ॒रभे॑ त्रि॒र्नक्तं॑ या॒थस्त्रि॑र्व॒श्विना॒ दिवा॑ ॥२॥

84

Tris cin no adyā bhavatam navedasā vibhūr vāṃ yāma
utā rātīr aṣvinā | yuvōr hī yantram himyēva vāsaso 'bhyā-
yaśenyā bhavatam manishibhiḥ || 1 || trāyaḥ pavāyo ma-
dhuvāhane rāthe sōmasya venām ānu vīṣva id viduḥ | trā-
ya skambhāsa skabhitāsa ārabhe trīr naktam yāthas trīr
v aṣvinā divā || 2 ||

स॒माने॑ अ॒ह॒न्त्रि॑र॒वद्य॑गोहना त्रि॒द्य यु॒ज्ञं म॑धुना मि॒मिक्ष॑तम् ।
त्रि॒र्वाज॑वती॒रिषो॑ अ॒श्विना॑ यु॒वं दो॑षा अ॒स्मभ्य॑मु॒षस॑श्च पि॒न्यत॑म् ॥३॥
त्रि॒र्वर्ति॑र्या॒तं त्रि॑रनु॒व्रते॑ जने॒ त्रिः सु॑प्रा॒व्ये त्रे॒धेव॑ शि॒क्षत॑म् ।
त्रि॒र्नान्द्य॑ वह॒तम॑श्विना यु॒वं त्रिः पृ॒क्षो अ॒स्मे अ॒क्षरे॑व पि॒न्यत॑म् ॥४॥

samāné āhan trīr avadyagohanā trīr
adyā yajñam mādhunā mimikshatam | trīr vājavatīr īsho
aṣvinā yuvām doṣhā asmābhyam ushāsaḥ ca pinvatam || 3 ||
trīr vartīr yātam trīr ānuvrate jané trīḥ suprāvyē tredhēva
śikshatam | trīr nāndyām vahatam aṣvinā yuvām trīḥ prī-
ksho asmé akshāreva pinvatam || 4 ||

[In this set of hymns the words thrice, three-fold, three worlds, three ways, three wheels, etc. are used to connote different meanings in different contexts, denoting : God, soul and cosmos; physical, mental and spiritual; past, present and future; earth, sky and interspace; solid, fluid, and vaporous; knowledge, action and devotion; morning, mid-day and evening; sensory, ultra-sensory, and intuition; tranquillity, activity, and inertia.]

O powerful pair of vital and mental forces, be alert thrice a day (morning, mid-day and evening). Your chariot, the human body, has extensive powers, and is filled with divine gifts. Your union is as harmonious and delightful as that of illustrious day and dewy night. Shall you still suffer yourself to be restrained by divine laws and limitations ! 1

Three are the solid wheels of your splendid divine body. This is known to all spiritually realized. There are three regions above it for support, and in it you journey thrice by night, and thrice by day. 2

Thrice a day you forgive the faults of your devotees when worshipped. Thrice you shower your blessings. O the twins of mental and vital energies, bestow upon us knowledge and nourishment all the time. 3

May the supreme Lord of cosmic and individual self grace our sacred performances, and that of the other devotees. May He come to us at all the three levels of life, in three kinds of activity, and guide us and instruct in the three-fold knowledge. May He bestow three-fold blessings upon us, like rains from the sky. 4

त्रिर्नो रयिं वहतमश्विना युवं त्रिदेवताता त्रिरुतावतं धियः ।
 त्रिः सौभगत्वं त्रिरुत श्रवांसि नस्त्रिष्टं वा सुरे दुहिता रुहद्रथम् ॥५॥
 त्रिर्नो अश्विना दिव्यानि भेषजा त्रिः पार्थिवानि त्रिरु दत्तमन्त्र्यः ।
 ओमानं शंयोर्ममकाय मूनवे त्रिधातु शर्म वहतं शुभरूपती ॥६॥

trīr no rayīm vahatam
 asvinā yuvām trīr devātātā trīr utāvatam dhīyaḥ | trīḥ
 saubhagatvām trīr utā śrāvānsi nas trisṭhām vām sūre du-
 hitā ruhad rātham || 5 || trīr no asvinā divyāni bheshajā trīḥ
 pāṛthivāni trīr u dattam adbhyaḥ | omānam śamyōr māma-
 kāya sūnāve tridhātu śarma vahatam śubhas patī || 6 ||

॥५॥ त्रिर्नो अश्विना यजता दिवेदिवे परि त्रिधातु पृथिवीमशायतम् ।
 तिस्रो नासत्या रथ्या परावत आत्मेव वातः स्वसराणि गच्छतम् ॥७॥
 त्रिरश्विना सिन्धुभिः सप्तमातृभिश्च आहावास्त्रेधा हविष्कृतम् ।
 तिस्रः पृथिवीरुपरि प्रवा द्वयो नाकं रक्षेथे द्युभिरकुभिर्हितम् ॥८॥
 कः त्री चक्रा त्रिवृतो रथस्य कः त्रयो वन्धुरो ये सनीलाः ।
 कदा योगो वाजिनो रासभस्य येन यज्ञं नासत्योपयाधः ॥९॥
 आ नासत्या गच्छतं हूयते हविर्मध्वः पिबतं मधुपेभिरासभिः ।
 युवोर्हि पूर्वं सवितोषसो रथमृताय चित्रं घृतवन्तमिष्यन्ति ॥१०॥

trīr no asvinā yajatā divé-divo pāṛi tridhātu prithivīm
 asāyatam | tisrō nāsatyā rathyā parāvāta ātmēva vātaḥ svā-
 sarāṇi gauchatam || 7 || trīr asvinā sindhubhiḥ saptāmātribhis
 trīya ahāvās tredhā havīśh kṛitām | tisraḥ prithivīr upāṛi
 pravā divō nākaṁ rakshethe dyūbhir aktūbhir hitām || 8 ||
 kvā trī cakrā trivṛito rāthasya kvā trāyo vandhūro yé sā-
 nīlāḥ | kadā yōgo vajīno rāsabhasya yēna yajñām nāsatyop-
 payathāḥ || 9 || ā nāsatyā gāuchatam hūyāte havīr mādhyāḥ
 pibatam madhupébhir āsābhiḥ | yuvōr hi pūrvam savitōśhāso
 rātham ṛitāya citrāṇi ghṛitāvantam iśhyati || 10 ||

May God grant us the three riches - physical, mental and spiritual. May He bless us thrice in our ceremonial rites. May He bless us with three-fold wisdom for all occasions. Thrice grant us prosperity, and thrice food. The daughter of the sun has ascended your three-wheeled car. 5

May God bless us thrice with all the cosmic healing powers of all the three regions—earth, sky and space. May He grant prosperity to our children. May the cherisher of herbs preserve our three systems—physical, mental and spiritual. 6

May the twin Lord of cosmic body and mind, being worshipped, thrice every day triply surround the earth. May the reality (non-untruth) seated on the car of time, repair from a distance to the three-fold, like the vital air to the living body. 7

O the twin Lord of cosmic world, thrice bless our seven mother-streams (five senses of cognizance together with mind and vital system); our all the three faculties, physical, mental and spiritual, are ready for triple activities, pervading through all the three centres of body; may you rising above the three worlds, bless the glorious sun of intellect to enlighten the path of life night and day. 8

O God, enlighten us on the location of the wheels—cardinal points, the sources of all our vital and mental energies in this three-fold divine chariot of the human body, and on the centres receiving and reflecting the light of the cosmic world, and when you will be harnessing your vehicle to come and grace the sacrifice. 9

Come to us O God, preserver of imperishable laws, to accept our devotions with love. May you relish it. The divine consciousness inspires us even before the dawn, even before our intellect is ready to grasp your deeper knowledge, and she sends her shining car of affection to bring you here. 10

आ नासत्या त्रिभिरेकादशैरिह देवेभिर्यातं मधुपेयमश्विना ।
 प्रायुस्तारिष्टुं नी रपांसि मृशतं सेधतं द्वेषो भवतं सचाभुवा ॥११॥
 आ नो अश्विना त्रिवृता रथेनार्वाञ्च रयिं वहतं सुवीरम् ।
 शृण्वन्ता वामवसे जोहवीमि वृधे च नो भवतं वाजसातौ ॥१२॥

ā nāsatyā

tribhīr ekādaśair ihā devēbhir yatam madhupēyam aśvina |
 prāyus tārishtaṁ nī rāpaṁsi mṛikshataṁ sēdhatam dvēsho
 bhāvatam sacābhuvā || 11 || ā no aśvina trivṛitā rāthenār-
 vāñcam rayim vahatam suvīram | śṛiṇvantā vām āvase jo-
 havīmi vṛidhē ca no bhavatam vājasātau || 12 ||

(३५) पञ्चविंशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्याङ्गिरसो हिरण्यमनुष ऊषिः । (१) प्रथमर्चः (पादक्रमेण) अग्निर्मित्रावरुणौ
 गविः सविता च, (२-११) द्वितीयादिदशानाञ्च सविता देवताः । (१,२) प्रथमानवभ्योर्ऋचोर्जगती,
 (२-८, १०-११) द्वितीयादिसप्तानां दशम्येकादश्याञ्च त्रिषुप् छन्दसी ॥

॥३॥

ह्वयाम्यङ्गिं प्रथमं स्वस्तये ह्वयामि मित्रावरुणाविहावसे ।
 ह्वयामि रात्रीं जगतो निवेशनीं ह्वयामि देवं सविनारमूनये ॥१॥
 आ कृष्णेन रजसा वर्तमानो निवेशयन्नमृतं मर्त्यं च ।
 हिरण्ययेन सविता रथेना देवो याति भुवनानि पश्यन् ॥२॥
 याति देवः प्रवता यात्युद्धता याति शुभ्राभ्यां यजतो हरिभ्याम् ।
 आ देवो याति सविता परावतोऽप विश्वा दुरिता वार्यमन्तः ॥३॥

35

Hvāyāmy agnīm prathamāṁ svastāye hvāyāmi mitrāvā-
 ruṇāv ihāvase | hvāyami rātrīm jagato niveśanīm hvāyāmi
 devaṁ savitāram ūtāye || 1 || ā kṛiṣṇēna rājasa vārtamāno
 niveśayann amṛitam mārtyaṁ ca | hiraṇyāyena savitā rāthenā
 devó yāti bhūvanāni pāśyan || 2 || yāti devaḥ pravatā yāty
 udvātā yāti śubhrābhyām yajató hāribhyām | ā devó yāti
 savitā parāvátó 'pa vísvā duritā bādhamānaḥ || 3 ||

May your three times eleven (33) never-failing divine sources of reality, lead us thrice to the path of consummate bliss. May God bless our offerings, prolong our life, efface our faults, restrain our evils, and be ever with us. 11

O supreme Lord, borne in your triple car (or in the car that traverses the three regions) bring to us affluence, material and spiritual, and award us progeny. I invoke you, O sovereign king of all the vital and mental forces, to protect us, and give us vigour to win over our weaknesses in our conflicts. 12

35

I invoke the foremost adorable God for well-being; I invoke Nature's other bounties such as the pair of lightning and clouds for protection. I invoke the night which brings rest to the world and I invoke the sun for prosperity. 1

The refulgent sun, springing through the obscure regions, arousing mortal and immortal, beholding the several worlds, comes as if mounted on a golden chariot. 2

The self-effulgent sun travels by an upward and by a downward path, deserving adoration. It journeys on two white horses (northern and southern solstices); it comes hither from a distance removing all darkness. 3

अभीवृत्तं कृशनिर्विश्वरूपं हिरण्यशम्यं यजतो बृहन्तम् ।
 आम्थाद्रथं सविता चित्रमानुः कृष्णा रजांसि तविषीं दधानः ॥४॥
 वि जनाञ्छयावाः शितिपादो अख्यन्नथं हिरण्यप्रउगं वहन्तः ।
 शश्वद्विशः सवितुर्देव्यस्योपस्थे विश्वा भुवनानि तस्थुः ॥५॥
 तिस्रो द्यावः सवितुर्द्वा उपस्थौ एका यमस्य भुवने विराषाट् ।
 आग्निं न रथ्यममृताधि तस्थुरिह ब्रवीतु य उ तच्चिकेतत ॥६॥

abhivṛitaṃ

kṛīṣanair viśvārūpaṃ hīraṇyaśamyam yajato bṛhāntam |
 āsthād rātham savitā citrabhānuḥ kṛiṣṇā rājāṃsi tāviṣhīṃ
 dādधानaḥ || 4 || vi jānāñ cchyāvāḥ śitipādo akhyaṇ rātham
 hīraṇyapratigam vāhantaḥ | śāśvad vīśaḥ savitūr datvyasyo-
 pāsthe vīsvā bhūvanāni tasthuh || 5 || tisrō dyāvah savitūr dvā
 upāsthāñ ēkā yamāsyā bhūvane virāṣāt | āṇīm nā rāthyani
 amṛtādhi tasthur ihā bravītu yā u tāc ciketaḥ || 6 ||

॥७॥

वि सुपर्णो अन्तरिक्षाप्यख्यद्रभीरवेपा असुरः सुनीथः ।
 के३दानीं सूर्यः कश्चिकेत कतमां द्यां रश्मिरस्या ततान ॥७॥
 अष्टौ व्यख्यत्कुम्भः पृथिव्यास्त्री धन्व योजना सप्त सिन्धून् ।
 हिरण्याक्षः सविता देव आगादधद्रत्नां दाशुषे वार्याणि ॥८॥
 हिरण्यपाणिः सविता विचर्षणिरुभे द्यावापृथिवी अन्तरीयते ।
 अपामीवां बाधते वेति सूर्यमभि कृष्णेन रजसा द्यामृणोति ॥९॥

vi suparṇō antārikshāṇy akhyad gabhīravēpā āsuraḥ su-
 nīthāḥ | kvēdānīm sūryaḥ kaś ciketa katamāṃ dyāṃ raś-
 mīr asyā tatāna || 7 || aṣṭau vy ākhyat kakūbhah pṛithivyās
 trī dhānva yōjanā sapta sindhūn | hīraṇyākṣah savitā devā
 āgād dādhad rātnā dāsūshe vāryāni || 8 || hīraṇyapāṇiḥ sa-
 vitā vīcarshaṇir ubhé dyāvāpṛithivī antār iyate | āpāmīvam
 bādhatē vēti sūryam abhī kṛiṣṇēna rajasā dyām ṛiṇoti || 9 ||

The many-rayed effulgent sun, having power to dispel darkness from the regions, comes mounted on a lofty, high-standing, well-decorated golden chariot, and furnished with golden yokes. 4

White beams, swift like the white-footed coursers, harnessed to the car with a golden yoke, have brought light to mankind. Men and all regions are ever in the close presence of this effulgent sun. 5

Three are the luminaries—two (terrestrial and celestial) are in the proximity of the effulgent sun, and the third one somewhere beyond the space for the liberated souls. These first two luminaries depend on the sun as a chariot upon the pin of its axle. Let him who knows (this truth) declare it (to others). 6

The solar ray illuminates the three regions (celestial, interspace and terrestrial), is deep-quivering, life-bestowing and is well-directed. Where now is the sun, the source of these radiations ? Who knows to what sphere his rays have extended ? 7

He (the sun) has lighted up the eight points of the horizon (east, north, west, south, and the four at corners), the three regions of the living beings, the seven galaxies. May the golden-eyed sun come hither. May he bestow worthy riches on the Nature's lover. 8

The gold-handed, all-beholding luminary travels between the two regions of heaven and earth, dispels diseases, and this, verily, is known as the sun, and it finally overspreads the sky, extending from the dark interspace to the celestial region. 9

हिरण्यहस्तो असुरः सुनीथः सुमृळीकः स्ववीं यात्वर्वाह ।
 अपसेधन्नक्षसो यातुधानानस्वादेवः प्रतिदोषं गृणानः ॥१०॥
 ये ते पन्थाः सवितः पुर्यासोऽरेणवः सुकृता अन्तरिक्षे ।
 तेभिर्नो अथ पथिभिः सुगेभी रक्षा च नो अधि च ब्रूहि देव ॥११॥

hīraṇyahaṣṭo āsuraḥ sunīthāḥ sumṛṭīkāḥ svāvāñ yātv ar-
 vāñ | apasēdhan rakshāso yātudhānān āsthād devāḥ prati-
 doṣhaṃ grīṇānāḥ || 10 || yé te pānthāḥ savitaḥ pūrvyāso
 'reṇāvāḥ sūkṛitā antārikshe | tēbhir no adyā pathibhiḥ su-
 gēbhi rākṣhā ca no ādhi ca brūhi deva || 11 ||

[अथाहोऽनुवाकः ॥]

(११) ऋषिर्लो सुतम्

(१-२०) विशत्पृथक्वात्म्यं सूक्तस्य वीरः कण्व ऋषिः । (१-२०) ऋक्मादिभिस्तृतीयामग्निः, (१३-१४)
 यपोदसीचतुर्विधोऽसौ वा देवता । अगायः (विषमर्चं ब्रूहती, समर्चं सतोब्रूहती) कण्वः ॥

॥८॥

प्र वो यद्गं पुरुणां विज्ञां देवयतीनाम् ।
 अग्निं सूक्तेभिर्वचोभिरीमहे यं सीमिदन्य ईळते ॥१॥
 जनासो अग्निं दधिरे सहोवृधं हविष्मन्तो विधेम ते ।
 स त्वं नो अथ सुमना इहाविता मवा वाजेषु सन्त्य ॥२॥
 प्र त्वा द्रुतं वृणीमहे होतारं विश्ववेदसम् ।
 महस्ते सतो वि चरन्त्यर्चयो दिवि स्पृशन्ति भानवः ॥३॥

36.

Prā vo yāhvām purūṇām viśāṃ devayatīnām | agnīṃ
 sūktēbhir vacobhir īmahe yāṃ sīm id anyā īlate || 1 || jā-
 nāso agnīm dadhīre sahovṛdham havishmanto vidbema te |
 sá tvām no adyā sumanā ihāvitā bhāvā vājeshu santya || 2 ||
 prā tvā dūtām vṛṇīmahe hōtāraṃ viśvāvedasam | mahāś te
 sató ví caranty arcāyo divi sprīṣanti bhānāvāḥ || 3 ||

May the golden-handed, life-bestowing, well-guiding, exhilarating, and affluent sun be present with us at the place of worship. The solar radiations drive away worms and germs, particularly in the evening, if duly utilized. 10

O sun, your paths are set from olden days; they are free from dust, and well-determined in space. May you travel along these paths, unobstructed and preserve us day-to-day. O effulgent, may you bless us. 11

36

We implore with sacred hymns the adorable God, whom the sages who desire to lead divine life, have been worshipping from time immemorial, for the fulfilment of noble desires. 1

Men with dedication have recourse to the adorable God, the augments of vigour. We offer homage with reverence to you. O God, the liberal giver of food, be well-disposed to us here this day, and be our protector. 2

We adopt you, O adorable, as the messenger, and as an invoker of Nature's bounties; you are endowed with knowledge. Your flames, which are eternal and mighty, spread wide around, and your splendour touches the celestial regions. 3

देवासस्त्वा वरुणो मित्रो अर्यमा सं दूतं प्रत्नमिन्धते ।
 विश्वं सो अग्ने जयति त्वया धनं यस्ते ददाश मर्त्यः ॥४॥
 मन्द्रो होता गृहपतिरग्ने दूतो विश्वमसि ।
 त्वे विश्वा संगतानि व्रता ध्रुवा यानि देवा अकृष्वत ॥५॥

devā-

sas tvā varuṇo mitrō aryamā saṁ dūtāṁ pratnām indhate |
 viśvaṁ sō agne jayati tvāyā dhanaṁ yaś te dadāśa mār-
 tyah || 4 || mandrō hōtā grīhāpatir āgne dūtō viśām asi |
 tvé viśva sāṁgatāni vratā dhruvā yāni devā akṛiṣvata || 5 ||

॥६॥

त्वे इदग्ने सुभगे यविष्ठ्य विश्वमा हूयते हविः ।
 स त्वं नो अद्य सुमनो उतापरं यक्षि देवान्सुवीर्या ॥६॥
 तं घेमिन्ध्या नमस्विन उप स्वराजमासते ।
 होत्राभिरग्निं मनुषः समिन्धते तितिर्वासो अति स्विधः ॥७॥
 घ्नन्तो वृत्रमंतरजोदसी अप उरु क्षयाय चक्रिरे ।
 भुवत्क्वप्वे वृषा द्युम्याहुतः क्रन्दुदश्चो गर्विष्टिषु ॥८॥
 सं सीदस्व महाँ असि शोचस्व देववीतमः ।
 वि धूममग्ने अरुषं मियेध्य सृज प्रशस्त दर्शतम् ॥९॥

tvé id agne subhage yavishṭhya viśvaṁ ā huyate havīḥ |
 sā tvāṁ no adyā sumānā utāparaṁ yāksī devān suvīryā
 || 6 || tāṁ ghem itthā namasvīna ūpa svarājāṁ āsate | hō-
 trābhīr agnīm mānuṣhaḥ saṁ indhate titirvāśo āti sridhaḥ
 || 7 || ghnānto vṛitraṁ ataraṁ rōdasi apā urū kṣāyaya ca-
 krīre | bhūvat kṛṇve vṛiṣha dyumny āhutaḥ krāṇdad āsvo
 gāvishṭiṣhu || 8 || saṁ sīdasva mahān asi śocasva devavīta-
 mah | ví dhūmām agne arushām miyedhya sṛijā praśasta
 darśatām || 9 ||

Nature's bounties as clouds, lightning and the sun kindle thee, O fire-divine, as their ancient messenger. The mortal man, who offers oblations to you, fire-divine, obtains from you universal wealth. 4

You, the fire-divine, are, the giver of delight, the invoker and messenger of Nature's bounties and our guardian in every home. The good and durable activities of Nature's bounties are all aggregated in you. 5

O youthful and auspicious fire (of the altar), whatever oblations are offered to you, may you, now or at any other time, carry them to the Nature's bounties (and disperse them thus on the surroundings far and wide). 6

All the earnest devotees, bright with your radiance, draw near you only, O the fire-divine. They with their devotional hymns enkindle you to win over the evil forces. 7

Under the command of the fire-within, the nature's bounties have destroyed the inner evil and made all regions, physical, mental and spiritual, worthy of stay of sublime ideas. May the fire-within, when invoked, be a benefactor to the intellect as the horse neighing in the midst of conflict for the recovery of cattle. 8

Come, O fire-within, be seated in the innermost chamber of our heart. O fire-within, let the smoke of ill-thoughts be dispersed, to enable us to see your spotless spiritual radiance. 9

यं त्वा देवासो मनवे दधुरिह यजिष्ठं हव्यवाहन ।
यं कण्वो मेध्यातिथिर्धनस्पृतं यं वृषा यमुपस्तुतः ॥१०॥

yām tvā devāso mānave dadhūr ihā yāji-
sthāṁ havyavāhana | yām kaṇvo mēdhyātithir dhanasprītaṁ
yām vṛishā yām upastutāḥ ॥ 10 ॥

॥१०॥

यमग्निं मेध्यातिथिः कण्व ईध कृतादधि ।
तस्य प्रेषो दीदियुस्तमिमा ऋचस्तमग्निं वर्धयामसि ॥११॥
रायस्पूधि स्वधावोऽस्ति हि तेऽग्ने देवेष्वाप्यम् ।
त्वं वाजस्य श्रुत्यस्य राजसि स नो मृळ महौ असि ॥१२॥
ऊर्ध्व ऊ षु ण ऊतये तिष्ठा देवो न संविता ।
ऊर्ध्वो वाजस्य सनिता यदग्निभिर्वाघभिर्विहव्यामहे ॥१३॥
ऊर्ध्वो नः पाह्यहसो नि केतुना विश्वं समन्त्रिणं दह ।
कृधी न ऊर्ध्वाश्रयाय जीवसे विदा देवेषु नो दुर्वः ॥१४॥
पाहि नो अग्ने रक्षसः पाहि धूर्तरावणः ।
पाहि रीषत उत वा जिघांसतो वृहद्भानो यविष्ठ्य ॥१५॥

yām agnīm mēdhyātithih kaṇva īdhā kṛtād ādhi | tāśya
prēsho didiyus tām imā rīcas tām agnīm vardhayāmasi
॥ 11 ॥ rāyās pūrdhi svadhāvó 'sti hí té 'gne devéshv ápyam |
tvām vājaśya śrútyasya rājasi sá no mṛila mahāñ asi ॥ 12 ॥
ūrdhvā ū shú ṇa ūtiye tīshthā devó ná savitā | ūrdhvó
vājaśya sánitā yád ājībhīr vāghādbhīr vihvāyāmahe ॥ 13 ॥
ūrdhvó naḥ pāhy āñhaso ní ketúnā víśvam sām atrīṇaṁ
daha | kṛidhī na ūrdhvāñ carāthāya jīvasē vidā devéshu no
dúvah ॥ 14 ॥ pāhī no agne rakshāsah pāhī dhūrtér ārāvṇah |
pāhī rīshata utá vā jīghānsato bṛīhadbhāno yāvishthya
॥ 15 ॥

O disperser of the essences of oblations, Nature's bounties have accepted your supremacy for the benefit of man. Your supremacy has also been accepted by the performer of ceremony, the intelligent, and wealth-giver, the host of the guests, and your supremacy has also been accepted by other persons, powerful and pious, present in this fire ceremony. 10

The rays of that fire-within, whom mind has kindled having taken it out of truth pre-eminently shine. Him do these our hymns extol and him do we extol. 11

Bless us for prosperity and treasures, O fire-within, as the favour of Nature's bounties is acquired only through your devotion. All the sources capable of providing well-known nourishment work under your command. May we obtain happiness, for you are great. 12

Be up to protect us, like the sun capable of healing; please rise: you are the giver of food and we invoke you with devotion and earnestness. 13

Be up and may your knowledge protect us from the wrath of sin; consume every malignant spirit; raise us aloft to spiritual heights, so that we may pass through the world, and that we may live to convey our wealth (of oblations) to Nature's bounties. 14

Youthful and most resplendent fire-within, protect us from evil forces, and from the miserly malevolence within; protect us from ferocious animal instincts and from them who seek to destroy us. 15

११॥ घनेव विष्वग्वि जहाराव्यस्तपुर्जम्भ यो अस्यधुक् ।
 यो मर्त्यः शिशीति अत्यक्तुभिर्मानः स रिपुरीशत ॥१६॥
 अग्निर्वन्ने सुवीर्यमग्निः कण्वाय सौभगम् ।
 अग्निः प्रारवन्मित्रोत मेध्यातिथिमग्निः साता उपस्तुतम् ॥१७॥
 अक्षिना तुर्वशं यदु परावत उग्रादेवं हवामहे ।
 अभिर्नयन्नववास्त्वं बृहद्रथं तुर्वीति दस्यवे सहः ॥१८॥
 नि त्वामग्ने मनुर्दधे ज्यातिर्जनाय शश्वते ।
 दीदधे कष्व ऋतजात उक्षितो यं नमस्यन्ति कृष्टयः ॥१९॥
 त्वेषासो अमेग्मवन्तो अर्चया भीमासो न प्रतीतये ।
 रक्षस्विनः सदमिद्यानुमावतो विश्वं समन्त्रिणं दह ॥२०॥

ghanéva víshvag ví jahy árāvñas tāpurjambha yó as-
 madhrúk | yó mártyaḥ śśīṣite áty aktūbhir máṁ naḥ sá ripúr
 īṣata ॥ 16 ॥ agnír vavne suvīryam agnīḥ kāṇvāya saúbha-
 gam | agnīḥ prāvan mitrótā médhyaātithim agnīḥ sātā upa-
 stutám ॥ 17 ॥ agnínā turvāsaṁ yādum parāvāta ugrādevam
 havāmahe | agnír nayan nāvavāstvam bṛihadratham turvī-
 tiṁ dāsyaive sāhaḥ ॥ 18 ॥ ní tvām agne mánur dadhe jyótir
 jānāya śśsvate | didétha kāṇva rītājāta ukshító yāṁ na-
 masyānti kṛiṣṭāyaḥ ॥ 19 ॥ tveshāso agnér āmavanto arcāyo
 bhimāso ná prātītaye | rakshasvīnaḥ sādama íd yātamāvato
 víshvam sām atrīṇaṁ dāha ॥ 20 ॥

(३७) सप्तत्रिंशं सूक्तम्

(१-१५) पञ्चदशर्वस्यास्य सूक्तस्य षोडशः कण्व ऋषिः । मन्तो देवताः । गायत्री छन्दः ॥

११२॥ क्रीळं वः शार्धो मारुतमनवर्णं रथेशुभम् । कण्वा अभि प्र गायत ॥१॥
 ये पृषतीभिर्ऋष्टिभिः साकं वाशीभिर्ऋष्टिभिः । अजायन्त स्वमानवः ॥२॥

37

Kṛlāṁ vaḥ śārdho mārutam anarvāṇaṁ ratheśubham |
 kāṇvā abhī prā gayata ॥ 1 ॥ yé pṛiṣatībhir ṛiṣṭībhiḥ śā-
 kāṁ vāśībhir añjībhiḥ | ājayanta svābhānavah ॥ 2 ॥

O inner fire, may we, with the aid of your spiritual flame, burn our vices and selfish motives as potters' ware with a hammer; let not a single vice, which is inimical to us, or a man who tries to malign our spiritual eminence with sharp weapons, prevail upon us. 16

The fire-within is solicited for conferring prosperity. May this fire enrich our wisdom. It has protected our fellow friends and also the host of the holy, who has recourse to him for riches and wisdom. 17

Along with the fire-within, we invoke from afar glory, diligence and fearlessness. Let the fire-within, also carry with it the progressiveness, leadership and vigour, to subdue the foe (the evil desires). 18

O fire-within, mind has detained you to give light to the entire sense organs and vital systems. Born out of the eternal law and satiated with the oblations, you have been kindled for the sake of enriching wisdom, revered by our people. 19

The flames of the fire-divine are luminous, powerful, and fearful, not to be approached. You ever assuredly and entirely consume the evil spirits and other destructive forces. 20

37

Sing forth, O intellectuals among men, the praises of the vital forces, sportive, separate from the senses, and shining in the chariot of the human body. 1

These vital forces, born together are by virtue of their nature self-luminous, and are speedy like spotted deers, and penetrating like spears, destructive like swords, and glittering like ornaments. 2

इहेव शृण्व एषां कशा हस्तेषु यद्वादाव । नि यामक्षिन्नमृजते ॥३॥
 प्र वः शार्घीय घृण्वये त्वेषद्युन्नाय शुष्मिणे । देवत्तं ब्रह्म गायत ॥४॥
 प्र शंसा गोष्वघ्न्यं क्रीळं यच्छर्धो मारुतम् । जम्भे रसस्य वाष्टुधे ॥५॥

ihéva

śrīṇva eśhām kasha hāsteshu yād vādān | nī yāmañ citrām
 riñjate || 3 || prā vaḥ śārdhāya śhrīśhvaye tveshadyunnāya
 śushmīṇe | devāttam brāhma gāyata || 4 || prā śaṁsā gōshv
 āghnyam kṛīḷam yāc chārdho mārutam | jāmbhe rāsasya
 vāṣṭridhe || 5 ||

॥३॥ को वो वर्षिष्ठ आ नरो दिवश्च गमश्च धृतयः । यत्सीमन्तं न धूनुय ॥६॥
 नि वो यामाय मानुषो दध्र उग्राय मन्यवे । जिहीत पर्वतो गिरिः ॥७॥
 येषामज्मेषु पृथिवी जुजुवाँ इव विस्पतिः । भिया यामेषु रेजते ॥८॥
 स्थिरं हि जानमेषां वयो मातुर्निरेतवे । यत्सीमनु द्विता शवः ॥९॥
 उदु ते सुनवो गिरः काष्ठा अज्मेष्वतत । वाश्चा अभिजु यातवे ॥१०॥

kó vo vārshishṭha ā naro divaś ca gmaś ca dhūtayaḥ |
 yāt sīm āntam nā dhūnuthā || 6 || nī vo yāmāya mānusho
 dadhrā ugrāya manyāve | jīhīta pārvato girīḥ || 7 || yēśhām
 ājmeshu pṛithivī jujurvāñ iva viśpātiḥ | bhiyā yāmeshu ré-
 jate || 8 || sthiram hí jānam eśhām vāyo mātúr nīretave |
 yāt sīm ānu dvitā śāvaḥ || 9 || úd u tyé sūnāvo gīraḥ kā-
 ṣṭhā ājmeshv atnata | vāśrā abhijñú yātave || 10 ||

We hear the cracking of the whips in the hands of our internal vital forces. They are wonderfully brave and valorous in the fight which goes on in the human body. 3

Sing forth, O wise men, the sacred hymns in honour of your vital principles who are your strength, the destroyer of evils, the powerful and possessed of brilliant reputation. 4

Praise the sportive and restless might of the vital forces, who are born in the midst of the sense-organs, and whose strength is nourished by the milk of sentient desires. 5

Which of you, O brave vital forces, O agitators of the head and heart (heaven and earth), is the mightiest, since you disturb all around like the top of a tree ? 6

O vital forces, at your approach, man bends down to your fierce and effective power and takes shelter against some firm (buttress); even the strong rugged-jointed mountains yield before your might. 7

At whose forceful attack and persistence, even the earth gets badly shaken as a weak king gets frightened by the fierce attack of an enemy. 8

Stable is the birth-place of the vital forces. Vigour they get from their mother. Their strength is spread all over between the two regions—physical and mental. 9

These vital forces are the generators of speech and they spread out the waters of thoughts in their courses, so that the kine, the sense organs, may get into the knee-deep water to drink. 10

॥११॥ त्वं चिद्धा दीर्घं पृथुं मिहो नपातममृध्रम् । प्र च्यावयन्ति यामभिः ॥११॥
 मरुतो यद्ध वो बलं जनौ अचुच्यवीतन । गिरिरिचुच्यवीतन ॥१२॥
 यद्ध यान्ति मरुतः सं ह ब्रुवतेऽध्वन्ना । शृणोति कश्चिदेवाम् ॥१३॥
 प्र यात शीभमाशुभिः सन्ति कण्वेषु वो दुवः । तत्रो पु मादयाध्वै ॥१४॥
 अस्ति हि ष्मा मदाय वः ससि ष्मा वयमेवाम् । विश्वं चिदायुर्जीवसे ॥१५॥

tyāṃ cid ghā dīrghāṃ prithūm mihó nāpātam amri-
 dhram | prā cyāvayanti yāmabhiḥ || 11 || māruto yād dha vo
 balaṃ jānāñ acucyavītana | girīr acucyavītana || 12 || yād
 dha yānti marútaḥ saṃ ha bruvaté 'dhvann á | śṛṇóti kás
 cid eshām || 13 || prā yāta śībham āśúbhiḥ sánti kaṇveshu
 vo dúyaḥ | tátro shú mādayadhvai || 14 || ásti hí śhmā mā-
 dāya vaḥ smási śhmā vayām eshām | víśvaṃ cid āyur jī-
 vāse || 15 ||

(३८) अष्टाविंशं सूक्तम्

(१-१५) पञ्चदशार्चम्यान्त्यं सूक्तम्य धौरः कण्व ऋषिः । मरुतो देवताः । गायत्री छन्दः ॥

॥१५॥ कद्ध नूनं कधप्रियः पिता पुत्रं न हस्तयोः । दुधिव्हे वृक्तबर्हिषः ॥१॥
 कं नूनं कद्धो अर्थं गन्ता दिवो न पृथिव्याः । कं वो गावो न रण्यन्ति ॥२॥
 कं वः सुम्ना नव्यांसि मरुतः कं सुविता । क्वोऽ विश्वानि सौभगा ॥३॥
 यद्युयं पृश्निमातरो मर्तासुः स्यातेन । स्तोता वो अमृतः स्यात् ॥४॥
 मा वो मृगो न यवसे जरिता भूदजोष्यः । पथा यमस्य गादुप ॥५॥

38

Kād dha nūnāṃ kadhapriyaḥ pitā putraṃ nā hāstayoh |
 dadhidhivé vṛiktabarhiṣaḥ || 1 || kvā nūnāṃ kād vo ārthaṃ
 gāntā divó nā prithivyāḥ | kvā vo gāvo nā raṇyanti || 2 ||
 kvā vaḥ sumnā nāvyañsi mārutaḥ kvā suvitā | kvò víśvāni
 saúbhagā || 3 || yād yūyām priṣnimātaro mārtaṣaḥ syātana |
 stotā vo amṛitaḥ syat || 4 || mā vo mṛigó nā yāvase jaritā
 bhūd ājoshyaḥ | pathā yamasya gād ūpa || 5 ||

These illustrious vital powers drive before them in their course the long, vast and uninjurable rain-retaining clouds (of paralyzed sensations). 11

O vital powers, assuredly you possess mighty power; you can invigorate men; you can even animate rocks. 12

Wherever the vital powers operate, there is activity and clamour. Does any one hear them, when they speak ? 13

Come, O vital powers, with your swift and quick movements; intellectuals are ready to welcome you with their offerings; be pleased with them. 14

These offerings of noble deeds and thoughts are for your gratification. We are yours, that we may live our life in full. 15

38

O vital powers, fond of praise and always associated with our noble actions, when will you embrace us with both hands as a father his son? 1

Where indeed are you going and with what object? May you go up and high but not away from us. Which is the place where your glory is not sung? 2

O vital powers, may we know where are your newest favours shown? Where does your prosperity exist? Where are all your high felicities? 3

O vital powers, we know you are of divine origin (you are the sons of mother earth), but are now associated with mortals. May your admirers be immortal. 4

May your faithful devotee be never unwelcome to you, as a deer is never unwelcome in pasture, so that your devotee may not have fear of death. 5

॥१९॥ मो षु णः परापरा निर्रितिर्दुर्हणा वधीत् । पृथीष्ट तृष्ण्या सह ॥६॥
 सत्यं त्वेषा अमवन्तो धन्वश्चिदा रुद्रियासः । मिहं कृष्वन्त्यवाताम् ॥७॥
 वाश्रेव विद्युन्मिमाति वत्सं न माता सिषक्ति । यदेषां वृष्टिरसर्जि ॥८॥
 दिवा चित्सर्गः कृष्वन्ति पर्जन्येनोदवाहेन । यत्पृथिवीं व्युन्दन्ति ॥९॥
 अथ स्वनाम्मुक्ता विश्वमा सष्ट पार्थिवम् । अरेजन्त प्र मानुषाः ॥१०॥

mó śhū ṇaḥ parā-parā nirritir darhāṇā vadhīt | padīṣṭā
 trīṣṇayā sahā || 6 || satyaṁ tveshā āmavanto dhānvañ cid
 ā rudrīyāsaḥ | mīham kṛiṇvanty avātām || 7 || vāśreva vi-
 dyūn mimāti vatsam nā mātā siṣhakti | yad eśhām vṛiṣhṭir
 āsarji || 8 || divā cit tāmaḥ kṛiṇvanti parjanyaenodavāhēna |
 yāt pṛithivīm vyundānti || 9 || ādha svanān marūtām viśvam
 ā śādma pāṛthivam | ārejanta prā mānushāḥ || 10 ||

॥१७॥ मरुतो वीळुपाणिभिश्चित्रा रोधस्वतीरनु । यातेमखिद्रयामभिः ॥११॥
 स्थिरा वः सन्तु नेमयो रया अश्वास एषाम् । सुसंस्कृता अभीशवः ॥१२॥
 अच्छा वदा तना गिरा जराये ब्रह्मणस्पतिम् । अग्निं मित्रं न दर्शितम् ॥१३॥
 मिमीहि श्लोकमास्थे पर्जन्य इव ततनः । गायं गायत्रमुक्थ्यम् ॥१४॥
 वन्दस्व मारुतं गणं त्वेष पनस्युमर्किणम् । अस्मे वृद्धा असमिह ॥१५॥

māruto vilupaṇibhiḥ citrā ródhasvatir ānu | yātem akhid-
 rayāmabhiḥ || 11 || sthirā vaḥ santu nemāyo rāthā āśvāsa
 eśhām | śūsaṁskṛitā abhīśavaḥ || 12 || āchā vadā tānā girī
 jāryai brāhmaṇas pātim | agnīm mitram nā darśatām || 13 ||
 mīmīhi ślōkam āsyē parjanya iva tatanaḥ | gāya gāyatrām
 ukthyām || 14 || vāndasva mārutaṁ gaṇam tveshām pana-
 syūm arkīṇam | asmē vṛiddhā asann ibā || 15 ||

Let not the most powerful and wicked evil impulses destroy us; let these malignant impulses die along with our evil desires. 6

Truly the bright, fierce and vigorous vital forces, cherished by the cosmic power, send down the rain on the inner realm like clouds raining without the aid of wind upon the desert. 7

The lightning in the inner realm reverbrates like a parent cow with full udder to feed her calf, and the rain of the inner realm is set free by the vital forces. 8

When they (vital powers) pour water, and inundate the earth of the inner realm, they spread forth gloom even in the day time, with water-laden clouds. 9

At the roar of vital forces, the lower impulses of man are shaken up; even the full set-up of the human complex trembles. 10

O vital powers, come with strong force and make the beautifully embanked rivers of life swift and speedy and unhindered. 11

May the felines of your wheels (nerve-centres), may the car (body) and horses (sense-organs), and your fingers (your controls) be steady and disciplined. 12

May we glorify the adorable Lord, the supreme head of knowledge and who is affectionate to us like a praiseworthy friend, in complimentary terms, with the eternal, sacred hymns of the Vedas. 13

May you sing glory in your own voice, spread it out like a raining cloud; and chant through the sacred hymns of the Vedas. 14

Narrate the wonders of the glory of the vital forces that are bright, adorable and reverent. May they be exalted by our praises. 15

(३९) एकोनपत्वारिंशं सूक्तम्

(१-१०) दशार्चम्यास्य सूक्तस्य धीरः कण्व ऋषिः । मरुतो देवताः । प्रगायः (विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः

॥ १ ८ ॥

प्र यदित्था परावतः शोचिनं मानमस्यथ ।
 कस्य क्रत्वा मरुतः कस्य वर्षसा कं याथ कं ह धृतयः ॥१॥
 स्थिरा वः सन्त्वायुधा पराणुदे वीळू उत प्रतिष्कभे ।
 युष्माकमस्तु तविषी पर्नीयसी मा मर्त्यस्य मायिनः ॥२॥
 परा ह यत्स्थिरं ह्यथ नरो वर्तयथा गुरु ।
 वि याथन वनिनः पृथिव्या व्याशाः पर्वतानाम् ॥३॥
 नहि वः शत्रुर्विदिदे अधि द्यवि न भूम्या रिशादसः ।
 युष्माकमस्तु तविषी तना युजा रुद्रासो नू चिदाधृषे ॥४॥
 प्र वेपयन्ति पर्वतान्वि विञ्चन्ति वनस्पतीन् ।
 प्रो आरत मरुतो दुर्मदा इव देवासः सर्वया विशा ॥५॥

39

Prā yād itthā parāvataḥ śocir na mānam asyatha | ká
 sya krátvā marutaḥ kasya vārpsā kām yaatha kām ha dhū
 tayah || 1 || sthirā vaḥ santv āyudhā paraṇūde viḷū uta prati
 shkābhe | yushmākam astu tāvishī pāniyasī mā mārtyasya
 māyīnaḥ || 2 || para ha yāt sthirām hathā nāro vartāyatha
 gurū | vīyāthana vanīnaḥ pṛithivyā vy āśaḥ pārvatanām || 3 ||
 nahī vaḥ śatrur vividē ādhi dyāvi nā bhūmyam-riśādasah
 yushmākam astu tāvishī tānā yujā rūdraso nū cid adhrīśhe
 || 4 || prā vepayanti pārvatān vī viñcanti vānaspātīn | prō
 ārata maruto durmādā iva dēvāsaḥ sārveyā viśā || 5 ||

॥ १ ९ ॥

उपो रथेषु पृषतीग्युग्धं प्रष्टिर्वहति रोहितः ।
 आ वो यामाय पृथिवी चिदश्रोदबीभयन्त मानुषाः ॥६॥

ūpo rātheshu pṛishatīr ayūgdhvam prāshṭīr vabati rōhi-
 taḥ | ā vo yāmāya-pṛithivī cid aśrod ābībhayanta mānu-
 shāḥ || 6 ||

39

The cosmic vital powers come from afar, with the speed of light, awful vigour and shaking up everything. By whose endeavour? With whose blessings? To what place? For which purpose? 1

May your forces be strong and steady and firm for resisting and driving away the evils. May your might be admirable and beneficial and not destructive like that of a wicked one. 2

Powerful cosmic vital forces demolish what is stable, scatter what is ponderous, and make way through forests of earths and through the fissures of mountains. 3

You are the destroyer of foes; no adversary of yours is known either in the highest regions nor any on the earth. May your collected strength be quickly exerted, make your opponents weep and may you overcome your enemies O sons of the supreme Lord of vitality. 4

They make the mountains tremble, and shatter the forest-trees. Onward, O cosmic vital forces, proceed on with all your company, whither you will, and fight with evils as if intoxicated with vigour. 5

In order that your chariots may travel everywhere, you have harnessed in your wheels the fast revolving axle, as if it were a spotted-deer. Its resounding noise is heard on the earth, making every one tremble. 6

आ वो म॒क्षू तना॑य कं रु॒द्रा अ॒वो वृ॑णीमहे ।
 गन्ता॑ नूनं नोऽ॒वसा॑ यथा॒ पुरे॑त्था क॒ण्वाय॑ बिभ्यु॒षे ॥७॥
 युष्मो॑र्षितो मरुतो मर्त्ये॑षित आ यो नो अभ्य ई॒षते ।
 वि तं यु॑योत शर्वसा॒ व्योज॑सा वि युष्माका॑भिरू॒तिभिः ॥८॥
 अ॒सामि॑ हि प्रय॒ज्यवः॑ क॒ष्वै दु॒द प्र॑चेतसः ।
 अ॒सामि॑भिर्मरुत आ न ऊ॒तिभिर्गन्ता॑ वृष्टिं न वि॒द्युनः ॥९॥
 अ॒साम्यो॒जो बिभृ॑था सु॒दान॒वोऽसामि॑ धूतयः शर्वः ।
 ऋषि॒द्विषे॑ मरुतः परि॒मन्य॑व इ॒षुं न सृ॑जत द्विष॑म् ॥१०॥

ā vo makshū tānāya kām rūdrā āvo vṛṇimabe ।
 gāntā nūnam nō 'vasā yāthā purēthā kānvāya bibhyāshe
 ॥ 7 ॥ yushmēshito maruto mārtyeshita ā yō no ābhva īshate ।
 vī tām yuyota śāvasā vy ōjasā vī yushmākābhir ūtibbhiḥ
 ॥ 8 ॥ āsāmi hī prayajyavaḥ kānvam dadā pracetasah । āsā-
 mibhir maruta ā na ūtibhir gāntā vṛishtīm nā vidyūtaḥ
 ॥ 9 ॥ āsāmy ōjo bibhṛithā sudānavaś 'sāmi dhūtayaḥ śavaḥ ।
 rishidvīshe marutaḥ parimanyāva īshuṇi nā srijata dvīsham
 ॥ 10 ॥

(४०) चत्वारिंशं सूक्तम्

(१-८) अष्टर्षस्यास्य सूक्तस्य वीरः कष्व ऋषिः । ब्रह्मणस्पतिर्वेषता । प्रणयः

(विषमर्षा बृहती, समर्षा सतोबृहती) छन्दः ॥

॥२०॥

उत्तिष्ठ ब्रह्मणस्पते दे॒व॒यन्त॑स्त्वमे॒हे ।
 उप॒ प्र य॑न्तु म॒रुतः॑ सु॒दान॒व इन्द्र॑ प्रा॒शूर्मे॒वा स॒र्वा ॥१॥
 त्वामि॒दि स॑हसस्पुत्र॒ मर्त्ये॑ उपब्रूते धने॒ हिते॑ ।
 सु॒वीर्यं॑ मरुत आ स्व॒श्व्यं द॒धीत॑ यो व आच॒के ॥२॥

40

Ūt tishṭha brahmanas pate devayāntas tvemahe । ūpa
 prā yantu marūtaḥ sudānava indra prāśūr bhavā sārā ॥ 1 ॥
 tvām id dhī sahasas putra mārtya upabrūṣe dhāne hitē ।
 suvīryam maruta ā svāśvyam dādhiṭa yō va ācakē ॥ 2 ॥

O cosmic vital powers, we implore you for help and protection for the good of our posterity. Come instantly to protect us and to enlighten our frustrated men of intellect, as you have always been coming and doing. 7

In case a wicked adversary, instigated by any person assails us, withhold, from him nourishment, strength, and your assistance. 8

O most adorable and vigorous vital powers, you are constant supporters of highest wisdom; come to us with your all protective forces as the lightning flashes in the dark raining clouds. 9

O vital forces, commanded by the supreme Lord, you are the bounteous givers; you enjoy unlimited vigour. You possess undiminished strength. May you loose your punishing vigour, like an arrow, upon the furious destructive evils working against the seers and devotees. 10

40

Rise up, O high preceptor; we, your devotees solicit your nearness to us. May the charitable vital forces come to our help. May our resplendent God be eager to accept our devotional offerings. 1

We mortals invoke you for abundant wealth and wisdom. May the vital powers grant affluence to earnest devotees and give them eminent vigour and valour. 2

प्रेतु ब्रह्मणस्पतिः प्र देव्येतु सूनृता ।
 अच्छा वीरं नर्यं पङ्क्तिराधसं देवा यज्ञं नयन्तु नः ॥३॥
 यो वाघते ददाति सूनरं वसु स धत्ते अक्षिति श्रवः ।
 तस्मा इळां सुवीरामा यजामहे सुप्रतूर्तिमनेहसम् ॥४॥
 प्र नूनं ब्रह्मणस्पतिर्मन्त्रं वदत्युक्थ्यम् ।
 यस्मिन्निन्द्रो वरुणो मित्रो अर्यमा देवा ओकांसि चक्रिरे ॥५॥

praitu brāhmaṇas pātiḥ prā devy ētu sūnṛitā | āchā virām
 nāryam paṅktiradhasam devā yajñām nayantu naḥ || 3 || yō
 vāghāte dādāti sūnarām vāsu sā dhatte ākṣhiti śṛavaḥ |
 tāsma īlaṁ suvīram ā yajāmahe supratūrtim aneḥāsam || 4 ||
 prā nūnām brāhmaṇas pātir māntram vadaty ukthyām |
 yāsminn indro varuṇo mitrō aryamā devā ōkānsi cakrīre
 || 5 ||

॥२१॥

तमिन्द्रोचेमा विदथेषु शंभुवं मन्त्रं देवा अनेहसम् ।
 इमां च वाचं प्रतिहर्षथा नरो विश्वेद्वामा वो अश्ववत् ॥६॥
 को देवयन्तमश्वज्जनं को वृक्तबर्हिषम् ।
 प्रप्र द्वाश्चान्पस्त्याभिरस्थितान्तर्वावत्क्षयं दधे ॥७॥
 उप क्षत्रं पृच्छीत हन्ति राजभिर्भये चित्सुक्षितिं दधे ।
 नास्य वर्ता न तरुता महाधने नार्भे अस्ति वज्रिणः ॥८॥

tām īd vocemā vidātheshu śambhūvam māntram devā
 aneḥāsam | imām ca vācam pratihāryathā naro viśvād vāmā
 vo aśnavat || 6 || kō devayāntam aśnavaj jānam kō vṛiktā-
 barhisham | prā-pra dāśvān pastyābhir asthitāntarvāvat
 kshāyam dadhe || 7 || upa kshatrām pṛicchīta hānti rājābhir
 bhayē cit suksṣhitīm dadhe | nāśya vartā nā tarutā mahā-
 dhanē nārbhe asti vajrīṇaḥ || 8 ||

May the high préceptor come to us. May brilliant divine virtues come to us. May Nature's bounties lead us to glory and drive away every adversary, and help us in the cause, beneficial to man, and measures leading to respectable prosperity. 3

He, who gives nice presents to learned persons, wins undecaying fame. For him we invoke divine wisdom, the embodiment of virtues, to give us unconquerable strength, capable of inflicting injury (to our adversaries), whilst receiving none (from their side). 4

Verily, the high préceptor proclaims the sacred prayer in which the resplendent Lord along with Nature's bounties as clouds, lightning, dawn, and the sun, all of them have a respectable reference. 5

Let us recite the felicitous and faultless prayers at our sacred performances with references to Nature's bounties. Assuredly this prayer spoken with earnest devotions will be accepted by God and will have a generous response. 6

Who (except the high préceptor) could lead the person of devotion on the right path; who, except him, could arrange for the ritualistic details as spreading of the sacred grass? The performer of the sacred acts has proceeded with his assistants to dwellings well stocked with all precious things. 7

May the high préceptor concentrate his strength, shine with his splendour, and with his strength destory all evils. None can subjugate this person of powerful will. Since he has no encourager, nor a discourager, he firmly holds his principles while surrounded by conflicting struggles of life, big or small. 8

(४१) एकचत्वारिंशं सूक्तम्

(१-९) नवर्वस्यास्य सूक्तस्य घोरः कण्व ऋषिः । (१-३, ७-९) प्रथमान्तिमत्तुवचोर्वरुणमित्रार्यमणः,

(४-६) द्वितीयवृचस्य चादित्या देवताः । गायत्री छन्दः ॥

॥२२॥ यं रक्षन्ति प्रचेतसो वरुणो मित्रो अर्यमा । नू चित्स दम्यन्ते जनः ॥१॥
 यं बाहुतेव पिप्रति पान्ति मर्त्यं रिषः । अरिष्टः सर्व एधते ॥२॥
 वि दुर्गा वि द्विषः पुरो घ्नन्ति राजान एषाम् । नयन्ति दुरिता तिरः ॥३॥
 सुगः पन्था अनृक्षर आदित्यास ऋतं यते । नात्रावखादो अस्ति वः ॥४॥
 यं यज्ञं नयथा नर आदित्या ऋजुना पथा । प्र वः स धीतये नशत् ॥५॥

41

Yám rākshanti prācetaso váruṇo mitró aryamá | nú cit
 sá dabhyate jánah || 1 || yám bāhúteva píprati pānti mār-
 tyam risháh | árishtah sárva edhate || 2 || ví durgá ví dví-
 shah puró ghnānti rájāna eshām | náyanti duritá tiráh || 3 ||
 sugáh pánthā anṛikshará ádityāsa řitām yaté | nátrāvakhādó
 asti vah || 4 || yám yajñām náyathā nara ádityā řijúnā pa-
 thá | prá vah sá dhítāye naṣat || 5 ||

॥२३॥ स रत्नं मर्त्यो वसु विश्वं तोक्मुत् त्मना । अच्छा गच्छत्यमृतनः ॥६॥
 कथा राधाम सखायः स्तोमं मित्रस्यार्यमणः । महि प्सरो वरुणस्य ॥७॥
 मा वो घ्नन्तं मा शर्पन्तं प्रति वोचे देवयन्तम् । सुधैरिद्व आ विवासे ॥८॥
 चतुरश्रिददमानाद्विभीयादा निधातोः । न दुरुक्ताय स्पृहयेत् ॥९॥

sá rátnam mártyo vásu vísvam tokám utá tmánā |
 áchā gachaty ástṛitah || 6 || kathá rādhāma sakhāya stó-
 mam mitrásyāryamṇáh | máhi psáro váruṇasya || 7 || má vo
 ghnāntam má śarpantam práti voce devayāntam | sumnaír
 íd va á vivāse || 8 || catúras cid dádamānād bibhīyád á ní-
 dhātoḥ | ná duruktāya sprihayet || 9 ||

41

Never is he suppressed whom the wise heads of the state, surveyor and law-giver offer protection. 1

The man gets prosperous whom such persons take in their own arms, and whom they defend from the malignant. He overcomes all obstructions. 2

These officials and head of the state destroy strongholds of the enemies, and drive them away, and provide people with shelter against their evils and injuries. 3

O learned teachers and seers, now your path becomes easy and thornless for your intellectual pursuits. No pitfalls would now come on your way. 4

O learneds and seers, any noble action, which you perform in honest and straightforward way, will never meet failure. 5

A virtuous man is never vanquished. He easily gains the best treasures of the world. He is also rewarded with an offspring like himself. 6

How, my friends, shall we express our gratitude in laudable terms for the assistance we have received from officials, heads of the state and law-givers? 7

Never would I retaliate against him who assails or reviles the person devoted to righteousness. I shall rather invoke God to bless him with right understanding, so that he may also prosper. 8

May we not speak in abusive language, and may we refrain from the person who opposes the person favoured by the four (wisdom, force, wealth and health). 9

(४२) द्विचत्वारिंशं सूक्तम्

(१-१०) दशार्चन्यास्य सूक्तस्य वीरः कण्व ऋषिः । पूषा देवता । गायत्री छन्दः ॥

॥२४॥ सं पूषन्नध्वनस्तिर व्यंहो विमुचो नपात् । सक्ष्वा देव प्र णस्पुः ॥१॥
 यो नः पूषन्नघो वृको दुःशेव आदिदेशति । अप स्म तं पथो जहि ॥२॥
 अप त्यं परिपन्थिनं मुषीवाणं हुरश्चितम् । दूरसधि सुतेरज ॥३॥
 त्वं तस्य द्याविनोऽघशंसस्य कस्य चित् । पदामि तिष्ठ तपुषिम् ॥४॥
 आ तत्तं दस मन्तुमः पूषन्नवो वृणीमहे । येन पितृनचोदयः ॥५॥

42

Sām pūshann ádhvanas tira vy áňho vimuco napāt |
 sákshvā deva prá ṇas puráh || 1 || yó naḥ pūshann aghó
 vṛiko duḥśeva ādidesati | ápa sma tám pathó jahi || 2 || ápa
 tyám paripanthínain mushívānam huraséitam | dūrám ádhi
 srutéṛ aja || 3 || tvám táśya dvayāvīno 'ghásaṅśasya kásya cit |
 padábhī tishṭha tápushim || 4 || á tát te dasra mantumah
 pūshann ávo vṛiṇīmahe | yéna pitṛín ácodayah || 5 ||

॥२५॥ अधो नो विश्वसौभग हिरण्यवाशीमत्तम । धनानि सुषणा कृधि ॥६॥
 अति नः सश्वतो नय सुगा नः सुपथा कृणु । पूषन्निह कर्तुं विदः ॥७॥
 अभि सुयवसं नय न नवज्वारो अध्वने । पूषन्निह कर्तुं विदः ॥८॥
 शग्धि पूधि प्र यैसि च शिशीहि प्रास्युदरम् । पूषन्निह कर्तुं विदः ॥९॥
 न पूषणं मेथामसि सूक्तैरभि गृणीमसि । वसूनि दस्ममीमहे ॥१०॥

ádhā no viśvasaubhāga hīraṇyavāśimattama | dhánāni
 sushánā kṛidhi || 6 || áti naḥ saścato naya sugá naḥ supáthā
 kṛiṇu | pūshann ihá krátum vidah || 7 || abhí śūyávasam
 naya ná navajváró ádhvane | pñ° || 8 || śagdhí pūrdhí prá
 yaṅsi ca śiśihí práśy udáraní | pñ° || 9 || ná pūsháṇam me-
 thāmasi sūktair abhí gṛiṇīmasi | vásūni dasmám imahe
 || 10 ||

O God, the nourisher, liberate us from our bondage, take us across the troubles and miseries, and be our leader to guide us. 1

O nourisher, drive away from our path the enemies who are sinful, cruel and the deceitful. 2

Keep away from our path the men who are robbers, cheats and exploiters, and punish them. 3

Let the persons of dubious character and pilferers be trampled down and crushed by your punishment. 4

O nourisher, sagacious and wise, we solicit from you that protection which you have been bestowing upon our noble ancestors. 5

O mighty God, bestower of universal prosperity, possessor of all shining riches, bestow upon us riches that may be liberally distributed. 6

Lead us past all obstructions; conduct us by pleasant path easy to tread, and O nourisher, you know best how you would. 7

Lead us where there is abundant nourishment. Let there be no extreme conflicts; O nourisher, you know best how you would. 8

Be gracious to us. Fill us with full; give us, invigorate and feed. O nourisher, you know best how you would. 9

No comments have we against our Lord, the nourisher. We magnify the nourisher with our songs of praises. We solicit the mighty good-looking one for prosperity. 10

(४३) त्रिचत्वारिंशं सूक्तम्

(१-९) नवचस्यास्य सूक्तस्य घौरः कण्व ऋषिः । (१-२, ४-६) प्रथमाद्वितीययोर्ऋचोऽश्वतुर्थ्यादितृचस्य च रुद्रः,

(३) तृतीयाया रुद्रो मित्रावरुणौ च, (७-९) सप्तम्यादितृचस्य च सोमो देवताः ।

(१-८) प्रथमाद्यष्टां गायत्री, (९) नवम्याश्चानुष्टुप् छन्दसी ॥

॥१६॥ कद्रुद्राय प्रचेतसे मीळ्हुष्टमाय तव्यसे । वोचेम शंतमं हृदे ॥१॥
 यथा नो अदितिः कर्त्पेक्षे नृभ्यो यथा गवे । यथा तोकाय रुद्रियम् ॥२॥
 यथा नो मित्रो वरुणो यथा रुद्रश्चिकेतति । यथा विश्वे सजोषसः ॥३॥
 गाथपति मेधपति रुद्रं जलाषभेषजम् । तच्छ्रयोः सुसमीमहे ॥४॥
 यः शुक्र इव सूर्यो हिरण्यमिव रोचते । श्रेष्ठो देवानां वसुः ॥५॥

43

Kād rudrāya prācetase mīlhushtamāya tāvyase | vocēma
 śāntamam hṛide || 1 || yāthā no āditiḥ kārat pāsve nṛibhyo
 yāthā gāve | yāthā tokāya rudriyam || 2 || yāthā no mitro
 varuṇo yāthā rudraś ciketati | yāthā viśve sajōshasah || 3 ||
 gāthāpatim medhāpatim rudrām jālāshabhashajam | tāc
 chamyōḥ sumnām imāhe || 4 || yāḥ śukrá iva sūryo hiraṇyam
 iva rócate | śṛēsthō devānām vāsuh || 5 ||

॥१७॥ शं नः कर्त्त्यर्वते सुगं मेषाय मेष्ये । नृभ्यो नारिभ्यो गवे ॥६॥
 अस्मे सोम श्रियमधि नि धेहि शतस्य नृणाम् । महि श्रवस्तुविनुम्णम् ॥७॥
 मा नः सोमपरिबाधो मारातयो जुहुरन्त । आ न इन्दो वार्जे भज ॥८॥
 यास्ते प्रजा अमृतस्य परस्मिन्धामन्नतस्य ।
 मूर्धा नामां सोम वेन आभूषन्तीः सोम वेदः ॥९॥

śām naḥ karaty ārvate sugam meshāya meshyē | nṛi-
 bhyo nāribhyo gāve || 6 || asme soma śriyam ādhi nī dhehi
 śatāsyā nṛinām | māhi śrāvas tuvinṛinnām || 7 || mā naḥ
 somaparibādho mārātayo juburanta | ā na indo vāje bhaja
 || 8 || yās te prajā amṛitasya pārasmin dhāmann ṛitāsyā |
 mūrdhā nābha soma vena ābhūṣhantīḥ soma vedah || 9 ||

43

When and what hymn shall we sing in devotion to the omniscient, liberal, powerful Lord of terror and destruction, dearest to our hearts ? 1

By which earth may be made to grant the gifts of the Lord to our cattle, our people, our cows, and our children. 2

By which lightning and clouds, assisted by the Lord of terror and destruction and the Nature's other bounties, being gratified, may shower favour. 3

We invoke the Lord of terror, the protector of sacred act, the encourager of hymns, and possessor of medicaments to confer joy of emancipation, and happiness. 4

He is refulgent as the sun, who is bright as gold and who presides over all the Nature's bounties, providing habitations. 5

He bestows happiness with ease upon our horses, our rams, our ewes, on men and women, and on the cows. 6

O gracious, God, grant us glory of a hundred men, and fame of mighty chiefs. 7

Let not the unbelievers in God, nor those, who are non-generous, harass us. O loving Lord, cherish us with strength. 8

O gracious God, occupying an excellent superb home, may you have kindest regards for your law-abiding immortal children, who hold you in their highest esteem, and may they prosper in their homes. 9

[अथ नवमोऽनुवाकः ॥]

(४४) चतुश्चत्वारिंशं सूक्तम्

(१-१४) चतुर्विंशत्स्यास्य सूक्तस्य काण्डः प्रस्कण्व रूपिः । (१-२) प्रथमाद्वितीययोर्ऋजोरग्निरग्निनाबुपाध,

(३-१४) तृतीयादिद्वादशानाग्निर्देवताः । प्रगायः (विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः ॥

॥२८॥

अग्ने विवस्वदुषसश्चित्रं राधौ अमर्त्य ।
 आ दाशुषे जातवेदो बह्व त्वमद्या देवाँ उषर्बुधः ॥१॥
 जुष्टो हि दूतो असि हव्यवाहनोऽग्ने रथीरध्वराणाम् ।
 सज्जूरध्वभ्यामुषसा सुवीर्यमस्मे धेहि श्रवो बृहत् ॥२॥
 अद्या दुतं वृणीमहे वसुमसि पुरुप्रियम् ।
 धूमकेतुं भाक्रजीकं व्युष्टिषु यज्ञानामध्वरश्रियम् ॥३॥

44

Āgne vívasvad ushásaṣ citraṇi rādho amartya | ā dā-
 śúshe jatavedo bahv tvám adyā devāñ usharbúdhah ॥ 1 ॥
 júshto hí dūtó asi bavyaváhanó 'gne rathíir adhvarānām |
 sajjūr aṣvibhyām ushásā suvíryam asmé dhehi śrávo bṛihāt
 ॥ 2 ॥ adyā dūtām vṛṇīmaha yásuṁ agnīm purupriyām |
 dhūmáketuṁ bhārijīkaṁ vyūṣtishu yajñānām adhvaraśrī-
 yam ॥ 3 ॥

॥२९॥

श्रेष्ठं यविष्ठमतिथिं स्वाहुतं जुष्टं जनाय दाशुषे ।
 देवाँ अच्छा यातवे जातवेदसममिमीळे व्युष्टिषु ॥४॥
 स्तविष्यामि त्वामहं विश्वस्यामृत भोजन ।
 अग्ने त्रातारममृतं मियेध्य यजिष्ठं हव्यवाहन ॥५॥
 सुशंसो बोधि गृणते यविष्ठ्य मधुजिह्वः स्वाहुतः ।
 प्रस्कण्वस्य प्रतिरन्नायुर्जीवसे नमस्या दैव्यं जनम् ॥६॥

śrēṣṭhaṇi yāvishṭhaṇi ātithim svāhutam jūṣṭam
 jānāya dāsúshe | devāñ āchā yātave jātāvedasam agnīm ile
 vyūṣtishu ॥ 4 ॥ stavishyāmi tvām ahām víśvasyāmyita
 bhojana | āgne trātāram anṛitam miyedhya yajīṣṭhaṇi ha-
 vyavāhana ॥ 5 ॥

suśāṁso bodhi grīṇatē yavishṭhya mādhujiḥvah svāhu-
 tah | prāskanvasya pratirānn āyur jivāse namasyā dvaivyaṁ
 jānam ॥ 6 ॥

O adorable God, you have perfect knowledge of every thing manifested or obscure; may the intellect of your devotees get new light with the coming of every dawn in the morning; may you also bring to this place all the Nature's bounties, awaking with the morning dawn. 1

You are acceptor of offerings and loved messenger of Nature's bounties and inspirer of noble performances. Associated with dawn and the pair of vigour and wisdom, grant us invigorating abundant food. 2

We invoke supreme God, the messenger of Nature's bounties and giver of life comforts. We love you, O Lord, with all our heart. You are the precursor of enlightenment, the light shedding. You preserve the sacred performances of your devotees all the time, be it dawn or dusk. 3

I glorify the all pervading God at every break of day, who is the best and youngest, adorable like a guest, and supreme master of the universe. He is friendly to the men dedicated to his service. Nothing is unknown to Him which happens in the world. I invoke him so that He brings to us Nature's other bounties. 4

O immortal God, adorable, sustainer of the universe, acceptor of offerings, all pure, I will glorify you and you only. O immortal God, I worship you only, who is protector and preserver of sacrifice, ever young and beyond death or decay. 5

O most youthful, richly worshipped, honey-tongued God, be gracious to your playful devotees. May you grant long life to the enlightened people, and honour to the most celebrated sages. 6

होतारं विश्वेदसं सं हि त्वा विश इन्धते ।
 स आ वह पुरुहूत प्रचेतसोऽग्ने देवाँ इह द्रवत् ॥७॥
 सवितारमुषसमश्विना भगमग्निं व्युष्टिषु क्षपः ।
 कष्यासस्त्वा सुतसोमास इन्धते हव्यवाहं स्वध्वर ॥८॥
 पतिर्हीध्वराणामग्ने दूतो विशामसि ।
 उषर्बुध आ वह सोमपीतये देवाँ अद्य स्वर्दृशः ॥९॥
 अग्ने पूर्वा अनुषसो विभावसो दीदेथ विश्वदर्शतः ।
 असि ग्रामेष्वविता पुरोहितोऽसि यज्ञेषु मानुषः ॥१०॥

bhótāraṃ viśvāvedasaṃ saṃ hī tvā viśa indhāte |
 sá á vaha puruhūta prācetasó 'gne devān ihá dravát || 7 ||
 savitāraṃ ushāsam aśvinā bhāgam agnīm vyūṣṭiṣhu kṣhā-
 paḥ | kānyāsas tvā sūtásomāsa indhate havyavāhaṃ sva-
 dhvara || 8 || pátir hy ādhvarāṇām āgne dūtó viśām āsi | ushar-
 búdha á vaha sómapītaye devān adyá svardrīṣaḥ || 9 || āgne
 pūrvā ánūsháso vibhāvaso didētha viśvādarsataḥ | āsi grā-
 meshv avitā puróhitó 'si yajñēshu mánushaḥ || 10 ||

॥१०॥

नि त्वा यज्ञस्य सार्धनमग्ने होतारमुत्विजम् ।
 मनुष्वदेव धीमहि प्रचेतसं जीरं दूतममर्त्यम् ॥११॥
 यदेवानां मित्रमहः पुरोहितोऽन्तरो यासि दूत्यम् ।
 सिन्धोरिव प्रस्थनितास ऊर्मयोऽग्नेभ्राजन्ते अर्चयः ॥१२॥

ní tvā yajñāsya sādhanam āgne bhótāraṃ ritvijam | ma-
 nushvād deva dhīmahi prācetasam jirāṃ dūtām amartyam
 || 11 || yád devānām mitranabhaḥ puróhitó 'ntaro yási dū-
 tyām | síndhor iva prāsyanitāsa ūrmāyo 'gnér bhrajante ar-
 cāyaḥ || 12 ||

O omniscient God, feeder of the world, with our devotion and noble deeds we, your subjects, invoke you. Worshiped and invoked by many a wise one, may you bring hither all Nature's bounties with speed. 7

At the end of night, O adorable and ever-eternal Lord, bring to us Nature's bounties as sun, dawn, pair of heat and light, wealth and fire. Wise men and devotional worshippers kindle your affection and offer oblations. 8

You are the protector of beneficial activities, and are the messenger; bring hither today Nature's bounties, appearing in the celestial region at dawn, to participate in the divine glory of God. 9

O adorable God, resplendent and all-visible, we see your glory daily after many preceding dawns. You are the protector of the urban life and you are the conductor of all men in their dedicated noble performances. 10

We would, as a rational being, acknowledge you, O adorable, as the supreme in our rituals and noble acts. You are the inspirer in selfless acts; you are the leader, the invoker, the destroyer of obstacles, immortal and messenger of Nature's bounties. 11

O God, when loving as a friend, you preside over the noble performances and help in accomplishing the fire-ritual, then like the far resounding billows of the surging sea, your flames rise high with splendour. 12

श्रुधि श्रुत्कर्णं वह्निभिर्देवैरग्ने स्यावभिः ।
 आसीदन्तु बर्हिषि मित्रो अर्यमा प्रानर्यावाणो अध्वरम् ॥१३॥
 शृण्वन्तु स्तोमं मरुतः सुदानवोऽभिजिह्वा ऋतावृधः ।
 पिबतु सोमं वरुणो धृतव्रतोऽश्विन्यामुषसा सज्जूः ॥१४॥

śrudhī śrutkarna vāhniḥbhīr devaīr agne sayā-
 vabhiḥ | ā sīdantu barhiṣi mitrō aryamā prātaryāvaṇo
 adhvarām || 13 || śṛiṇvāntu stōmam marūtaḥ sudānava 'gni-
 jihvā ṛitāvṛidhaḥ | pibatu sōmam vāruṇo dhṛitāvrato 'svi-
 bhyām ushāsā saजूḥ || 14 ||

(४५) पञ्चवत्पारिणं सूक्तम्

(१-१०) दशार्चन्याम्य सूक्तस्य कण्वः प्रस्कण्व ऋषिः । (१-९, १०) प्रथमादिनवर्चा, दशम्याः पूर्वार्धस्य
 चाग्निः, (१०) दशम्या उत्तरार्धस्य च देवा देवताः । अनुष्टुप् छन्दः ॥

॥३१॥

त्वमग्ने वसैरिह रुद्राँ आदित्याँ उत ।
 यजा स्वध्वरं जनं मनुजातं घृतप्रुषम् ॥१॥
 श्रुष्टीवानो हि दाशुषे देवा अग्ने विचेतसः ।
 तान्नोहिदश्च गर्विणस्त्रयस्त्रिंशतमा वह ॥२॥
 प्रियमेधवदत्रिवज्जातवेदो विरूपवत् ।
 अङ्गिरस्वन्महिब्रत प्रस्कण्वस्य श्रुष्टी हवम् ॥३॥
 महिकेरव ऊतये प्रियमेधा अहूषत ।
 राजन्तमध्वराणामग्निं शुक्लेण शोचिषा ॥४॥

45.

Tvām agne vāsūñr ihā rudrāñ ādityāñ utā | yājā sva-
 dhvarām jānam mānujātaṁ ghṛitaprūṣham || 1 || śṛuṣṭīvāno hi
 dāśuṣhe devā agne vicetasah | tān rohidaṣva girvaṇas trā-
 yastriṇṣatam ā vaha || 2 || priyamedhavād atrivāj jātavedo
 virūpavāt | aṅgirasvān mahivrata prāskanvasya śrudhī hā-
 vam || 3 || mähikerava ūtāye priyāmedhā ahūṣhata | rājantam
 adhvarāñām agnīm ṣukreṇa ṣocīṣhā || 4 ||

O adorable God, may you with your divine ears, please listen to my prayers. Let Nature's bounties like the sun and the morning breeze, and other morning glories appear and gracefully participate in the sacred performance of worship. 13

Let the bright and vigorous vital powers, who abide by law and give bountifully, hear our devotional prayers. May venerable God, the sustainer of eternal law, accept our devotional praises, and dawn along with the pair of night and day participate in Nature's sparkling glory. 14

45

O adorable God, with your blessings may you inspire rich, valourous and learned teachers and other mortal men in the performance of their dedicated noble acts. 1

O adorable God, the learned teachers, full of wisdom, are givers of rewards to the performer of dedicated actions. O Lord of brilliant vigour, may your seekers know the secret knowledge of the thirty-three cosmic powers. 2

O adorable God, all-wise, you have been favouring all such persons as have been wisdom-loving, free from three attachments—(family, wealth and popularity), well-disciplined and men of vigour and vitality. O accomplisher of solemn acts, may you please listen to the invocations of highly enlightened persons. 3

Persons, highly learned and performers of great works, and offerers of dedicated services invoke you, O supreme Lord, shining amidst solemnities with pure resplendence. 4

घृताहवन सन्तेमा उ षु श्रुधी गिरः ।
याभिः कण्वस्य सुनवो हवन्तेऽवसे त्वा ॥५॥

ghṛtāhavana san-
tyemā u shú śrudhī girah | yābhiḥ kánvasya sūnávo há-
vanté 'vase tvā ॥ 5 ॥

॥३२॥

त्वां चित्रश्रवस्तम हवन्ते विक्षु जन्तवः ।
शोचिष्केशं पुरुप्रियाग्ने हव्याय वोळ्हेवे ॥६॥
नि त्वा होतारमृत्विजं दधिरे वसुवित्तमम् ।
श्रुत्कर्णं सप्रथस्तमं विप्रां अग्ने दिविष्टिषु ॥७॥
आ त्वा विप्रां अचुच्यवुः सुतसोमा अभि प्रयः ।
बृहद्वा विभ्रतो हविरग्ने मर्ताय दाशुषे ॥८॥
प्रातर्याव्णः सहस्कृत सोमपेयाय सन्त्य ।
इहाद्य दैव्यं जनं बर्हिषा सादया वसो ॥९॥
अर्वाञ्चं दैव्यं जनमग्ने यक्ष्व संहृतिभिः ।
अयं सोमः सुदानवस्तं पात तिरोऽङ्गयम् ॥१०॥

tvām citraśravastama hāvante vikshú jantávaḥ | śociśh-
keṣam purupriyāgne havyāya vólhave ॥ 6 ॥ ní tvā hótāram
ritvíjaṁ dadhiré vasuvíttamam | śrútkarṇaṁ sapráthastamam
víprā agne díviṣṭiṣhu ॥ 7 ॥ ā tvā víprā acueyavuh sutá-
somā abhi práyah | bṛihád bhā bíbhrato havír āgne már-
taya dāśúṣhe ॥ 8 ॥ prātaryāvṇaḥ sahasakṛita somapéyāya san-
tya | ihádyá daívyam jānam barhír ā sādayā vaso ॥ 9 ॥ ar-
vāñcam daívyam jānam āgne yákshva sáhūtibhiḥ | ayām
sómah sudanavas tám pāta tiróahnyam ॥ 10 ॥

Invoked by prayers, giver of rewards, O adorable, may you listen to these praises with which the men of intellect and their children invoke you for protection. Listen to their invocation attentively. 5

O adorable God with splendours, loved by all and giver of wonderous wealth and sustenance, everyone in creation invokes you on all sides to obtain your blessings. 6

Highest regards during these performances have been shown by highly learned persons to you, O adorable God, the feeder of people, sustainer of eternal laws, and possessor of wealth and riches. 7

O adorable God, having extracted the essence of true knowledge, material as well as spiritual, wise men invoke you to communicate that divine knowledge to those seekers who were partakers in this joint truth-seeking endeavour. 8

O adorable God, you are the generator of all noble deeds, giver of rewards, provider of dwellings; may you call all Nature's morning bounties to participate in the sparkling glory of God. 9

O bounteous God, protect that man, who is possessed of divine virtues, and has just joined us. May you, Nature's bounties, participate in the sparkling glory of God, fresh as if born yesterday. 10

(४६) षट्सत्वारिंशं सूक्तम्

(१-१५) षड्वसवर्चस्यास्य सूक्तस्य ऋषयः ऋत्विज्य ऋषिः । अग्निर्देवते । गायत्री छन्दः ॥

॥३४॥ एषो उषा अपूर्व्या व्युच्छति प्रिया दिवः । स्तुषे वामश्विना बृहत् ॥१॥
 या दक्षा सिन्धुमातरा मनोतरा रयीणाम् । धिया देवा वसुविदा ॥२॥
 वच्यन्ते वां ककुहासो जूर्णायामधि विष्टपि । यद्वा रथो विभिष्पतात् ॥३॥
 हविषा जारो अपां पिपति पपुर्निरा । पिता कुट्स्य चर्षणिः ॥४॥
 आदारो वा मतीनां नासत्या मतवचसा । पातं सोमस्य घृष्णुया ॥५॥

46

Eshó ushá ápurvya vy ūchati priyā divāḥ | stushé vām
 asvinā brihāt || 1 || yā dasrā síndhumātara manotārā rayi-
 nām | dhiyā devā vasuvídā || 2 || vacyānte vām kakuhāso
 jūrṇāyām ádhi vishtāpi | yād vām rátho víblish pátāt || 3 ||
 havishā jāró apām píparti pápurir naiā | pitā kútasya car-
 shañih || 4 || ādāró vām matínām násatyā matavacasa | pā-
 tām sómasya dhrishṇuyā || 5 ||

॥३४॥ या नः पीपरदश्विना ज्योतिष्मती तमस्तिरः । तामस्मे रासाथामिषम् ॥६॥
 आ नो नावा मतीनां यातं पाराय गन्तवि । युञ्जायामश्विना रथम् ॥७॥
 अरित्रं वां दिवस्पृशु तीर्थे सिन्धूनां रथः । धिया युयुज्र इन्दवः ॥८॥
 दिवस्क्व्वास इन्दवो वसु सिन्धूनां पदे । स्वं वत्रिं कुह धित्सथः ॥९॥

yā naḥ píparad aṣvinā jyótishmatī támas tirāḥ | tām
 asmé rāsāthām ísham || 6 || ā no navā matínām yātām pā-
 ráya gántave | yuñjāthām aṣvinā rátham || 7 || aritrām vām
 divás prithú tirthé síndhunām ráthah | dhiyā yuyujra ín-
 davaḥ || 8 || divás kaṇvāsa índavo vāsu síndhūnām padé |
 svām vavriṃ kúha dhitsathah || 9 ||

46

So, the unparalleled beloved dawn is here; likewise may you also O twins (a pair of cosmic vitality and cosmic consciousness), shine through us. 1

You (O twins), are the destroyer of miseries, born of the cosmic ocean; you are the willing distributor of wealth and prosperity and giver of dwellings to the performer of noble acts. 2

Since your cosmic chariot, like the swift birds, flying in the glorious heavens, reaches the ancient tops of spiritual peak, we proclaim your praises. 3

O twins, O guides: the sun, the evaporator of waters, the nourisher, the protector, also distributes to the Nature's bounties the essential constituents of fire-oblations. 4

May the imperishable divine powers, animators of mental faculties, destroyers of all evil, inspire us and participate with us in the sparkling glory of God. 5

May the twins dispel the darkness of our desires with their grant of invigorating nourishments. 6

O twins, take us across the turbulent ocean of life, and for this purpose harness your chariot. 7

The oars of your cosmic ship are as extensive as the sky and it stops on the cosmic seashore, and there awaits your cosmic chariot. The cosmic sparkling glory of God is also available here for your participation. 8

Enlightened men inquire (from twins) how the rays of divine light come from the source of all luminous regions; how does the dawn rise in the region of waters; where do you intend to reveal the secret of your own form and power? 9

अभूदु भा उ अंशवे हिरण्यं प्रति सूर्यः । व्यख्यजिह्वयासितः ॥१०॥

ābhūd u bhā u aṅśave
hiraṇyam prāti sūryah | vy ākhyaj jihvāśitaḥ ॥ 10 ॥ ३४ ॥

॥३५॥ अभूदु पारमेतवे पन्थां ऋतस्य साधुया । अदर्शि वि सुतिर्दिवः ॥११॥
तत्तदिदृश्विनोरवो जरिता प्रति भूषति । मदे सोमस्य पिप्रतोः ॥१२॥
वावसाना विवस्वति सोमस्य पीत्या गिरा । मनुष्वच्छंभु आगतम् ॥१३॥
युवोरुषा अनु श्रियं परिष्मनोरुपाचरत् । ऋता वनथो अकुभिः ॥१४॥
उभा पिबतमश्विनोभा नः शर्म यच्छतम् । अविद्वियाभिर्कृतिभिः ॥१५॥

ābhūd u pārām étave pānthā ṛitāsyā sādhu yā | ādarsi
vī srutīr divāḥ ॥ 11 ॥ tāt-tad id aśvinor āvo jaritā prāti
bhūshati | mādē sōmasya pīpratoḥ ॥ 12 ॥ vāvasānā vivāsvati
sōmasya pītyā girā ! manushvāc chambhū ā gatam ॥ 13 ॥
yuvór ushā ānu śriyam párijmanor upācarat | ṛitā vanatho
aktūbhiḥ ॥ 14 ॥ ubhā pibatam aśvinobhā naḥ śarma yaebat-
tam | avidriyābhir ūtibhiḥ ॥ 15 ॥

(४७) सप्तपत्वारिंशं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य काण्वः प्रत्यक्ष्य ऋषिः । अश्विनौ देवते । प्रगाथः

(विषमर्चा इदती, समर्चा सतोइदती) छन्दः ॥

॥१॥ अयं वां मधुमत्तमः सुतः सोमं ऋतावृधा ।
तमश्विना पिबतं तिरोअह्वयं धत्तं रत्नानि दाशुषे ॥१॥
त्रिवन्धुरेण त्रिवृता सुपेशसा रथेना यातमश्विना ।
कष्वासो वां ब्रह्म कृष्वन्त्यध्वरे तेषां सु शृणुतं हवम ॥२॥

47.

Ayám vam mādhumattamaḥ sutāḥ sōma ṛitavṛidha | tām
aśvinā pibatam tirōalhyam dhattām rātnāni dāśuśhe ॥ 1 ॥
trivandhurēna trivṛitā supēśasā rāthēnā yātam aśvina | kaṇ-
vāso vām brāhma kṛiṇvanty adhvaré téshām sū śṛiṇutam
hāvam ॥ 2 ॥

There is light to irradiate dawn; the sun rises like gold.
The amber-coloured fire is kindled into flames. 10

The light divine surpasses even all boundaries of ignorance. With that divine knowledge the seer can see the radiance of spiritual heights. 11

The spiritualized devotee glorifies the boon he receives from the cosmic twins. Therefore he shares his spiritual joy with them. 12

O twins, givers of happiness, abiding close to the devotees, from the time the first man was born, come hither to participate in the spiritual joy and accept our praises. 13

May the dawn follow the lustre of your approach, O circumambient twins, and may you feel happy at the acceptance of the spiritual joy during this night. 14

O twins, may you both participate in the spiritual joy and may you both bestow everlasting peace upon us through your irreproachable protection. 15

47

Here are sweet devotional songs for you, O twins (pair of cosmic vitality and consciousness); may you enjoy the sparkling glory of God, fresh as if born yesterday. Accept the devotions and confer blessings upon the dedicated devotees. 1

Be with us O twins, in your triangular splendid chariot of the three-fold pole (moving in three dimensions and possessing three gyrations). The men of intellect are referring to your attributes; may you respond to them. 2

अ॒भि॒ना मधु॑मत्त॒मं पा॒तं सोम॑मृतावृ॒धा ।
 अथा॑द्य द॒त्त्वा वसु॑ बिभ्र॒ता रथे॑ दा॒श्वांसु॑सुप॒ गच्छ॑तम् ॥३॥
 त्रि॒षध॑स्ते ब॒र्हिषि॑ विश्वेदे॒सा मध्वा॑ य॒ज्ञं मि॑मिक्षतम् । -
 क॒ण्वो॒सो वां सु॒तसो॑मा अ॒भिद्य॑वो यु॒वां ह॑वन्ते अ॒भिना ॥४॥
 याभिः॑ क॒ण्वम॑भिष्टि॒भिः प्रा॑व॒तं यु॒वम॑भिना ।
 ताभिः॑ ज्व॒ह्वीँ अ॑व॒तं शु॒भस्प॑ती पा॒तं सोम॑मृतावृ॒धा ॥५॥

āṣvinā mādhumattamam patāṃ sōmam ṛitāvri-
 dhā | āthādyā dasrā vāsu bībhratā rāthe dāśvānsaṃ ūpa
 gachatam || 3 || trishadhasthé barhishi viṣvavedasā mādhwā
 yajñāṃ mimikshatam | kāṇvāso vāṃ sutāsonā abhidyavo
 yuvāṃ havante aṣvinā || 4 || yābhiḥ kāṇvam abhīṣṭībhiḥ
 prāvatam yuvām aṣvinā | tābhiḥ shv āsmāṃ avatam śubhas
 patī patāṃ sōmam ṛitāvridhā || 5 ||

॥२॥

सु॒दासे॑ द॒त्त्वा वसु॑ बिभ्र॒ता रथे॑ पृ॒क्षो व॑हतम॒भिना ।
 र॒यिं स॑मु॒द्रादु॑त वा दि॒वस्प॑र्य॒स्ते ध॑त्तं पु॒रुस्पृ॑हम् ॥६॥
 य॒ज्ञोस॑त्या प॒राव॑ति य॒ज्ञा स्थो॑ अ॒धि तु॑र्व॒शे ।
 अतो॑ रथे॒न सु॒वृता॑ न॒ आ ग॑तं स॒ाकं सूर्य॑स्य र॒श्मिभिः॑ ॥७॥
 अ॒र्वाश्वा॑ वां स॒सयोऽध्व॑र॒श्चो व॑हन्तु स॒वने॑दुप॒ ।
 इ॒धं पृ॒ञ्चन्ता॑ सु॒कृते॑ सु॒दान॑व॒ आ ब॒र्हिः सी॑द॒तं न॑रा ॥८॥

sudāse dasrā vāsu bībhratā rāthe prīkṣho vahatam aṣ-
 vina | rayiṃ samudrād utā vā divās pāry asmé dhattam
 purusprīham || 6 || yān nāsatyā parāvāti yād vā sthó ādhi
 turvāse | āto rāthēna suvrītā na ā gatam sākāṃ sūryasya
 raśmībhiḥ || 7 || arvāñcā vāṃ sāptayo 'dhivasarīyo vāhantu
 sāvanéd ūpa | śham prīcāntā sukṛite sudānava ā barhiḥ
 śidatam narā || 8 ||

O twins, encouragers of cosmic activity, may you participate in the enjoyment of the sweet sparkling glory of God; may you speedily come to the dedicated devotee with wealth in your chariot. 3

May you sprinkle the sweet spiritual elixir, O omniscient twins, on the cosmic sacrificial altar, spread along the three regions. The intelligent devotees have invoked you with their selfless dedicated worship. 4

With such generous aids with which you protect the highly intellectual devotees, O twins, protect and preserve us also. O encouragers of sacred acts, may you enjoy the sparkling glory of God. 5

O twins, destroyers of evils, carrying wealth of wisdom in your splendid chariot, you brought virtues from cosmic space and beyond. May you grant this wealth to us and affluence to those who are seated in your chariot. 6

Whether you are, O germ of life, far off at a distance or close at hand, come to us in your well-constructed, easy-rolling micro-vehicle along with the rays of the sun. 7

May the speedy solar radiations, (O germ of life), carry you with speed to the sacred place of rites. O twins, the guides of men, may you bestow food upon the pious and liberal donor, and bless us the creatures. 8

तेन नासत्या गतं रथेन सूर्यत्वचा ।
 येन शश्वदुहधुर्दाक्षिणे वसु मध्वः सोमस्य पीतये ॥९॥
 उक्थेभिर्वागवसे पुरुवसू अर्केश्च नि ह्वयामहे ।
 शश्वत्कण्वानां सदसि प्रिये हि कं सोमं पपथुरश्विना ॥१०॥

tēna nāsatyā gataṁ rāthēna sūryatvacā |
 yēna śaśvad ūhāthur daśūshe vāsu mādhwah sōmasya pītāye
 || 9 || ukthēbhīr arvāg āvase purūvasū arkaiś ca nī hvayā-
 mahē | śaśvat kāṇvanām sādasi priyē hī kaṁ sōmam papā-
 thur aśvinā || 10 ||

(४८) अष्टचत्वारिंशं सूक्तम्

(१-१६) षोडशर्चस्यास्य सूक्तस्य काण्वः प्रत्कण्वः कविः । उषा देवता । प्रगायः

(विषमर्चा बृहती, समर्चा सतोबृहती) छन्दः ॥

॥३॥

सह वामेन न उषो व्युच्छा दुहितर्दिवः ।
 सह युष्मेन बृहता विभावरी राया देवि दास्वती ॥१॥
 अश्ववतीर्गोमतीर्विश्वसुविदो भूरि च्यवन्त वस्तवे ।
 उदीरयु प्रति मा सुनृता उषश्चोद राघो मघोनाम् ॥२॥
 उवासोषा उच्छाश्च नु देवी जीरा रथानाम् ।
 ये अस्या आचरणेषु दध्निरे समुद्रे न श्रवस्यवः ॥३॥
 उषो ये ते प्र यामेषु युञ्जते मनो दानाय सूर्यः ।
 अत्राहु तत्कण्व एषां कण्वतमो नाम गृणाति नृणाम् ॥४॥

48

Sahā vāmēna na usho vy ūhā duhitar divah | sahā
 dymnēna bṛihatā vibhavarī rayā devī dāsvatī || 1 || āśvā-
 vatir gōmatīr viśvasuvīdo bhūri cyavanta vāstave | ūd īraya
 prāti mā sūnṛtā ushaś cōda rādho maghōnām || 2 || ūvāsoshā
 uchāc ca nū devī jirā rāthānām | yē asyā ācāraṇeshu da-
 dhirē samudrē nā śravasyāvah || 3 || ūsho yē te prā yāmo-
 shu yuñjāte māno dānāya sūryah | ātrāha tāt kāṇva eśhām
 kāṇvatamo nāma grīṇāti nṛinām || 4 ||

May you, O germ of life, come with your micro-chariot, clad with solar radiations, with which you have been enjoying wealth of nourishment, and may you enjoy the sweet sustenance of life. 9

With hymn and devotional songs we beseech the twins for our protection. Have you not ever participated in the enjoyment of the sparkling glory of God in the company of intellectuals ? 10

48

O dawn (the dawn in the physical sense, as well as the first glow of spiritual consciousness), divine offspring of cosmos, bounteous and messenger of light, come to us with great glory, with plenteous affluence and with prosperity. 1

Other dawns, rich in vigour, rich in wisdom, boon givers of all wealth have often sped forth to enlighten us. O dawn, inspire me with words of joy and send wealth to the dedicated devotees. 2

Dawns have shone before; may she shine also now. The propellers of her vehicle — the rays of her aura of glory, which lie in her regions, vie with each other as ships on the sea. 3

O dawn, the learned and brave poets sing when at your approach they make up their mind to offer an oblation to you with their praise. They are the best of poets singing now at the same hour. 4

आ घा योषेव सूनर्युषा याति प्रभुञ्जती ।
जरयन्ती वृजनं पद्धदीयत उत्पातयति पक्षिणः ॥५॥

ā ghā yōsheva sūnāry
ushā yati prabhuñjātī | jarāyanti vṛjanam padvād iyata ūt
patayati pakshīṇaḥ || 5 ||

॥५॥

वि या सृजति समनं व्यर्थिनः पदं न वेत्योदती ।
वयो नकिष्टे पतिवांस आसते व्युष्टौ वाजिनीवति ॥६॥
एषा युक्त परावतः सूर्यस्योदयनादधि ।
शतं रथेभिः सुभगोषा इयं वि यात्यभि मानुषान् ॥७॥
विश्वमस्या नानाम चक्षसे जगज्ज्योतिष्कृणोति सूनरी ।
अप द्वेषो मघोनी दुहिता दिव उषा उच्छदप स्निग्धः ॥८॥
उष आ भोहि भानुना चन्द्रेण दुहितर्दिवः ।
आवहन्ती मूर्यसभ्यं सौभगं व्युच्छन्ती दिविष्टिषु ॥९॥
विश्वस्य हि प्राणनं जीवनं त्वे वि यदुच्छसि सूनरि ।
सा नो रथेन बृहता विभावरि श्रुधि चित्रामघे हवाम् ॥१०॥

vī yā srijāti sámanam vy árthīnaḥ padām ná vety
ódatī | váyo nákish ṭe paptívāṅsa āsate vyūshṭau vājīnīvati
|| 6 || eshāyukta parāvataḥ sūryasyodāyanād ādhi | śatām
rāthebhiḥ subhāgoshā iyām vī yāty abhī mānushān || 7 ||
vīśvam asyā nānāma cākshase jāgaj jyótish kṛṇoti sūnārī |
āpa dvēsho maghónī duhitā divā ushā uchad āpa sṛdhaḥ
|| 8 || ūsha ā bhāhi bhānúnā candreṇa duhitar divaḥ | āvā-
hantī bhūry asmābhyam saubhagam vyuchāntī divishṭishu
|| 9 || vīśvasya hī prāṇanam jīvanam tvé vī yād uchāsi sū-
nari | sá no ráthena bṛihatā vibhāvāri śrudhī citrāmaghe
hāvam | 10 ||

Here comes dawn like a good matron who is full of bliss rousing all life; she stirs all creatures that have feet and wakes up the birds to fly, that have wings. 5

The refreshing dawn sends forth each busy man to his pursuit; she knows no delay. O dawn, rich in opulence, when you come, birds that have flown forth, rest no longer. 6

The dawn receives her beams from beyond the rising place of the sun. Borne on a hundred aura of glory the auspicious dawn (physical and spiritual) advances on her way to men in different directions. 7

All living creatures bend to meet her glance, as this glorious dawn (particularly the glow of inner consciousness) manifests her light. This rich offspring of heaven shines and keeps foes and enemies away. 8

Come here dawn, daughter of heaven, and shine on us with delightful radiance bringing to us great store of high felicity, and beaming on our solemn ceremonies. 9

For in you lies each living creature's breath and life. Borne on your lofty aura of glory, O messenger of light (particularly spiritual), possessor of wondrous wealth, may you come at our invocation. 10

॥५॥

उषो वाजं हि वंस्व यश्चित्रो मानुषे जने ।
 तेना वह सुकृतो अध्वरो उप ये त्वा गृणन्ति वह्नयः ॥११॥
 विश्वान्देवा आ वह सोमपीतयेऽन्तरिक्षादुषस्त्वम् ।
 सास्मासु धा गोमदश्चावदुक्थ्यमुषो वाजं सुवीर्यम् ॥१२॥
 यस्या रक्षन्तो अर्चयः प्रति भद्रा अदक्षत ।
 सा नो रयि विश्ववारं सुपेशसमुषा ददातु सुगम्यम् ॥१३॥

úsho vájam hí vánsva yás citró mánushe jáne | téná
 vaha sukṛito adhvarāṁ úpa yé tvā grīṇānti váhnayah ॥ 11 ॥
 víśvān devāṁ á vaha sómapītaye 'ntárikshād ushas tvám |
 sásmāsu dhā gómad áśvāvad ukthyām úsho vájam suví-
 ryam ॥ 12 ॥ yásyā rúśanto arcáyah práti bhadrá ádṛikshata |
 sá no rayini víśvāvāram supéśasam ushá dadātu súgmyam
 ॥ 13 ॥

ये चिद्धि त्वामृषयः पूर्वं ऊतये जुहूरेऽवसे महि ।
 सानः स्तोमौ अभि गृणीहि राधसोषः शुकेण शोचिषा ॥१४॥
 उषो यद्य भानुना वि द्वारवृणवो दिवः ।
 प्र नो यच्छतादवृकं पृथुच्छर्दिः प्र देवि गोमतीरिषः ॥१५॥
 सं नो राया बृहता विश्वपेशसा मिमिक्ष्वा समिळाभिरा ।
 सं द्युष्नेन विश्वतुरोषो महि सं वाजैर्वाजिनीवति ॥१६॥

yé cid dhí tvām řishayah pūrva útāye juhūrē 'vase
 mahi | sá na stómāṁ abhí grīṇīhi rádhasóshah śukreṇa
 śocíśhā ॥ 14 ॥ úsho yád adyá bhānúnā ví dvārāv ṛiṇāvo dí-
 vāḥ | prá no yachataḍ avṛikām pṛithú chardīḥ prá devi
 gómatīr íshah ॥ 15 ॥ sám no rāyā bṛihatā víśvāpéśasā mi-
 mikshvá sám ílābhir á | sám dyumnéna víśvatúrosho mahi
 sám vájair vājinīvati ॥ 16 ॥

Give strength to those devotees who glorify you. O dawn, may you bring the bounteous forces of Nature to partake in our dedicated works and to the priests who sing your glory. 11

Bring from the celestial region all the forces of Nature to partake the sparkling glory of God; and then, O dawn, (physical and more so the spiritual) confer upon us wealth, full of cows and horses and excellent food and brave progeny. 12

This dawn whose transcendent and refreshing rays are seen all around us, grant us great riches, fair in form, and blissful wealth that is attained without much struggle. 13

O mighty dawn (particularly the first glow of inner consciousness), whom all ancient sages have been invoking for their protection and health, may you graciously respond to our songs of praise with bounty and with brilliant light. 14

O dawn, as you have this day opened the twin gates of happiness through your light, grant us a thornless and wide shelter free from foes. Grant us, O divine dawn, food accompanied by cows. 15

Confer upon us abundant wealth liberally of every form and plentiful refreshing nourishment. O mighty dawn, grant us such splendour (physical and spiritual) which may conquer all. May you, O possessor of enormous strength, confer strength upon us: 16

(४९) एकोनपञ्चाशं सूक्तम्

(१-४) चतुर्गवस्यास्य सूक्तस्य काण्वः प्रस्कण्व ऋषिः । उवा देवता । अनुष्टुप् छन्दः ॥

॥६॥

उषो भद्रेभिरा गंहि दिवश्चिद्रोचनादधि ।
 वहन्त्वरुणप्सव उप त्वा सोमिनो गृहम् ॥१॥
 सुपेशसं सुखं रथं यमध्यस्था उषस्त्वम् ।
 तेना सुश्रवसं जनं प्रावाद्य दुहितार्दिवः ॥२॥
 वयश्चित्ते पतत्रिणो द्विपच्चतुष्पदर्जुनि ।
 उषः प्रारन्नतूरनु दिवो अन्तेभ्यस्परि ॥३॥
 व्युच्छन्ती हि रश्मिभिर्विश्वमाभासि रोचनम् ।
 तां त्वामुषर्वसूयवो गीर्भिः कण्वा अहूषत ॥४॥

49.

Úsho bhadrébhir á gahi divás cid rocanád ádhi | vá-
 hantv arunápsava úpa tvā somíno grīhām || 1 || supēśasaṃ
 sukhām rātham yām adhyásthā ushas tvām | tēnā susrāva-
 saṃ jānam prāvādyā duhitar divaḥ || 2 || váyaḥ cit te pata-
 tríṇo dvipác cáatushpād arjuni | úshaḥ prārann rītūñr ánu
 divó ántebhyas pári || 3 || vyuchánti hí raśmíbhir víśvam
 abhási rocanám | tāṃ tvām ushar vasūyávo gīrbhīḥ káṇvā
 ahūshata || 4 ||

(५०) पञ्चाशं सूक्तम्

(१-१३) त्रयोदशर्चस्यास्य सूक्तस्य काण्वः प्रस्कण्व ऋषिः । सूर्यो देवता । (१-९) प्रथमादिनवर्चा
 गायत्री, (१०-१३) दशम्यादिचतसृणाञ्जानुष्टुप् छन्दस्ती ॥

॥३॥ उदु त्यं जातवेदसं देवं वहन्ति केतवः । दृशे विश्वाय सूर्यम् ॥१॥
 अपत्ये तायवो यथा नक्षत्रा यन्त्यकुर्भिः । सूराय विश्वचक्षसे ॥२॥

50

Úd u tyām jātávedasaṃ devām vahanti ketávaḥ | dṛiṣé
 víśvāya sūryam || 1 || ápa tyé tāyávo yathā náakshatrā yanty
 aktúbhīḥ | sūrāya víśvácakshase || 2 ||

49

O charming dawn, come hither as if mounted on speedy red horses from the bright realm of the celestial world. Let these golden rays bear you to the house of him who sings devotional songs in your praise. 1

The golden chariot which you mount, O beautiful dawn, O daughter of the celestial realm, inspire the devotees who are noble and pious. 2

O bright dawn, on your coming all quadrupeds and bipeds are awakened, and winged birds flock around from all the boundaries of space to greet you. 3

Dawning with the beams of light, you illumine all the radiant horizons. The spiritually inspired devotees sing your glory with sacred songs for wealth and wisdom. 4

50

The banners of glory speak high of God, who knows all that lives, that all may look on Him. 1

In His supreme transcendental glow, all other transient lights fade away, like thieves. 2

अदृश्रमस्य केतवो वि रश्मयो जनों अनु । भ्राजन्तो अम्यो यथा ॥३॥
 तरणिर्विश्वदर्शतो ज्योतिष्कदसि सूर्य । विश्वमा भासि रोचनम् ॥४॥
 प्रत्यङ् देवानां विशः प्रत्यङ्दैषि मानुषान् । प्रत्यङ्मिथं स्वर्देहो ॥५॥

ādriṣram asya ketāvo
 ví raśmāyo jánāñ ānu | bhrājanto agnāyo yathā || 3 || tarā-
 nir viśvādarṣato jyotishkrīd asi sūrya | viśvam ā bhāsi ro-
 canām || 4 || pratyāñ devānām viśaḥ pratyāññ úd eshi mā-
 nushān | pratyāñ viśvam svār dṛiṣe || 5 ||

॥६॥ येना पावक चक्षसा भुरण्यन्तं जनों अनु । त्वं वरुण पश्यसि ॥६॥
 वि द्यामेषि रजस्पृथ्वहा मिमानो अकुभिः । पश्यज्जन्मानि सूर्य ॥७॥
 सप्त त्वा हरितो रथे वहन्ति देव सूर्य । शोचिष्कैशं विचक्षण ॥८॥
 अयुक्त सप्त शुन्ध्युवः स्रो रथस्य नृपत्यः । ताभिर्याति स्वयुक्तिभिः ॥९॥

yēnā pāvaka cākshasā bhuranyāntam jánāñ ānu | tvām
 varuṇa pāsyasi || 6 || ví dyām eshi rájas prithv áhā mīmāno
 aktúbhiḥ | pāsyāñ jánmāni sūrya || 7 || saptá tvā harito rá-
 the váhanti deva sūrya | śocishkeṣam vicakshana || 8 ||
 áyukta saptá śundhyúvaḥ sūro ráthasya nāptyāḥ | tábhir
 yāti sváyuktibhiḥ || 9 ||

उद्वयं तमसस्परि ज्योतिष्पश्यन्त उत्तरम् ।
 देवं देवत्रा सूर्यमगन्तु ज्योतिरुत्तमम् ॥१०॥

úd vayām támasas pári jyótish pá-
 syanta úttaram | devām devatrā sūryam áganma jyótir ut-
 tamām || 10 ||

His illuminating rays, shining like blazing fires, are seen afar, refulgent over the world of men. 3

O self-radiant God, you are the supreme light that outstrips all in speed, and it is your spiritual radiance that awakens each one of us, and shines through the entire firmament. 4

O God, you rise above to vitalize the physical forces, and you go deep into the inner realm to shine through the hearts of mankind. You command all the regions of the celestial and spiritual world. 5

It is your divine light that purifies our soul, and keeps us away from evil thoughts and actions. 6

It is your divine light that discriminates between light and darkness for the benefit of all creatures that have birth. 7

O self-radiant, through your divine spectrum of seven harnessed to your chariot, you guide all men. 8

The self-radiant one operates through these harnessed sevens (five organs of senses and mind and intellect on the spiritual plane),—never failing and ever purifying, and thus safely draws the chariot of inner cosmos. 9

Beholding the uprising divine light beyond the mundane darkness, we by and by approach the spiritual one, the divine of divines. 10

उद्यन्नय मित्रमह आरोहन्नुत्तरां दिवंम् ।
 हृद्रोगं मम सूर्य हरिमाणं च नाशय ॥११॥
 शुक्लेशु मे हरिमाणं रोपणाकासु दध्मसि ।
 अथो हारिद्रवेषु मे हरिमाणं नि दध्मसि ॥१२॥
 उदगादयमादित्यो विश्वेन सहसा सह ।
 द्विषन्तं मद्यं रन्धयन्मो अहं द्विषते रन्धम् ॥१३॥

udyānn adyā mitramaha ārōhann ūttarām dī-
 van | hṛidrogām māma sūrya harimāṇam ca nāśaya || 11 ||
 śūkleshu me harimāṇam ropanākāsu dadhmasi | ātho hāri-
 dravēshu me harimāṇam nī dadhmasi || 12 || ūd agād ayām
 ādityo vīśvena sāhasā sahā | dvishāntam māhyam randhā-
 yan mō ahām dvishatē radham || 13 ||

[अथ दशमोऽनुवाकः ॥]

(५१) एकपञ्चाशं सूक्तम्

(१-१५) पञ्चदशर्षस्यास्य सूक्तस्याङ्गिरसः सव्य ऋषिः । इन्द्रो देवता । (१-१३) प्रथमादित्रयोदशर्षा ऋणी,
 (१४-१५) चतुर्दशीपञ्चदशयोश्च त्रिष्टुप् छन्दसी ॥

॥५॥ अभि त्वं मेघं पुरुहुतमृग्मियमिन्द्रं गीर्भिर्मदता वस्वो अर्णवम् ।
 यस्य यावो न विचरन्ति मानुषा भुजे मंहिष्ठमभि विप्रमर्चत ॥१॥
 अभीमवन्वन्त्स्वभिष्टिभूतयोऽन्तरिक्षप्रां तविषीभिरावृतम् ।
 इन्द्रं दक्षास ऋभवो मदच्युतं शतक्रतुं जवनी सूनृतारूढम् ॥२॥

51

Abhī tyām meshām puruhūtām ṛigmiyam indram gir-
 bhīr madatā vāsvo arnavām | yasya dyāvo nā vicāraṇti mā-
 nushā bhujé mānhishṭham abhī vipraṇ arcata || 1 || abhīm
 avanvan svabhisṭīm ūtāyo 'ntarikshapraṇ tāvishībhir āvṛi-
 tam | indram dākshāsa ṛibhāvo manacyūtam śatākṛatīm
 jāvanī sunṛtārūbat || 2 ||

Radiant with benevolent virtues, rising and mounting into the highest moral values, O self-radiant God, remove the sickness of my heart and paleness of my body, 11

May the pale-green hue, the sign of weakness of my body, be transferred to enrich the beauty of parrots and the freshness of herbs. 12

The indestructible radiant had risen with all His resplendence, dispelling the darkness of my mind; now, may I never be swayed by my weak impulses. 13

51

Glorify that mighty, adorable, resplendent God, who is an ocean of wisdom and is adored by all, whose virtuous and benevolent deeds spread like the rays of the sun for the benefit of mankind. May we invoke Him to attain priceless treasures of true wisdom. 1

The protecting and fostering wise men have worshipped the resplendent God, the vigorous, the all-pervading, the dispeller of evil, and the performer to the fullest extent of selfless deeds. 2

त्वं गोत्रमङ्गिरोभ्योऽवृणोरपोतात्रये शतदुरेषु गातुवित ।
 ससेनं चिद्धिमदायावहो वस्वाजावद्धि वावसानस्य नर्तयन् ॥३॥
 त्वमपामपिधानावृणोरपाधारयः पर्वते दानुमदसु ।
 वृत्रं यदिन्द्र शवसावधीरहिमादित्सूर्यं दिव्यारोहयो दृशे ॥४॥
 त्वं मायाभिरप मायिनोऽधमः स्वधाभिर्ये अधि शुमावजुह्वत ।
 त्वं पिप्रोरर्तुमणः प्रारुजः पुरः प्र ऋजिश्चानं दस्युहत्वेष्वाविथ ॥५॥

tvām gotrām āṅgirohhyo 'vṛiṇor
 āpotātraye śatādureṣhu gātuvīt | sasēna cid vimadāyāvaho
 vāsv ājāv ādriṁ vāvasānāśya nartāyan || 3 || tvām apām api-
 dhānāvṛiṇor āpādhārayaḥ pārvate dānumad vāsu | vṛitraṁ
 yād indra śavasāvadhīr āhim ād it sūryaṁ divy ārohayo
 dṛṣe || 4 || tvām māyābhir āpa māyīno 'dhamāḥ svadhābhir
 yē ādhi śūptāv ājuhvata | tvām pīpror nṛimaṇaḥ prārujaḥ
 pūraḥ prā ṛijīśvānaṁ dasyuhātyeśhv āvitha || 5 ||

॥१०॥ त्वं कुत्सं शुष्णहत्वेष्वाविथारन्धयोऽतिथिगवाय शम्बरम् ।
 महान्तं चिद्वुदं नि क्रमीः पदा मनादेव दस्युहत्याय जज्ञिषे ॥६॥
 त्वे विश्वा तविषी सध्यग्निता तव राधः सोमपीथाय हर्षते ।
 तव वज्रश्चिकिने बाह्णोर्हितो वृश्वा शत्रोरव विश्वानि वृण्व्या ॥७॥
 वि जानीह्यार्यान् ये च दस्यवो बर्हिष्मते रन्धया शासदब्रतान् ।
 शाकी भव यजमानस्य चोदिता विश्वेत्ता ते सद्यमादेयु चाकन ॥८॥

tvām kṛtsam śuṣṇahātyeśhv āvithārandhaya 'tithigvāya
 śāmbharam | mahāntaṁ cid arbudāṁ nī kramīḥ padā sanād
 evā dasyuhātyāya jajñiṣe || 6 || tvē viśvā tāviśī sādhyāg
 ghitā tāva rādhaḥ somapīthāya harṣate | tāva vājraḥ cikite
 bāhvōr hito vṛiṣcā śātror āva viśvāni vṛiṣṇyā || 7 || vī jā-
 nīhy āryān yē ca dāsyavo barhiṣhmate randhaya śāsad
 avratān | śākī bhava yajamānasya coditā viśvōt tā te sa-
 dhamādeshu cākana || 8 ||

O resplendent God, you have removed the hurdles placed before the vital breaths and have shown the way of freedom from the three (types of pains). You have granted wisdom and nourishment for happy living. To sages, enwrapped in a hundred of dark doubts, you wield your weapons of punitive justice for the benefit of those struggling to gain wisdom. 3

O resplendent God, you have dispersed the clouds of all evil that was obstructing the path of light rays. You arrested the progress of the malignant by taking possession of this treasure. Your radiant light, the source of all lights, then grows brighter and clearer in the absence of all dark forces. 4

At first by your supreme plans, you have been crushing all the fraudulent, hypocritical and selfish. By annihilating egos, you defend the straightforward and righteous people. 5

You have been always defending generosity in man against all his pettiness; you have been always protecting tendencies of worship against those of disrespect; you crush the sinful who do harm to others; from the hoary past, you have existed to destroy all human tendencies of oppression. 6

In you, O resplendent God, is enshrined the supreme power; you always cherish beauty and piety. It lies in your hands to destroy all evils. May you, with your inexhaustible strength, wipe off all evil forces. 7

O God, you know very well what is good and what is evil; you alone know what is virtue and what is sin. O God, you always discriminate between the God-loving and the infidels. May you inspire the evil-minded men to perform useful and noble deeds. You, verily, encourage people in the performance of their selfless act. May your glory be proclaimed in all ceremonial celebrations. 8

अनुव्रताय रन्धयन्पवतानामुभिरिन्द्रः श्रथयन्नाभुवः ।
 वृद्धस्य चिद्धर्धतो व्यामिर्नक्षतः स्तवानो वज्रो वि जघान सिद्धिः ॥९॥
 तक्षत्त उशना सहसा सहो वि रोदसी मज्जना बाधते श्वः ।
 आ त्वा वार्तस्य नृमणो मनोयुज आ पूर्यमाणमवहन्मभि श्रवः ॥१०॥

ānuvratāya randhāyann āpavratān
 ābhlūbhir indrah śnathāyann ānābhuvah | vṛiddhāsya cid
 vārdhato dyām inakshata stāvāno vaniró ví jaghāna saṇ-
 dīlah ॥ 9 ॥ tākshad yāt ta uśanā sāhasā sāho ví ródasī maj-
 jānā badhate śávaḥ | ā tvā vārtasya nṛmaṇo manoyūja ā
 pūryanāṇam avahann abhī śrávaḥ ॥ 10 ॥

॥११॥ मन्दिष्ट यदुशने काव्ये सचाँ इन्द्रो वङ्क वङ्कुतराधि तिष्ठति ।
 उग्रो ययिं निरपः स्रोतसासृज्जि शुष्णस्य दंदिता ऐरयत्पुनः ॥११॥
 आ स्मा रथं वृषपाणेषु तिष्ठसि शार्यातस्य प्रभृता येषु मन्दसे ।
 इन्द्र यथा सुतसोमेषु चाकनोऽनुवाणं श्लोकमा रोहसे दिवि ॥१२॥
 अददा अभी महते वचस्यवे कक्षीवते वृचयामिन्द्र सुन्वते ।
 मेनाभवो वृषणश्चस्य सुक्रतो विश्वेत्ता ते सर्वनेषु प्रवाच्या ॥१३॥
 इन्द्रो अश्रायि सुध्यो निरेके पज्रेषु स्तोमो दुर्यो न यूपः ।
 अश्वयुग्व्यू रथयुर्वसुयुरिन्द्र इद्रायः क्षयति प्रयन्ता ॥१४॥

māndiṣṭa yād uśāne kāvyē śacāñ indro vaṅkū vaṅku-
 tārādhi tiṣṭhati | ugró yayīm nír apāḥ srótasāsrijad ví
 śūśhnasya drīñhitā airayat pūrah ॥ 11 ॥ ā smā rátham vṛi-
 shapāṇeshu tiṣṭhasi śāryātāsya prābhṛitā yēshu mādase |
 indra yāthā sutāsomesu cākāṇo 'narvāṇam ślókam ā ro-
 hase diví ॥ 12 ॥ ādadā ārbhām mahatē vacasyāve kakshī-
 vate vṛicayām indra sunvatē | ménābhavo vṛishanaśvāsya
 sukrato vísvét tā te sāvāneshu pravācyā ॥ 13 ॥ indro aśrāyi
 sudhyò nireké pajrēshu stómo dūryo ná yūpaḥ | aśvayúr
 gavyū rathayúr vasūyúr indra íd rāyāḥ kshayati prayantā
 ॥ 14 ॥

The resplendent God humbles the non-believers and punishes those who turn away from noble deeds, whilst He encourages the virtuous. He makes the sinful weak whilst he rewards the righteous. The petty and evil desires of a man, even though engaged in a noble act, take away from him his accumulated fruits of good deeds. 9

May our sincere efforts go to strengthen the blessings from our resplendent Lord and lead us to the prosperity in this and the next world. O Lord, the friend of devotees, may you come fast as the wind and answer the prayer of of your devotees and accept their offerings made with determination. 10

When God is delighted with hymns, surcharged with devotional spirit, He hastens to come to His devotee and rescue him from wicked and crooked enemies. He cleaves asunder the dark clouds of ignorance and causes the thoughts to flow in torrents and overwhelms the citadels of petty-mindedness. 11

Whilst an adept devotee sits silently on his intent prayers, you, O resplendent Lord, mounted as if on a divine chariot, appear in his vision to accept his devotion, and are gratified by his feelings, lovingly pouring out of his heart, and this kindness of yours speaks of your imperishable glory in the divine world. 12

You, O resplendent Lord, have given fresh melody to the talented singer who is eager to express himself. May you give his speech, the daughter of his thoughts, strength enough to express herself fully. 13

The resplendent God comes to rescue the pious when in distress. His shelter is as stable and strong as the pillar of a doorway. He is the sovereign Lord of wealth, wisdom, vigour and all the treasures that He showers on His devotees, 14

इदं नमो वृषभाय स्वराजे सत्यशुष्माय तवसेऽवाचि ।
अस्मिन्निन्द्र वृजने सर्ववीराः स्मत्सुरिभिस्तव शर्मन्स्याम ॥१५॥

idāṃ nāmo vṛishabhāya svarāje satyāśushmāya ta-
vāse 'vāci | asmīnn indra vṛijāne sārva-vīrah śmāt sūribhis
tāva śārman syāma ॥ 15 ॥

(५२) द्विपञ्चाशं सूक्तम्

(१-१५) पञ्चदशार्चस्यास्य सूक्तस्याङ्गिरसः सव्य ऋषिः । इन्द्रो देवता । (१-१२, १४) प्रथमापिदादशार्चा
चतुर्विंशत्याश्च अगती, (१३, १५) त्रयोदशीपञ्चदश्याश्च त्रिष्टुप् छन्दसी ॥

॥१२॥

त्यं सु मेषं महया स्वर्विदै शतं यस्य सुभ्वः साकमीरते ।
अत्यं न वाजं हवनस्यदं रथमेन्द्रं ववृत्यामवसे सुवृक्तिभिः ॥१॥
स पर्वतो न धरुणेष्वच्युतः सहस्रमृतिस्तविषीषु वावृधे ।
इन्द्रो यद्वृत्रमवधीनदीधृतमुज्जगर्णसि जह्वीषाणो अन्धसा ॥२॥
स हि द्वरो द्वरिषु वज्र ऊर्धनि चन्द्रबुधो मद्वृद्धो मनीषिभिः ।
इन्द्रं तमङ्गे स्वपस्यया धिया मंहिष्ठरातिं स हि पप्रिरन्धसः ॥३॥
आ यं पूणन्ति दिवि सङ्गबर्हिषः समुद्रं न सुभ्वः स्वा अभिष्टयः ।
तं वृत्रहत्ये अनु तस्थुरुतयः शुष्मा इन्द्रमवाता अहृतप्सवः ॥४॥

52.

Tyāṃ sū meśhām mahayā svarvidāṃ śatām yāsya su-
bhvaḥ sākām īrate | ātyaṃ nā vājaṃ havanasyādaṃ rātham
ēndraṃ vavṛityām āvase suvṛiktibhiḥ ॥ 1 ॥ sā pārvato nā
dharuṇeshv ācyutaḥ sahasramūtis tāviśhīṣhu vāvṛidhe | in-
dro yād vṛitrām avadhīn nadivṛitam ubjānn ārpāṃsi jārlhṛi-
shāṇo āndhasā ॥ 2 ॥ sā hī dvarō dvarīṣhu vavrā ūdhani can-
drābudhno mādavṛiddho manīṣibhiḥ | indraṃ tān ahve
svapasyāyā dhiyā mānhishṭharatim sā hī pāprir āndhasaḥ
॥ 3 ॥ ā yāṃ pūṇānti divī sādmiabarhishah samudrām nā
subhivāḥ svā abhīṣṭayaḥ | tāṃ vṛitrahatye ānu tasthur ūtā-
yaḥ śūśhmā indram avātā ābrutapsavaḥ ॥ 4 ॥

This adoration is offered to the showerer of blessings, the one who is self-effulgent and truly strong and who is the mighty possessor of true vigour. May we, with our children, be brave and surrender ourselves to His care in this life full of struggles. 15

52

Glorify the divine soul, the bestower of heavenly bliss, whom hundreds of devotees invoke all at once with the singing of sacred hymns. I implore Him with excellent hymns to rush to me and grace the shrine of my sacred worship with His presence and protect me. 1

When the supreme soul is delighted to accept the devotional prayers and destroys the evil forces obstructing the stream of blessings, He is firm like a mountain in supporting His devotees. Endowed with a thousand means of protecting His worshippers, He increases in vigour. 2

He does not love the faithless. He pervades the vast expanse of the human form. He is the source of bliss. He cherishes our devotion. I invoke Him, with my deep reverence and sublime thoughts, for only He can fulfil my aspirations. 3

Seated on the sacred place of worship, the worshippers glorify Him with devotional prayers. The flow of the devotional elixir goes to Him as the rivers hasten to a vast ocean. Through such unobstructed vital powers as are the bestowers of happiness, the supreme God helps us in dispelling darkness from the minds of His earnest devotees. 4

अभि स्ववृष्टिं मदं अस्य युध्यतो रघ्वीरिव प्रवणे संस्रुतयः ।
इन्द्रो यद्वज्री धृषमाणो अर्धसा भिनद्धस्त्य परिधीरिव त्रितः ॥५॥

abhi svāvṛishi-

tim mādē asya yūdhyatō raghvīr iva pravaṇē sasrur ūtā-
yah | indro yād vajrī dhrishāmāṇo āndhasā bhinād valāśya
paridhīr iva tritāh || 5 ||

॥५॥ परी घृणा चरति तित्विषे शवोऽपो वृत्वी रजसो बुधमाशयत् ।
वृत्रस्य यत्प्रवणे दुर्गृभिश्चनो निजघन्थ हन्वोरिन्द्र तन्यतुम् ॥६॥
हृदं न हि त्वा न्यृषन्त्यूर्मयो ब्रह्माणीन्द्र तव यानि वर्धना ।
त्वष्टा चित्ते युज्यं वावृधे शवस्ततश्च वज्रमभिमूत्योजसम् ॥७॥
जघन्वाँ उ हरिभिः संभृतकृतविन्द्र वृत्रं मनुषि गातुयज्ञपः ।
अयच्छथा बाह्वोर्वज्रमायसमधारयो दिव्या सूर्ये हृशे ॥८॥
बृहत्स्वश्चन्द्रममवद्यदुक्थ्यमकृष्वत मियसा रोहणं दिवः ।
यन्मानुषप्रधना इन्द्रमुतयः स्वनृषाचो मरुतोऽमदुन्ननु ॥९॥
द्यौश्चिदस्यामवाँ अहेः स्वनादयोयवीह्वियसा वज्र इन्द्र ते ।
वृत्रस्य यद्वद्धधानस्य रोदसी मदं सुतस्य शवसाभिर्नच्छिरः ॥१०॥

pārim ghrīṇā carati titvishē śavo 'pō vṛitvī rājaso budh-
nām āsayat | vṛitrāsya yāt pravaṇē durgrībhiṣvano nija-
ghānthā hānvor indra tanyatūm || 6 || hradām nā hī tvā ny-
rīshānty ūrmāyo brāhmaṇīndra tāva yāni vārdhanā | tvāśtā
cit te yūjyam vāvṛidhe śavas tatāksha vājraṁ abhībhūtyo-
jasam || 7 || jaghanvāñ u hāribhiḥ sambhṛitakratay indra vṛi-
trām mānushe gātuyānn apāh | āyachathā bāhvōr vājraṁ
āyasām ādhārayo divy ā sūryaṁ dṛiṣē || 8 || bṛihāt svāścān-
dram āmavad yād ukthyām ākrīṇvata bhiyāsā rōhaṇam di-
vāh | yān mānushapradhanā indram ūtāyah svār nrīshāco
marútó 'madann ānu || 9 || dyaús cid asyāmavāñ āheḥ eva-
nād āyoyavid bhiyāsā vājra indra te | vṛitrāsya yād bad-
badhānāsya rodasī mādē sutāsya śavasābhinac chīrah || 10 ||

The disciplined sense organs, exhilarated by experience, precede the self, warring against the withholder of the happiness, as rivers rush down the declivities (of a mountain). The self (the soul), animated by the dedicated actions, breaks through the defences of passions and emerges out pure and refulgent through the threefold bondages. 5

O soul, by your powerful force you have smitten the formidable evils hidden deep in the human mind. Your glorious fame spread afar, and the strength of your divine power was acclaimed by all. 6

The sacred hymns that glorify you, reach you as rivulets flowing into a lake. The supreme architect has increased your vigour, enhanced your strength and made your power to destroy evil more effective. 7

O inner self, the performer of noble acts, when devotees, determined to help the senses, animate the vital organs to destroy the evil forces, you yourself wield the adamant weapon of punitive justice, so that one may perceive the divine light in the innermost region. 8

Through fear of the evil forces, the devotees recite suitable magnanimous hymns which are self-illuminating, strength-bestowing and capable of taking the reciters to spiritual heights. In the state of ecstasy, the soul of the devotee, having subdued the passions with the help of the disciplined vital organs, assumes its purest form, and ascends to the final state. 9

When O inner self, exhilarated by spiritual joy, you remove off the dark shrouds and destroy the evil forces that torment the sublime emotions of pious man and obstruct the inner realms. 10

॥१४॥ यदिक्विन्द्र पृथिवी दशभुजिरहानि विश्वा ततनन्त कृष्टयः ।
 अत्राह ते मघवन्विश्रुतं सहो यामनु शर्वसा बर्हणा भुवत् ॥११॥
 त्वमस्य पारे रजसो व्योमनः स्वभूत्योजा अवसे धृषन्मनः ।
 चकृषे भूमिं प्रतिमानमोजसोऽपः स्वः परिभूरेष्या दिवम् ॥१२॥
 त्वं भुवः प्रतिमानं पृथिव्या ऋष्ववीरस्य बृहतः पतिर्भूः ।
 विश्वमाप्रा अन्तरिक्षं महित्वा सत्यमद्धा नकिरन्यस्त्वावान् ॥१३॥

yād ín nv indra prithiví dásabhujir áhāni víśvā tatā-
 nanta krishtáyah | átrāha te maghavan víśrutam sāho dyām
 ānu śavasā barhānā bhuvat || 11 || tvām asyā paré rājaso
 vyōmanah svābhūtyojā ávaso dhṛishanmanah | cakṛishé bhū-
 mīm pratimānam ójaso 'pāh svāh paribhūr eshy ā dívam
 || 12 || tvām bhuvali pratimānam prithivyā ṛishvāvīrasya
 brihatah pátir bhūh | víśvam āprā antāriksham mahitvá
 satyām addhá nákir anyás tvāván || 13 ||

न यस्य चावापृथिवी अनु व्यचो न सिन्धवो रजसो अन्तमानशुः ।
 नोत स्ववृष्टिं मदे अस्य युध्यत एको अन्यच्चकृषे विश्वमानुषक् ॥१४॥
 आर्चन्नत्र मरुतः सस्मिन्नाजौ विश्वे देवासौ अमदन्ननु त्वा ।
 वृत्रस्य यद्दृष्टिमता वधेन नि त्वमिन्द्र प्रत्यानं जघन्य ॥१५॥

ná yāsya dyáva-
 prithiví ānu vyāco ná síndhavo rājaso ántam ānaśúh | nótá
 svāvṛishtim máde asya yūdhyaata éko anyác cakṛishe víś-
 vam ānushák || 14 || āreann átra marútaḥ sásminn ājaú víśve
 devāso amadann ānu tvā | vṛitrāsya yād bhrishtimátā va-
 dhēna ní tvām indra prāty ānām jaghántha || 15 ||

O inner self, your mighty majestic power is ten times more extensive than the earth and it multiplies day by day. May your glory be renowned here and may it increase in majesty and power in the celestial regions. 11

O resplendent God, you have framed the earth for our preservation; you are the personification of vigour; you have encompassed the firmament and the sky even beyond the universe known to us. 12

You are infinitely bigger than the vast expanse of earth; you are the Sovereign—the Lord of heaven—verily. With your renown and vigour, you fill every atom of the vast universe. There is none other as great as you. 13

You are of such magnitude that you are beyond the reach of all the forces of the ethereal regions. No one can conceive the limits of your virtuous deeds and your capacity to annihilate evil. You alone compose the universe according to the eternal laws, and keep it in order. 14

O mighty God, when you with your forces that are as sharp and angular as the thunderbolt, the weapon of your punitive justice, strike down the evil forces obstructing the path of virtues, the vital forces offer homage to you and obey your orders. 15

(५३) निषञ्जाशं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्याङ्गिरसः सव्य ऋषिः । इन्द्रो देवता । (१-९) प्रथमादिनवर्चा षण्णती,
(१०-११) दशम्येकावश्योऽथ विष्णुर् छन्दसी ॥

॥१५॥ न्यू३ षु वाचं प्र महे भरामहे गिर इन्द्राय सदाने विवस्वतः ।
नू चिद्धि रत्नै ससतामिवाविदुन्न दुष्टुतिर्द्विविणोदेषु शस्यते ॥१॥
दुरो अश्वस्य दुर इन्द्र गोरसि दुरो यवस्य वसुन इनस्पतिः ।
शिक्षानरः प्रदिवो अकामकर्शनः सखा सखिभ्यस्तमिदं गृणीमसि ॥२॥

53

Ny ñe shú yācam prā mahé bharāmahe gīra indrāya
sādane vivāsvataḥ | nū cid dhī rātnaṃ sasatām ivāvidan nā
dushtutīr dravinodēshu śasyate || 1 || duró āśvasya durā in-
dra gōr asi duró yāvasya vāsuna inās pātīḥ | śikṣhānarāḥ
pradīvo ākāmakarṣanaḥ sākḥā sākhibhyas tām idāṃ grīṇi-
masi || 2 ||

शचीव इन्द्र पुरुकृदयुमत्तम् तवेदिदमभितश्चेकिते वसु ।
अतः संगृभ्याभिभूत आ भर मा त्वायतो जरितुः काममूनयीः ॥३॥
प्रभिर्युभिः सुमनां प्रभिरिन्दुभिर्निरुन्धानो अमर्ति गोभिरश्विना ।
इन्द्रेण दस्यु दुरयन्त इन्दुभिर्युतद्वेषसः समिषा रभेमहि ॥४॥
समिन्द्र राया समिषा रभेमहि सं वाजेभिः पुरुश्चन्द्रैरभिर्युभिः ।
सं देव्या प्रमत्या वीरशुष्मया गोअग्रयाश्वावत्या रभेमहि ॥५॥

śacīva indra purukṛid dyumattama tāvéd idāṃ
abhītaṣ cekite vāsu | ātaḥ saṃgrībhyābhibhūta ā bhara mā
tvāyató jaritūḥ kāmam ūnayīḥ || 3 || ebhīr dyúbhiḥ sumānā
ebhīr indubhir nirundhānó āmatim góbbhir aśvinā | indreṇa
dāsyuṃ darāyanta indubhir yutādveshasaḥ sām ishā rabhe-
mahi || 4 || sām indra rāyā sām ishā rabhemahi sām vāje-
bbhiḥ puruścandraīr abhīdyubhiḥ | sām devyā prāmatyā vī-
rāṣuṣhmayā góagrayāśvāvatyā rabhemahi || 5 ||

We, the devotees assembled in congregation, worship the mighty resplendent God with sacred hymns so that He may readily bestow wealth and wisdom on us—and may we receive it as easily as in a dream. May our praises be pious and sincere, for ill-expressed praise is not rewarded by the munificent God. 1

We offer our prayers to you, O resplendent God; you are the nourisher, the bestower of a vigorous body consisting of the sharp senses and a speedy mind; you are the Lord of the treasures, the preceptor of mankind, most generous, and you never disappoint your worshippers. You are a true friend to our friends and to those who approach you as a friend. 2

O the all-wise, all-powerful, most resplendent God, we know that all these shining treasures of wealth and wisdom belong to you. Come, O victor, with all your wisdom and power, and may you not disappoint the worshipper who hopefully reposes his trust in you. 3

Exalted by our earnest devotions and propitiated by our offerings, O resplendent Self, may you be with us to replace poverty with prosperity and darkness with divine wisdom. May all of us with your aid attain the strength to conquer our adversaries and enjoy abundance in life. 4

May we obtain wisdom and nourishment and be gifted with vigour that is bright and most pleasing. May we all be blessed with sharp intellects, brilliant vigour and spiritual strength. 5

॥१॥ ते त्वा मदां अमदन्तानि वृष्ण्या ते सोमांसो वृत्रहत्येषु सत्पते ।
 यत्कारवे दश वृत्राण्यप्रति बर्हिष्मते नि सहस्राणि बर्हयः ॥६॥
 युधा युधसुप घेर्देषि घृष्ण्या पुरा पुरं समिदं हुंस्योजसा ।
 नम्या यदिन्द्रु सख्या परावति निबर्हयो नमुचिं नाम मायिनम् ॥७॥
 त्वं करञ्जमुत पूर्णयं वधीस्तेजिष्ठयातिथिन्वस्य वर्तनी ।
 त्वं शता वरुदस्यामिनत्युरोऽनानुदः परिधृता ऋजिध्वना ॥८॥

té tvā mādā amadan tāni vṛiṣṇyā té sómāso vṛitrahā-
 tyeshu satpate | yāt kāraṇe dāśa vṛitrāṇy apratī barhishmate
 ní sahasrāṇi barhāyah || 6 || yudhā yúdhama úpa ghéd eshi
 dhṛiṣṇyā purā púram sám idām haṇsy ójasā | námya yád
 indra sákhyā parāvāti nibarháyo námucim náma māyīnam
 || 7 || tvām káranjam utá parṇāyam vadhis téjishṭhayaṭithi-
 gvasya vartanī | tvām śatā vāṅgridasyābhinat pūro 'nānu-
 dāḥ páriśhūtā ṛijīṣvanā || 8 ||

त्वमेताञ्जनराज्ञो द्विर्दशबन्धुना सुश्रवसोपजग्मुषः ।
 षष्टिं सहस्रां नवतिं नवं श्रुतो नि चक्रेण रथ्या दुष्पदावृणक् ॥९॥
 त्वमाविथ सुश्रवसं तवोतिभिस्तव त्रामभिरिन्द्र तूर्वयाणम् ।
 त्वमस्मै कुत्समतिथिन्वमायुं महे राज्ञे यूने अरन्धनायः ॥१०॥
 य उदचीन्द्र देवगोपाः सखायस्ते शिवतमा असीम ।
 त्वां स्तोषाम त्वया सुवीरा द्राघीय आयुः प्रतरं दर्शनाः ॥११॥

tvām etāñ janarājño dvīr dā-
 śābandhūnā suśrāvasopajagmūṣah | śhaṣṭīm sahasrā nava-
 tīm náva śrutó ní cakreṇa ráthyā duṣhpádāvṛiṇak || 9 ||
 tvām āvitha suśrāvasam tāyotiḥbhis tāva trāmabhir indra
 tūrvayānam | tvām asmai kútsam atithigvām āyūm mahé
 rájñe yūne arandhanāyah || 10 || yá udricēndra devāgopāḥ
 sákḥāyas te śivatamā ásāma | tvāñi stoshāma tvāyā svvirā
 drāghīya āyuh pratarām dādhanāḥ || 11 ||

When, O protector of the benign, you are pleased with our actions, libations and devotional prayers, you shower on us your blessings and help us in subduing ten thousand (i.e. innumerable) persistent obstacles, whilst we fight against evils. 6

O inner Self, destroyer of evils, you proceed from battle to battle to fight the vices. You vanquish cities after cities of demoniac forces with your powerful determination, and defeat such ever-clinging vices as distract men from truth. 7

O divinely blessed soul, unaided and alone you overpower the wicked and perverted thoughts with your sharp intellect and make way for reverential ones. You, by your subtle strength, discipline the hundreds of strongholds of the capricious instincts while surrounded by earnest and simple thoughts. 8

O resplendent Lord, you with the help of the not-to-be-overtaken chariot wheel overthrow the twenty (10×2) kings assisted with sixty thousand and ninety-nine ($60,000 + 9 + 90$) followers, and thus save the widely reputed sages from their disorders. 9

O immortal soul dwelling in the unconquerable divine chariot of the human body, you save the widely reputed leaders, and with your assistance, the valorous. You have made the generous, reverential and elders in age subject to the mighty youthful leaders of repute. 10

O supreme God, may we, protected by your divine powers, continue to be your most fortunate friends, and by your grace attain good children and a long and prosperous life. 11

(५४) षतुःपञ्चाशत् सूक्तम्

(१-११) एकादशर्चन्यास्य सूक्तस्याङ्गिरसः सन्त्य ऋषिः । इन्द्रो देवता । (१-५, ७, १०) अथवादिपञ्चर्चा
सप्तमीदशम्योश्च अगती, (६, ८-९, ११) षष्ठ्यष्टमीनवम्येकादशीनाञ्च त्रिदुप् छन्दसी ॥

॥१७॥

मा नो अस्मिन्मघवन्पृत्स्वंहसि नहि ते अन्तः शर्वसः परीणशो ।
 अक्रन्दयो नद्योऽ रोरुवद्वना कथा न क्षोणीभियसा समारत ॥१॥
 अर्चा शक्राय शक्तिने शर्चीवते भूष्वन्तमिन्द्र महयन्नभि ष्टुहि ।
 यो धृष्णुना शर्वसा रोदसी उभे वृषा वृषत्वा वृषभो न्यूञ्जते ॥२॥
 अर्चा दिवे बृहते शूष्यं वचः स्वक्षत्रं यस्य धृषतो धृषन्मनः ।
 बृहच्छ्रवा असुरो बर्हणा कृतः पुरो हरिभ्यां वृषभो रथो हि षः ॥३॥

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Mā no asmín maghavan prītsv āñhasi nabí te ántah
 śávasaḥ parīṇaśe | ákrandayo nadyò róruvad vānā kathā
 ná kshonír bhiyāsā sām ārata || 1 || árcā śakráya śákíne śá-
 civate śṛiṇvántam índram maháyann abhí śṭuhi | yó dhṛi-
 shṇúnā śávasā ródasī ubhé vṛishā vṛishatvá vṛishabhó ny-
 riñjáte || 2 || árcā divé bṛihaté śūshyām vācaḥ svákshatram
 yásya dhṛisható dhṛishān mánah | bṛihácchravā ásuro bar-
 hánā kṛitáh puró hāribhyām vṛishabhó rátho hí śáh || 3 ||

त्वं दिवो बृहतः सानु कोपयोऽव त्मना धृषता शम्बरं भिनत् ।
 यन्मायिनो व्रन्दिनो मन्दिना धूच्छितां गर्भस्तिमशनिं पृतन्यसि ॥४॥
 नि यदूणक्षि श्वसनस्य मूर्धनि शुष्णस्य चिद्वन्दिनो रोरुवद्वना ।
 प्राचीनेन मनसा बर्हणावता यदद्या चित्कुणवः कस्त्वा परि ॥५॥

tvām divó bṛihatáh sānu kopayó 'va tmánā dhṛishatā śam-
 baram bhinat | yān māyíno vrandíno mandínā dhṛishác chi-
 tām gābhastim aśānim prītanýási || 4 || ní yád vṛinákshi
 śvasanáśya mūrdhání śūshṇasya cid vrandíno róruvad vānā |
 prācīnena mánasā barhánāvatā yád adyā cit kṛināvah kás
 tvā pári || 5 ||

Urge us not, O resplendent God, to painful conflicts. Unsurpassable is your strength. You have made the oceans and rivers roar. How is it possible that all the regions of universe should not tremble in terror of yours? 1

Offer homage to the most mighty Lord who purifies both the mind and body. Sing His glory for He cherishes listening to sacred hymns. With His irresistible might, He creates the universe. It is He who by His bounty gratifies our aspirations. 2

Offer praises to the great and illustrious Lord, of whom, undaunted, the divine will is concentrated in its own firmness. His fame is universal. He grants life. With His assistance, we are enabled to repel the vices of our senses; He is obeyed by the vital forces, and He is the showerer of bounties. Such a Lord is hastening hither. 3

O blessed soul, you reign supreme over the deluding senses and subdue their irreverence by your resolute strength. With adamant determination and the weapon of punitive justice, you overcome all assembled, deluding the devilish tendencies and destroying them by your inherent power. 4

Since you have calmed down and brought under control the conflicting forces of the mind, intellect and body with your unassailing strength, who can deter you from your firm and resolute determination, for you are eternally endowed with a resolute mind? 5

॥८॥ त्वमाविथ नयं तुर्वशं यदुं त्वं तुर्वीति वय्यं शतक्रतो ।
 त्वं रथमेतशं कृत्व्ये धने त्वं पुरो नवति दम्भयो नवं ॥६॥
 स घा राजा सत्यतिः शूशुवजनो रातहव्यः प्रति यः शासमिन्वति ।
 उक्था वा यो अभिगृणाति राधसा दानुरस्मा उपरा पिन्वते दिवः ॥७॥
 असमं क्षत्रमसमा मनीषा प्र सोमपा अपसा सन्तु नेमे ।
 ये त इन्द्र ददुषो वर्धयन्ति महि क्षत्रं स्थविरं वृष्ण्यं च ॥८॥

tvām āvitha nāryam turvāṣam yādum tvām turvītiṁ
 vayyāṁ śatakrato | tvām rātham ūtaṣam kṛitvye dhāne tvām
 puro navatiṁ dambhaya nāva || 6 || sā ghā rāja sātpatiḥ śūṣuvaj
 jāno rātābhavyaḥ prāti yāḥ śāsam īnvati | ukthā vā yō abhi-
 grīṇāti rādhasā dānur asmā ūparā pinvate divāḥ || 7 || āsamam
 kshatrām āsama manishā prā somapā āpasā santu nēme |
 yē ta indra daduśho vardhāyanti māhi kshatrām sthāviraṁ
 vṛiṣṇyaṁ ca || 8 ||

तुभ्येदेते बहुला अद्रिदुग्धाभ्रमूषदध्वमसा इन्द्रपानाः ।
 व्यश्नुहि तर्पया काममेषामथा मनो वसुदेयाय कृष्व ॥९॥
 अपामतिष्ठद्धरणं तमोऽन्तर्वृत्रस्य जुठरेषु पर्वतः ।
 अमीमिन्द्रो नद्यो वृत्रिणा हिता विश्वा अनुष्ठाः प्रवणेपु जिघ्रते ॥१०॥
 स शेवृधमधि धा युष्मस्ये महि क्षत्रं जनाषालिन्द्र तव्यम् ।
 रक्षा च नो मघोनः पाहि सूरिज्राये च नः स्वपत्या इषे धाः ॥११॥

túbhyéd eté bahulā ádridugdhāś camū-
 śhādaś camasā indrapānāḥ | vy āṣnuhi tarpāyā kāmam eshām
 āthā māno vasudéyāya krishva || 9 || apām atishṭhad dha-
 rūṇahvaram tāmo 'ntār vṛitrāsyajāthāreshu pārvataḥ | abhīm
 indro nadyō vavrinā hitā vīsvā anuṣṭhāḥ pravaṇéshu
 jighnate || 10 || sā sévṛidham ādhi dhā dyumnām asmé māhi
 kshatrām janāshāḥ indra tāvyam | rākshā ca no maghōnaḥ
 pāhi sūrīn rāyē ca naḥ svapatyā īshé dhāḥ || 11 ||

You have protected the genius amongst men, the glorious, the assiduous and the perservering ones, and the destroyers of evils, all belonging to one fellowship. You have protected their vehicles in all unavoidable operations and encounters; you have further demolished the ninety-nine (i. e. all) strongholds of the disrespectful. 6

That eminent person, the cherisher of the pious, promotes his own prosperity, who, whilst offering worship to the resplendent Lord, pronounces His praise and recites hymns of prayer with fervour. On him the bounteous resplendent Lord showers His blessings like rains from clouds. 7

O resplendent God, you are unequalled in might and unequalled in wisdom. May those who have tasted the essence of the spiritual bliss glorify your virtues and supremacy further and thereupon, by performing pious acts, become worthy of your company. 8

These copious essences of the spiritual bliss, extracted with the help of the stones of penance and dedication, are offered to you through the ladles of our heart. These essences are meant for the self (the soul), which should satiate its spiritual appetite with them. Thus then may you fix your mind upon the bestowed wealth. 9

The darkness of ignorance obstructs the water current of knowledge. Within the belly of clouds was submerged the darkness of doubts; the darkness was subdued, and the waters were precipitated out by the self. The knowledge thus condensed out, passed into the hollows of the cave of conscience, and the flow of wise thoughts then continued. 10

May your spiritual strength, O blessed soul, subdue all foes; and may we with your aid attain fame and vigour. May the wise be cherished and become affluent. May you bless us with wealth, excellent progress and abundant food. 11

(५५) पञ्चपञ्चाशो सूक्तम्

(१-८) अष्टर्चस्यास्य सूक्तस्याङ्गिरसः सव्यः ऋषिः । इन्द्रो देवता । चण्डी छन्दः ॥

- ॥१९॥ दिवश्चिदस्य वरिमा वि पप्रथ इन्द्रं न मृक्का पृथिवी च न प्रति ।
 भीमस्तुविष्माञ्चर्षणिभ्य आतपः शिशीति वज्रं तेजसे न वंसंगः ॥१॥
 सो अर्णवो न नद्यः समुद्रियः प्रति गृभ्णाति विश्रिता वरीमभिः ।
 इन्द्रः सोमस्य पीतये वृषायते सनात्स युध्म ओजसा पनस्यते ॥२॥
 त्वं तमिन्द्र पर्वतं न भोजसे महो नृम्णस्य धर्मेणामिरज्यसि ।
 प्र वीर्येण देवताति चेकिते विश्वस्मा उग्रः कर्मणे पुरोहितः ॥३॥
 स इहने नमस्युर्भिर्वचस्यते चारु जनेषु प्रब्रुवाण इन्द्रियम् ।
 वृषा छन्दुर्भवति हर्यतो वृषा क्षेमेण धेनी मधवा यदिन्वति ॥४॥
 स इन्महानि समिथानि मज्मना कृणोति युध्म ओजसा जनेभ्यः ।
 अथा च न श्रद्धति त्विषीमत इन्द्राय वज्रं निचनिघ्नते वधम् ॥५॥
 ॥२०॥ स हि श्रवस्युः सदनानि कृत्रिमा क्ष्मया वृधान ओजसा विनाशयन् ।
 ज्योतीषि कृष्वन्नवृकाणि यज्यवेज्वं सुक्रतुः सतवा अपः स्रजत ॥६॥

55

Divāṣ cid asya varimā ví papratha índram ná mahná
 prithiví caná práti | bhīmás túvishmāñ carshanībhya ātapáh
 ṣiṣīte vájram téjase ná vánsagaḥ || 1 || só arnavó ná nadyāḥ
 samudriyaḥ práti gṛibhñāti víśritā várīmabhiḥ | índraḥ só-
 masya pītāye vṛishāyate sanāt sá yudhmá ójasā panasyate
 || 2 || tvāṃ tám indra párvatam ná bhójase mahó nṛimnásya
 dhármanām irajyasi | prá víryeṇa devátāti cekite víśvasmā
 ugrāḥ kármaṇe puróhitaḥ || 3 || sá íd vāne namasyúbhir va-
 casyate cāru jáneshu prabruvāná indriyám | vṛishā chándur
 bhavati haryató vṛishā kshémeṇa dhénām maghávā yád inv-
 ati || 4 ||, sá ín maháni samitháni majmánā kṛiṇóti yudhmá
 ójasā jānebhyaḥ | ádhā caná śrád dadhati tvíśhimata ín-
 draya vájram nighánighnate vadhám || 5 ||

sá hí śravasyúḥ śádanāni kṛitrimā kshmayá vṛidhāná
 ójasā vināśāyan | jyótiṃshi kṛiṇvānn avṛikāni yájyavé 'va
 sukrátuḥ sártavā apáh srijat || 6 ||

55

Within our own body exists the interspace (the region of the vital breath and mind) and also the earth (the exposed physical body). The extense of the soul is vaster than the interspace, and this earth is insignificant in dimension when compared with that of the range of influence of the soul. The soul is formidable and most mighty, and thus it has been the afflicter of the enemies of those who adore it. This self destroys evils with its sharpness and penetrates into the depths of the vitals. 1

The soul, with its comprehensive faculties, rescues thoughts just as ocean receives the rivers. It eagerly hastens to taste the essence of the spiritual bliss. It is a warrior and is to be praised for its prowess. 2

O soul, you strike the powers of darkness not for your own enjoyment; you dominate even those who are superior to you in possessions. Your divinity surpasses all others in strength. The soul with its well-deserved pride is superior to the sense-organs on account of its inherent strength and accomplishments. 3

The splendid inner self is, verily, glorified by virtuous and spiritual sages living in the forests. When it cherishes in listening to its glorious deeds, it encourages those who desire to adore it, and grants protection to them who recite its praise. 4

The soul, the warrior, engages itself in many conflicts for the good of mankind, with overwhelming prowess; men have firm faith in the soul's splendid strength. 5

He is ambitious to attain fame, therefore, he wipes off the evil forces that obstruct his self-expression. He resides in those luminous regions which are above physical reach. He can demolish the walls which obstruct spiritual flows. 6

दानाय मनः सोमपावन्नस्तु तेऽर्वाञ्चा हरीं वन्दनश्रुदा कृधि ।
यमिष्ठासः सारथयो य इन्द्र ते न त्वा केता आ दभ्नुवन्ति भूर्णयः ॥७॥
अप्रक्षितं वसु बिभर्षि हस्तयोरषाब्धं सहस्तन्वि श्रुतो दधे ।
आवृतासोऽवृतासो न कर्तृभिस्तनूषु ते क्रतव इन्द्र भूरयः ॥८॥

dānāya mānaḥ somapā-
vann astu te 'rvāñcā hārī vandanaśrud ā kṛidhi | yāmishṭhā-
saḥ sārathayo yā indra te nā tvā kētā ā dabhnuvanti bhūr-
ṇayaḥ ॥ 7 ॥ āprakshitam vāsu bibharshi hāstayor āśbālham
sāhas tanvi śrutó dadhe | āvritāso 'vatāso nā kartṛibhis
tanūṣhu te krátava indra bhūrayaḥ ॥ 8 ॥

(५१) षड्पञ्चाशं सूक्तम्

(१-६) षड्विंशत्यास्य सूक्तस्याङ्गिरसः सव्य ऋषिः । इन्द्रो देवता । जगती छन्दः ॥

॥२१॥ एष प्र पूर्वीरव तस्य चन्निषोऽत्यो न योषामुदयस्त भुर्वणिः ।
दक्षं महे पाययते हिरण्यं रथमावृत्या हरियोगमृभ्वसम् ॥१॥
तं गुर्तयो नेमन्निषः परीणसः समुद्रं न संचरणे सनिष्यवः ।
पतिं दक्षस्य विदथस्य नू सहो गिरिं न वेना अधि रोह तेजसा ॥२॥
स तुर्वणिर्महौ अरेणु पौंस्ये गिरेर्मृष्टिर्न भ्राजते तुजा शवः ।
येन शुष्णं मायिनमायसो मदे दुध्र आमूषु रामयन्नि दामनि ॥३॥

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Eshá prá pūrvīr āva tāsya camrīshó 'tyo nā yóshām
úd ayansta bhurvāniḥ | dāksham mahé pāyayate hiraṇyāyaṇi
rātham āvṛityā hāriyogam ṛibhvasam ॥ 1 ॥ tām gūrtāyo ne-
mannīshaḥ pārīṇasaḥ samudrām nā saṃcārane sanishyāvaḥ |
pātiṃ dākshasya vidáthasya nū sáho girīm nā venā ádhi
roha, téjasā ॥ 2 ॥ sá turvānir mahāñ arenú paúnśyc girér
bhrīshṭír nā bhrājate tujā śávaḥ | yéna śúṣṇam māyīnam
āyasó máde dudhrá ābhūṣhu rāmāyan ní dāmani ॥ 3 ॥

May you O soul, drinker of the essence of spiritual joy, fulfil our pious aspirations. May you speedily be with us in our noble performances; under your blessings may the charioteer, the mind, be able to control the horses, our senses, so that the demoniac powers of darkness may not prevail upon our virtues. 7

You bear irresistible strength in your body and have an inexhaustible treasure of wisdom. O illustrious soul, your treasures are always vested in you, as wells are surrounded by those who come to seek water. 8

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When the sense organs, as performers of the sacrifice, hold the oblations of sense enjoyments with them, as if in the ladles, the self (or the soul) rushes eagerly towards them as a horse towards a mare. Thereupon, the self stays in the golden chariot of his body, yoked with the horses, the organs, and shares with them in the enjoyment. 1

His (i. e. of the lower self) admirers, the sense-organs, bearing the sense-enjoyments, are thronging round him like rivers round the ocean. (O sense-organs), rise up at once with a hymn of praise to the self, the protector of the solemn sacrifice, just as women climb a mountain (for picking up flowers) 2

He, the self, is mighty and quick in action; he is protected by the resolute will. His glory shines in conflict like the peak of a mountain with invincible power. He, exhilarated by spiritual joy, arrests and imprisons, and has wily petty-mindedness bound in ropes. 3

देवी यदि तविषी त्वावृधोतय इन्द्रं सिषत्तयुषसं न सूर्यैः ।
 यो धृष्णुना शर्वसा बाधते तम् हर्यति रेणुं बृहदर्हरिष्वणिः ॥४॥
 वि यत्तिरो धरुणमच्युतं रजोऽतिष्ठिपो दिव आतासु बर्हणा ।
 स्वर्मीब्धे यन्मद इन्द्र हर्ष्याहन्वृत्रं निरपामौजो अर्णवम् ॥५॥
 त्वं दिवो धरुणं धिष ओजसा पृथिव्या इन्द्र सदनेषु माहिनः ।
 त्वं सुतस्य मदे अरिणा अपो वि वृत्रस्य समया पाष्यारुजः ॥६॥

devī

yādi tāvishī tvāvridhotāya indraṃ śishakty ushāsaṃ nā sūrya-
 yaḥ | yó dhrishnūnā śāvasā bādhatē tāma iyarti reṇuṃ bṛi-
 hād arharishvánih || 4 || ví yát tiró dharuṇam ācyutaṃ rájō
 'tishṭhipo divá ātāsu barhānā | svārmībhe yān māda indra
 hārshyāhan vṛitrām nīr apām aubho arṇavām || 5 || tvām
 divó dharuṇam dhisha ōjasā prithivyā indra sādaneṣhu mā-
 hinah | tvām sutāsyā mādē ariṇā apó ví vṛitrāsya samāyā
 pāshyārujah || 6 ||

(१७) समपञ्चाशं सूक्तम्

(१-६) पदुचम्यास्य सूक्तम्याङ्गिरसः सत्यः क्रविः । इन्द्रो देवता । जगती छन्दः ॥

॥२२॥ प्र मंहिष्ठाय बृहते बृहद्रये सत्यशुष्माय तवसे मतिं भरे ।
 अपामिव प्रवणे यस्य दुर्धरं राधो विश्वायु शर्वसे अपावृतम् ॥१॥
 अथ ते विश्वमनु हासदिष्ट्य आपो निम्नेव सर्वना हविष्मतः ।
 यत्पर्वते न समशीत हर्यत इन्द्रस्य वज्रः श्रथिता हिरण्ययः ॥२॥

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Prā māñhishṭhāya bṛibatē bṛihādraye satyāśusmāya
 tavāse matīm bhare | apām iva pravaṇē yāsya durdhāraṇi
 rādho viśvāyu śāvase āpāvṛitam || 1 || ādha te viśvam ānu
 hasad ishṭiāya āpo ninnūva sāvanā havishmataḥ | yāt pār-
 vate nā samāśita haryatā indrasya vajraḥ śrathita hiranyā-
 yaḥ || 2 ||

When the power of the soul (the lower self) is augmented by the noble work and the discipline of the sense-organs, he, with his divine light and resolute vigour, inflicts a severe blow on the evil forces as the sun on the dawn, causing much excitement and emotional disturbance in the human mind. 4

When, O soul, the destroyer of evil forces, you set open the gate of divine thoughts and distribute life-sustaining radiance to the different faculties of the mind and the body, then, exalted by assimilating spiritual exhilaration, you completely destroy the evils and make way for the endless divine thoughts to flow. 5

O mighty soul, you spread spiritual radiance on all the vital centres of the human system. Exhilarated by the spiritual joy, with your invincible strength you set open the dark powers of ignorance and, with solid determination, destroy evils once for all. 6

57

I glorify the most generous, the truly powerful and excellent self, whose irresistible impetuosity is like the rush of water down a precipice, and by whom widely diffused spiritual wealth is laid open to sustain our great deeds. 1

O soul, as if resting on a hill, you destroy the evil forces with your knowledge that shines sharp and is penetrating; all acclaim you as a protector and rush to offer homage to you and sing forth (to you) the devotional prayers. The flow of spiritual joy is as spontaneous as of water into a depth. 2

अस्मै भीमाय नमसा समध्वर उषो न शुभ्र आ भरा पनीयसे ।
 यस्य धाम श्रवमे नामेन्द्रियं ज्योतिरकारि हरितो नायसे ॥३॥
 इमे त इन्द्र ते वयं पुरुषदुत ये त्वारभ्य चरामसि प्रभूवसो ।
 नहि त्वद्व्या गिरवणो गिरः सघटक्षोणीरिव प्रति नो हर्य तद्वचः ॥४॥
 भूरि त इन्द्र वीर्यं तव स्मस्यस्य स्तोतुर्मघवन्काममा पृण ।
 अनु ते द्यौर्वृद्धी वीर्यं मम इयं च ते पृथिवी नेम ओजसे ॥५॥
 त्वं तमिन्द्र पर्वते महामुरुं वज्रेण वज्रिन्पर्वशश्वकर्तिथ ।
 अवांस्रजो निवृताः सर्तवा अपः सत्रा विश्वं दधिषे केवलं सहः ॥६॥

asmai bhīmāya nāmasa sām adhvārā ūṣho nā śu
 bhra ā bhara pānyase | yasya dhāma śrava nāmendriyaṃ
 jyotir ākari harito nāyase || 3 || imē ta indra tē vavām pu
 ruṣduta yē tvārābhya carāmasi prabhuvaso | nahī tvād
 anyo girvaṇo girah sāghat kṣhoṇīr iva prati no harya tād
 vacah || 4 || bhūri ta indra vīryam tāva smasy asyā stotūr
 maghavan kāmam ā pṛiṇa | ānu te dyaūr bṛihatī vīryam
 mama iyaṃ ca te pṛithivī nēma ōjase || 5 || tvām tām indra
 pārvataṃ mahān urīm vājreṇa vajrin parvaśś cakariṭha |
 āva-riṇo nivyitah sārtaṇvā apāḥ sattrā viśvam dadhishe kē
 valam sāhal || 6 ||

[अथैकादशोऽनुवाकः ॥]

(५८) अष्टपञ्चाशं सूक्तम्

(१-९) नवचस्यास्य मूलस्य गौतमो नोषा कृषिः । अग्निर्देवता । (१-५) प्रथमादिपञ्चर्षा जगती,
 (६-९) षष्ठ्यादिषतमृणाञ्च विन्दुप् छन्दसी ॥

॥ ५३ ॥ नृ चित्सहोजा अमृतो नि तुन्दते होता यदतो अमवद्विवस्वतः ।
 वि साधिप्रेभः पथिभी रजो मम आ देवताता हविषा विवासति ॥ १ ॥

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Nū cit sahojā amṛito nī tundate hota yad dutō ābha
 vad vivāsvataḥ | vī sādhiṣṭhebbhiḥ pathibhi rājo mama ā
 devātata havisha vivāsati || 1 ||

The dawn, the embodiment of divine light, offers homage to the formidable and victorious self whose life-sustaining, celebrated and characteristic radiance has impelled him on all sides to seek wisdom, as the speedy rays spread in all directions. 3

Much praised and most opulent soul, we, the sense-organs belong to you; we glorify you alone. Accept our offerings. None other than you is entitled to receive our devotion. May you love and cherish our prayers as the mother-earth cherishes its creatures. 4

Great is your strength, O soul; we are yours, and as such may you fulfil the aspirations of your worshippers. The vast heaven bows to your mighty vigour. This earth bows down to your magnanimity. 5

O soul, with your adamant determination, you have shattered the cloud of ignorance into fragments and have sent down the waters that were confined in it to flow. Verily, you alone possess all powers. 6

The inner-spiritual fire is verily the strength generated; it is also immortal, and it issues forth quickly; it is the messenger of the self-effulgent Lord. By suitable paths, it proceeds and illuminates our interior, and thus it participates in the spiritual sacrifice with oblations. 1

आ स्वमन्त्रं युवमानो अजरस्तृष्वविष्यन्नतसेषु तिष्ठति ।
 अत्यो न पृष्ठं प्रुषितस्य रोचते दिवो न सानुं स्तनयन्नचिकदत् ॥२॥
 क्राणा रुद्रेभिर्वसुभिः पुरोहितो होता निषत्तो रयिषाळमर्त्यः ।
 रथो न विक्ष्वञ्जसान आयुषु व्यानुषग्वार्यो देव ऋष्वति ॥३॥
 वि वार्तजूतो अतसेषु तिष्ठते वृथा जुहूभिः सृष्या तुविष्वणिः ।
 तृषु यदग्ने वनिनो वृषायसे कृष्णं त एम रुशदूर्मे अजर ॥४॥
 तपुर्जम्भो वन आ वार्तचोदितो युथे न साह्वान् अवा वाति वंसगः ।
 अभिब्रजन्नक्षितं पाजसा रजः स्थातुश्चरथं भयते पतत्रिणः ॥५॥

ā svām ādma yuvāmāno ajāras
 trīshv āvishyānn atasēshu tiṣṭhati | ātyo nā prīshṭhām prushī-
 tāsya rocate divo nā sānu stanāyann acikradat || 2 || kranā
 rudrēbhīr vāsūbhīḥ purōhito hōta nīshatto rayishā | āmar-
 tyah | rātho nā vikshv rīñjasanā ayūshu vy ānushāg vāryā
 devā rīṇvati || 3 || vī vātajūto atasēshu tiṣṭhate vṛitha ju-
 hūbhīḥ sṛīnya tuvishvāṇīḥ | trīshā yād agne vanīno vṛishā-
 yāse kṛishṇām ta éma rūśadūrme ajara || 4 || tāpurbambho
 vāna ā vātacodito yuthē nā sahvān āva vāti vānsagah |
 abhivrajann ākshitam pājasā rāja sthātūṣ carātham bha-
 yate patatrīṇah || 5 ||

॥२॥ दधुश्चा भृगवो मानुषेष्वा रयिं न चारुं सुहवं जनेभ्यः ।
 होतारमग्ने अतिथिं वरेण्यं मित्रं न शैवं दिव्याय जन्मने ॥६॥
 होतारं सम जुहोते यजिष्ठं यं वाघतो वृणते अध्वरेषु ।
 अग्निं विश्वेषामरतिं वसूनां सपर्यामि प्रयसा यामि रत्नम् ॥७॥

dadhūsh tvā bhrīgavo mānusheshv ā rayīm nā cārum
 suhāvaṃ jānebhyah | hōtāram agne ātithim vāreṇyam mi-
 trām nā śevam divyāya jānmane || 6 || hōtāram saptā juhvō
 yājishṭham yam vāghāto vṛiṇāte adhvarēshu | agnīm vīśve-
 shām aratīm vāsūnām saparyāmi prāyasā yāmi rātnam || 7 ||

(Like the inner fire) is the undecaying physical fire, which combines its food with its flames, and quickly devours the wood, and ascends upon with a blazing flame; it spreads out like a steed all round and rises to the upper region with a noise, similar to the noise of clouds at great heights. 2

The immortal and resplendent God, the bearer of oblations is honoured by cosmic vital and wealthgiving forces, and presides over all sacred work and distribution of riches. Praised by His worshippers and admired among mankind, He accepts devotions which are successively offered. 3

He is like a blazing fire which, excited by the wind, roaring loudly penetrates easily with His flames among the wood. When this fiercely blazing fire rushes in the forest, His path is blackened by smoke. 4

He is like a forest fire, flame-weaponed and breeze-excited, destroying all the moisture (of the trees) with its heat. With voluminous flames, He rushes triumphant in full vigour against all undesirable elements, whether movable or stationary, and all are afraid of Him when He flies along. 5

O adorable God, it is for you that men perform sacrifices; you are the invoker (of Nature's forces); you alone are the supreme guest at sacrifices; and you are valued as an affectionate friend. The inspired men of wisdom have always cherished you as a precious treasure for the sake of divine birth. 6

I worship with oblations that adorable Lord whom the seven invoking priests (five sense-organs, mind and intellect) invite as the invoker at the sacrifice. The adorable God is most worthy of worship and He is the donor of all riches; I solicit His wealth. 7.

अच्छिद्रा सुनो सहसो नो अद्य स्तोत्रभ्यो मित्रमहः शर्म यच्छ ।
 अग्ने गृणन्तमंहस उरुष्योजो नपात्पुर्भिर्यसीभिः ॥८॥
 भवा वरूथं गृणते विभावो भवा मघवन्मघवस्यः शर्म ।
 उरुष्याग्ने अंहसो गृणन्तं प्रातर्मधू धियावसुर्जगम्यात् ॥९॥

áchidrā sūno sahaso no adyā stotrābhyo mitramahāḥ śārma
 yacha | ágne grīṇāntam āṇhasa uruśhyórjo napāt pūrbhír
 áyasibhiḥ ॥ 8 ॥ bhāvā várūtham grīṇatē vibhāvo bhāvā ma-
 ghavan maghāvadbhyaḥ śārma | uruśhyágne āṇhaso grīṇān-
 tam prātár makshū dhiyāvasur jagamyāt ॥ 9 ॥

(५९) एकोनपक्षितमं सूक्तम्

(१-७) सप्तर्ष्यास्य सूक्तस्य गौतमो नोवा ऋषिः । अग्निवैश्वानरो देवता । त्रिष्टुप् छन्दः ॥

॥२५॥ वया इदमे अमर्यस्ते अन्ये त्वे विश्वे अमृता मादयन्ते ।
 वैश्वानर नाभिरसि क्षितीनां स्थूणेव जनौ उपमिद्ययन्थ ॥१॥
 मूर्धा दिवो नाभिरग्निः पृथिव्या अथाभवदरती रोदस्योः ।
 तं त्वा देवासोऽजनयन्त देवं वैश्वानर ज्योतिरिदयाय ॥२॥
 आ सूर्ये न रश्मयो घ्रुवासो वैश्वानरे दधिरेऽग्ना वसूनि ।
 या पर्वतेष्वोषधीष्वप्सु या मानुषेष्वसि तस्य राजा ॥३॥

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Vayā id agne agnāyas te anyé tvé víṣve amṛitā mā-
 dayante | vaiśvānara nābhir asi kshitinām sthūṇeva jānāñi
 upamíd yayantha ॥ 1 ॥ mūrdhā divó nābhir agniḥ prithivyā
 áthābhavad aratí ródasyoh | tām tvā devāso 'janayanta
 devām vaiśvānara jyótir id áryāya ॥ 2 ॥ á sūrye ná řasmāyo
 dhruvāso vaiśvānaré dadhire 'gnā vásūni | yā párvateshv
 óshadhishv apsú yā mánusheshv ási táśya rájā ॥ 3 ॥

O source of all vitality, ever adorable God, may you grant flawless happiness to your devotees worshipping you uninterruptedly. May you accept their prayers and preserve them from sin and evil deeds with your mighty iron strength. 8

O resplendent God, may you protect and preserve your devotees from misfortunes. O source of all wisdom, may you grant unhampered bliss to your wise devotees. Please come to their rescue at the rise and shower your blessings on them. 9

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O adorable God, all other luminous divine powers derive light from you. O leader of universe, all others derive bliss from you alone. You, the ordainer of all, are the navel of living creatures, holding everyone like deep-rooted stem. 1

The supreme God is the head of heaven and the navel of the earth and thus the master of earth and heaven both. All cosmic forces manifest His power. O the ordainer of all, you inspire divine light in the heart of God-loving persons. 2

Like the rays permanently deposited in the sun, O Lord of universe, all the treasures are centered in you. You are the sovereign of the treasures present in the region of the hills, in herbs, in the waters or amongst men. 3

बृहती इव सुनवे रोदसी गिरो होता मनुष्योऽ न दक्षः ।
 स्वर्वते सत्यशुष्माय पूर्वैर्वैश्वानराय नृत्तमाय यक्षीः ॥४॥
 दिवश्चित्ते बृहतो जातवेदो वैश्वानर प्र रिरिचे महित्वम् ।
 राजा कृष्टीनामसि मानुषीणां युधा देवेभ्यो वरिवश्चकथ ॥५॥
 प्र नू महित्वं वृषभस्य वोचं यं पुरवो वृत्रहणं सचन्ते ।
 वैश्वानरो दस्युमभिर्जघन्वौ अधूनोत्काष्ठा अव शम्बरं भेत ॥६॥
 वैश्वानरो महिम्ना विश्वकृष्टिर्भरद्वाजेषु यजतो विभावा ।
 शातवनेये शतिनीभिरग्निः पुरुणीथे जरते सुनृतावान् ॥७॥

brīhatī

iva sūnāve ródasī giro hótā manushyò ná dákshah | svàrvate
 satyáshushmāya pūrvīr vaiśvānarāya nr̥tamāya yahvīḥ || 4 ||
 divaś cit te brīható jātavedo vaiśvānara prā ririce mahi-
 tvām | rájā kṛṣṭīnām asi mánushīnām yudhā devébhyo
 vārivaś cakartha || 5 || prā nū mahitvām vṛishabhāsya vo-
 cam yām pūrávo vṛitrahāṇam sácante | vaiśvānaró dásyum
 agnír jaghanvāñ ádhūnot káshṭhā áva śámbaram bhet || 6 ||
 vaiśvānaró mahimná viśvákṛṣṭīr bharádvājeshu yajató
 vibhāvā | śātavaneyé śatínibhir agnīḥ puruṇīthé jarate sū-
 nr̥itāvān || 7 ||

(१०) पष्ठितमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य गौतमो नोधा ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥२६॥ वल्लिं यशस्तं विदथस्य केतुं सुप्रान्वयं दूतं सद्योऽर्थम् ।
 द्विजन्मानं रयिर्भिव प्रशस्तं रातिं भरद्गवे मातरिश्वा ॥१॥

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Vāhniṃ yaśasam vidáthasya ketúm suprávyām dūtám
 sadyóartham | dvijānmānam rayīm iva praśastām rātīm
 bharād bhr̥gave mātariśvā || 1 ||

Heaven and earth have expanded as if for their son. The earnest devotee sings the varied sacred hymns repeatedly to you, our Lord of universe, all-blissful, eternally strong, ever-true, and the best guide. 4

O universal benevolent God, you exceed the vast universe in dimension; you are the sovereign master of all the cultured. You protect your pious, devotees during encounters, and shower blessings on enlightened worshippers and make them recover their lost riches. 5

I extol the greatness of that powerful God whom all worship for the showering of rains and for breaking the clouds. The adorable Lord, the ordainer, releases water from the clouds and sends it down. 6

By his magnanimity, the universally benevolent God, is all-embracing and thus an integrated whole; He is to be worshipped as the diffuser of manifold light in offerings of nutritious viands. The adorable God speaks high of the offerer of a hundred sacrifices and the performer of selfless noble acts. 7

o0

May the adorable God, the illuminator of sacred performances, the embodiment of knowledge, the swiftmoving messenger of the divine forces, carrying the radiance of the two regions and associated with cosmic vital breath, be friendly to the wise men. 1

अस्य शासुरुभयासः सचन्ते हविष्मन्त उशिजो ये च मर्ताः ।
 दिवश्चित्पूर्वो न्यस्मादि होतापृच्छयो विस्पतिर्विक्षु वेधाः ॥२॥
 तं नव्यसी हृद आ जायमानमस्मत्सुकीर्तिर्मधुजिह्वमश्याः ।
 यमृत्विजो वृजने मानुषासः प्रयस्वन्त आयवो जीजनन्त ॥३॥
 उशिक्पावको वसुर्मानुषेषु वरेण्यो होताधायि विक्षु ।
 दमृता गृहपतिर्दम औ अग्निर्भुवद्रयिपती रयीणाम् ॥४॥
 तं त्वा वयं पतिमग्ने रयीणां प्र शंसामो मतिभिर्गोतमासः ।
 आशु न वाजंभरं मूर्जयन्तः प्रातर्मधू धियावसुर्जगम्यात् ॥५॥

asyá śāsura ubháyāsaḥ sa-
 cante havishmanta ushjo yé ca mártāḥ | divaś cit pūrvo
 ny āsādi hótāprichyo viṣpátir vikshú vedhāḥ || 2 || tām
 návyasī hṛidá ā jāyamānam asmát sukīrtīr mādhujiḥvam
 aśyāḥ | yām ṛitvijo vṛijāne mánushāsaḥ práyasyanta āyavo
 jījananta || 3 || uśik pāvako vásur mánusheshu váreṇyo hó-
 tādhāyi vikshú | dāmūnā grīhāpatir dāma āñ agnīr bhuvad
 rayipátī rayīnām || 4 || tām tvā vayām pátim agne rayīnām
 prā śaṁsāmo matibhir gótamāsaḥ | āśum ná vājambharām
 marjāyantaḥ prātār makshū dhīyāvasur jagamyāt || 5 ||

(६१) एकवर्धितमं सूक्तम्

(१-१६) षोडशर्चस्यास्य सूक्तस्य गौतमो नोषा ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥२७॥ अस्मा इदु प्र तवसे तुराय प्रयो न हर्मि स्तोमं माहिनाय ।
 ऋचीषमायाग्रिगव ओहुमिन्द्राय ब्रह्माणि राततमा ॥१॥

Asmā id u prā tavāse turāya prāyo ná harmi stómam
 māhināya | ṛicīshamāyādhṛigava ōham indrāya brāhmāṇi
 rātātamā || 1 ||

Men, who are dedicated and love progress, both live under the guidance of God. The venerable, the distributor of desired benefits, and crowned king of creation, is always present in the hearts of devotees before the coming of dawn. 2

May our ever-fresh, reverential homage, offered with sincere love and respect, reach the adorable God, who is sweet-tongued and seated as a torch in our hearts. At the time of distress, the all-wise, experienced, wealthy and enlightened men invoke Him only. 3

He, the lovable, purifying Lord of wealth and wisdom, the giver of divine light, is enshrined in the innermost recess of man's heart. May He, the invincible, the protector, enrich the hearts of all men with His divine wealth. 4

We, the most intellectual, glorify you with excellent hymns, O adorable God, the lord of wisdom and wealth. May you grant us strength and bless our noble deeds and sublime thoughts. May you hasten to be with us every morning. 5

To the resplendent God alone I offer my homage with reverence to him who is the mightiest of the mighty, swift, praise-meriting, invincible, virtuous and inspiring. May our devotional songs, praising His bounties, be cherished with the eagerness as that for food. 1

अस्मा इदु प्रयं इव प्र यंसि भराभ्याङ्गुषं बाधे सुवृक्ति ।
 इन्द्राय हृदा मनसा मनीषा प्रलाय पत्ये धियो मर्जयन्त ॥२॥
 अस्मा इदु त्यमुपमं स्वर्षा भराभ्याङ्गुषमास्येन ।
 मंहिष्ठमच्छोक्तिभिर्मतीनां सुवृक्तिभिः सुरिं वावृधध्वै ॥३॥
 अस्मा इदु स्तोमं सं हिनोमि रथं न तष्टेव तत्तिनाय ।
 गिरश्च गिरवाहसे सुवृक्तीन्द्राय विश्वमिन्वं मेधिराय ॥४॥
 अस्मा इदु सतिमिव श्रवस्येन्द्रायार्कं जुह्वा ३ समञ्जे ।
 वीरं दानौकसं वन्दध्वै पुरां गूर्तश्रवसं दर्माणम् ॥५॥

asmā id u prāya iva prā yañsi bhārāmy āṅgū-
 shām bādhe suvṛiktī | indrāya hṛidā mānasā manīṣhā pratnāya
 pātye dhīyo marjayanta || 2 || asmā id u tyām upamam
 svarshām bhārāmy āṅgūshām āsyēna | mānhishṭham ācho-
 ktibhir matinām suvṛiktībhiḥ sūrin vāvṛidhādhyai || 3 || asmā
 id u stōmam sam hinomi rātham nā tashṭeva tātsināya |
 gīraś ca gīrvāhase. suvṛiktīndrāya viśvaminvām mēdhirāya
 || 4 || asmā id u sāptim iva śravasyēndrāyārkaṁ juhvā sam
 añje | vīraṁ dānaukasam vandādhyai purām gūrtāśravasam
 darmāṇam || 5 ||

॥२॥ अस्मा इदु त्वष्टा तक्षद्वज्रं स्वपस्तमं स्वयं रणाय ।
 वृत्रस्य चिद्विद्येन मर्मं तुजन्नीशानस्तुजता कियेधाः ॥६॥
 अस्येदं मातुः सर्वनेषु सद्यो महः पितुं पपिवाञ्चवर्त्तना ।
 मुषायद्विष्णुः पचतं सहीयान्विध्यद्वराहं तिरो अद्रिमस्ता ॥७॥

asmā id u tvāshṭā takshad vājraṁ svāpastamam svaryām
 rāṇāya | vṛitrāsya cid vidād yēna māрма tujānn īśānas
 tujatā kiyedhāḥ || 6 || asyéd u mātūḥ sāvaneshu sadyó ma-
 hāḥ pitūm papivāñ cārv ānnā | mushāyād vīshṇuḥ pacatām
 sāhīyān vídhyad varāhām tīró ādrim āstā || 7 ||

To Him alone I offer homage, acceptable as food, and I sing His glory in proper words for the sake of success in discomfiting (my adversaries). The singers chant hymns to the glory of the resplendent God, the eternal Lord, with their heart, mind and spirit. 2

I myself with my own loud tune, and with pure and forceful words, offer homage to exalt Him who is unique in His magnitude and unparralleled in His greatness and wisdom. 3

To obtain wealth and wisdom, I compose prayerful verses, as a carpenter constructs a car. May we offer praises to Him who gladly listens to them, and my emotional songs to the wise resplendent God. 4

I combine melody with my words of praise as a man yokes horse to a vehicle, in order to celebrate valour, munificence, and food-giving generosity of the resplendent God, who easily destroys the strongholds of the unfaithful. 5

For Him verily, Nature's architects sharpen their sure-aimed, effective, well-trained weapons of thunder, with which the mighty victor finally strikes the clouds of all evils and destroys them. 6

The resplendent Lord rapidly consumes all the oblations offered to him three times daily at the sacred worship. He pervades the entire universe and is the vanquisher of foes, and inflicts on them His punitive justice. He further restores wealth from the infidels and pierces the clouds of evils in His encounters. 7

अस्मा इदु माश्चिदेवपत्नीरिन्द्रायार्कमहिहत्य ऊवुः ।
 परि द्यावापृथिवी जभ्र उर्वी नास्य ते महिमानं परि ष्टः ॥८॥
 अस्येदेव प्र रिरिचे महित्वं दिवस्पृथिव्याः पर्यन्तरिक्षात् ।
 स्वरालिन्द्रो दम आ विश्वगूर्तः स्वरिरमत्रो ववक्षे रणाय ॥९॥
 अस्येदेव शवसा शुषन्तं वि वृश्चद्वज्रेण वृत्रमिन्द्रः ।
 गा न व्राणा अवनीरमुञ्चदुभि श्रवो दावने सचेताः ॥१०॥

asmā id u
 gnās cid devápatnīr indrāyārkām abihátya ūvuh | pári
 dyāvāprithivī jabhra urvī nāsya té mahimānam pári sṣṭaḥ
 || 8 || asyéd evá prá ririce mahitvām divás prithivyāḥ páry
 antárikshāt | svarāl indro dáma ā viṣvágūrtāḥ svarír áma-
 tro vavakshe rāṇāya || 9 || asyéd evá śavasā śuśhāntam ví
 vṛiṣcad vājrena vritráṁ indrah | gā ná vrāṇā avānīr amuñ-
 cad abhī śrávo dāvāne sácetāḥ || 10 ||

॥११॥ अस्येदु त्वेषसा रन्तु सिन्धवः परि यद्वज्रेण सीमयच्छत् ।
 ईशानकृद्वाशुषे दशस्यन्तुर्वीतये गाधे तुर्वणिः कः ॥११॥
 अस्मा इदु प्र भरा तूतुजानो वृत्राय वज्रमीशानः कियेधाः ।
 गोर्न पर्व वि रदा तिरश्चेप्यन्नणीस्यपां चरध्वै ॥१२॥
 अस्येदु प्र ब्रूहि पूर्व्याणि तुरस्य कर्माणि नव्य उक्थैः ।
 युधे यदिष्णान आयुधान्यृचायमाणो निरिणानि शत्रून् ॥१३॥

asyéd u tveshāsā ranta síndhavaḥ pári yád vājrena sīm
 áyachat | īśānakṛíd dāśuṣhe daśasyān turvítaye gādhām
 turváṇiḥ kaḥ || 11 || asmā id u prá bharā tūtujāno vritráya
 vājram īśānaḥ kiyedhāḥ | gór ná párvatá ví radā tiraścé-
 shyann ārnānsy apām carádhyai || 12 || asyéd u prá brūhi
 pūrvyāṇi turásya kármāṇi nāvya ukthaiḥ | yudhé yád īshṇāná
 áyudhāny ṛighāyāmāṇo nirināti śatrūn || 13 ||

To the resplendent Lord, all the delicate motherly natural powers offer their reverential homage on the destruction of the serpentine darkness. He encompasses the extensive heaven and earth. They two (heaven and earth) do not surpass the resplendent God in vastness. 8

His magnitude verily surpasses that of heaven, earth and space. The resplendent God, manifesting His strength in all regions, is equal to every exploit. He engages Himself in fighting against all formidable foes and calls them to battle with skill. 9

The resplendent God, through His own strength, shatters the forces of evil and releases the stream of wisdom blocked by demoniac forces, like imprisoned cows, and recovers from thieves and consistent with the wishes of the giver of the oblation grants his food. 10

Through His powers, only sublime thoughts flow in their destined courses, since He sets open the paths by His might, establishing His supremacy and granting recompense to the giver of oblations. He, the swift-moving, provides a safe abode for vigorous sages. 11

The resplendent God, who is ever-vigilant and has unlimited strength, inflicts punitive justice on dark evils and severs their joints, so that energy and thoughts may issue from Him and flow freely in the world. 12

Sing new hymns praising the blessings and achievements of that swift-moving resplendent Lord who inflicts His punitive justice in conflicts and destroys evil forces. 13

अस्येदु भिया गिरयश्च दृळ्हा द्यावा च भूमां जनुषस्तुजेते ।
 उपो वेनस्य जोगुवान ओणि सद्यो भुवद्दीर्यीय नोधाः ॥१४॥
 अस्मा इदु त्यदनु दाय्येषामेको यद्वे भूरीशानः ।
 प्रेतज्ञं सूर्यं पस्पृधानं सौवश्व्ये सुष्विमावदिन्द्रः ॥१५॥
 एवा ते हारियोजना सुवृक्तीन्द्र ब्रह्माणि गोतमासो अक्रन् ।
 ऐषु विश्वेषेशसं धियं धाः प्रातर्मक्षु धियावसुर्जगम्यात् ॥१६॥

asyéd u bhiyā

giráyasa ca drilhá dyāvā ca bhūmā janúshas tujete | úp-
 venásya jóguvāna onīm sadyó bhuvad víryāya nodhāḥ || 14 ||
 asmā id u tyád ānu dāyy eshām éko yád vavné bhūrei
 śānah | praitasaṁ sūrye paspridhānām saúvasvye súshvin-
 āvad índrah || 15 || evā te hāriyojanā suvṛiktíndra brāhmāṇi
 gótamaso akran | aishu viśvāpesasaṁ dhīyaṁ dhāḥ prātār m-
 dh. j. || 16 ||

(१२) द्विपदितमं सूक्तम्

(१-१३) ऋषोवशार्चस्यास्य सूक्तस्य गौतमो नोवा ऋषिः । इन्द्रो देवता । त्रिपदुप-संख्यः ॥

॥१॥ प्र मन्महे शवसानाय शूषमाङ्गुषं गिर्वणसे अङ्गिरस्वत् ।
 सुवृक्तिभिः स्तुवत ऋग्मियायाचीमार्कं नरे विश्रुताय ॥१॥
 प्र वो महे महि नमो भरध्वमाङ्गुष्यं शवसानाय साम ।
 येना नः पूर्वे पितरः पदज्ञा अर्चन्ते अङ्गिरसो गा अविन्दन् ॥२॥

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Prá manmahe śavasānāya śūshám āṅgūshám gírvaṇase
 aṅgirasvát | suvṛiktībhi stuvatā ṛigmiyāyārcāmārkām náre
 viśrutāya || 1 || prá vo mahé máhi námo bharadhvam āṅ-
 gūshyām śavasānāya sāma | yēnā naḥ pūrve pitáraḥ pa-
 dajñā árcanto āṅgirasō gā ávindan || 2 ||

Through fear of Him, the firmly-set mountains and the whole heaven and earth tremble. May the dedicated worshippers, praising repeatedly the preserving power of that beloved Lord, be speedily blessed with vigour. 14

To Him, who rules alone over the vast universe, this praise has been offered. The resplendent Lord prefers to receive it from His sincere and true devotees. The Lord comes faster than the sun (light) to defend His worshipper. 15

The descendants of intellectual devotees offer their prayers to please you, O resplendent Lord, the inspirer of spiritual radiance; may you bestow upon them every sort of affluence. May he who has acquired prosperity by pious acts come here quickly at the rising of sun. 16

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Just as our vital elements are devoted to us, so may we meditate on the all-powerful attributes of the resplendent Lord, with our noble actions free from evil and with loving words. May we repeat our prayers to the celebrated leader of all, adored by His worshippers. 1

May you offer adorations to that resplendent God and chant praises to Him who is exceedingly mighty. Through him our forefathers, adept in the science of vital elements and conscious of their high positions, could recover the deluded intellects, whilst worshipping Him. 2

इन्द्रस्याङ्गिरसां चेष्टौ विदत्स्रमा तनयाय धासिम ।
 बृहस्पतिभिर्नदद्रिं विदद्वाः समुत्त्रियाभिर्वावशन्त नरः ॥३॥
 स सुष्टुभा स स्तुभा सप्त विप्रैः स्वरेणाद्रिं स्वयौ३ नवग्वैः ।
 सरण्युभिः फलिगमिन्द्र शक्र वलं रवेण दरयो दशग्वैः ॥४॥
 गृणानो अङ्गिरोभिर्दस वि वरुषसा सूर्येण गोभिरन्धः ।
 वि भूम्या अप्रथय इन्द्र सानु दिवो रज उपरमस्तभायः ॥५॥

Indrasyāṅgirasām

ceshtaú vidát sarámā tánayāya dhāsīm | br̥haspátir bhinád
 ádriṃ vidád gāḥ sām usríyābhir vāvaṣanta náraḥ || 3 || sá
 susṭúbhā sá stubhā saptá vípraiḥ svarenádriṃ svaryò ná-
 vagvaiḥ | saranyúbhiḥ phaligám indra śakra valám ráveṇa
 darayo dáśagvaiḥ || 4 || gr̥ṇānó āṅgirobhir dasma ví var
 ushásā sūryeṇa góbhir ándhaḥ | ví bhūmyā aprathaya indra
 sánu divó rája úparam astabhāyaḥ || 5 ||

॥२॥ तदु प्रयक्षतममस्य कर्म दुस्मस्य चारुतममस्ति दंसः ।
 उपह्वरे यदुपरा अपिन्वन्मध्वर्णसो नद्यश्चतस्रः ॥६॥
 द्विता वि वेत्रे सनजा सनीले अयास्यः स्तवमानेभिरर्केः ।
 भगो न मेने परमे व्योमन्नधारयद्रोदसी सुदंसाः ॥७॥
 सनाद्विवं परि भूमा विरूपे पुनर्भुवा युवती स्वेभिरेवैः ।
 कृष्णेभिरक्तोषा रुद्राद्विर्वपुर्भिरा चरतो अन्यान्या ॥८॥

tád u práyakshatamam asya kárma dasmása ya cáruta-
 mam asti dánsaḥ | upahvaré yád úparā ápinvan mádhvar-
 naso nadyāṣ cátaśraḥ || 6 || dviṭá ví vavre sanájā sáníle
 ayása ya stávamānebhir arkaíḥ | bhágo ná méne paramé
 vyòmann ádhārayad ródasī sudánsāḥ || 7 || sanád dívam pári
 bhūmā vírūpe punarbhúvā yuvatí svébbhir évaiḥ | kṛṣṇé-
 bhir aktóśhā rúṣadbhir vāpurbhir á carato anyánya || 8 ||

When the soul proceeds on its search, with the vital elements, the internal organ secures nourishment for its children, the external senses; then the soul slays the evil desires, which were the devourers of the intellects, and rescues them. And, thereon, the sense-organs and the intellect, proclaim their joy aloud. 3

O powerful soul, desirous of protection, you, who are to be gratified with a laudatory and well-accented hymn by the seven vital elements of the two orders—one whose course lies in nine, and the other whose course lies in ten directions—have terrified by your efforts the divisible fructifying clouds of evil desires. 4

Destroyer of evils, praised by vital elements, you have scattered the darkness with the dawn and with the rays of the sun. You have smoothened the unevenness of the earth and have strengthened the foundations of the uppermost celestial region. 5

The deeds of that gracious soul are most admirable; its achievements are most glorious, in that it has replenished the four streams of sweet thoughts which flow full with waves over the surface of the earth. 6

He, the Self, is easily propitiated, not by violence, but by those who praise Him with sacred hymns. He parted the twofold, the eternal, and united (the celestial and terrestrial); and the Self cherishes both of them like the sun in august and the most excellent sky. 7

This pair of damsels, night and dawn, freshly born and ever-youthful, have traversed in their revolutions alternately from very ancient time, round heaven and earth, night with her dark limbs and dawn with limbs of splendour. 8

सनेमि सुख्यं स्वप्स्यमानः सुनुदीधार शवसा सुदंसाः ।
 आमासु चिह्निषे पक्मन्तः पर्यः कृष्णासु रुद्रोहिणीषु ॥९॥
 सनात्सनीळा अवंनीरवाता व्रता रक्षन्ते अमृताः सहोभिः ।
 पुरु सहस्रा जनयो न पत्नीर्द्वस्यन्ति स्वसारो अह्याणम् ॥१०॥

sānemi sakhyāṃ svapasyāmānaḥ sūnūr dādāhāra śavasā
 sudānsāḥ | āmasu cid dadhishe pakvām antāḥ pāyaḥ kṛi-
 shṇāsu rūṣad rōhinīṣu || 9 || sanāt sānilā avānīr avātā vrata
 rakshante amṛitāḥ śāhobhiḥ | purī sahasrā jānayo nā pātnīr
 duvasyānti svāsāro āhryāṇam || 10 ||

॥१॥ सनायुवो नमसा नव्यो अर्केर्वसुयवो मृतयो दस्य दद्रुः ।
 पतिं न पत्नीरुशतीरुशन्तं स्पृशन्ति त्वा शवसावन्मनीषाः ॥११॥
 सनादेव तव रायो गर्भस्तौ न क्षीयन्ते नोप दस्यन्ति दस्य ।
 द्युमौ असि क्रतुमौ इन्द्र धीरः शिक्षा शचीवस्तव नः शचीभिः ॥१२॥
 सनायते गोतम इन्द्र नव्यमर्तश्चद्रुह हरियोजनाय ।
 सुनीधाय नः शवसान नोधाः प्रतर्मक्षू धियावसुर्जगम्यात् ॥१३॥

sanāyūvo nāmasā nāvyo arkaīr vasūyāvo matāyo dasma
 dadruḥ | pātim nā pātnīr uśatīr uśāntam sprīśānti tvā śa-
 vasāvan manīṣāḥ || 11 || sanād evā tāva rāyo gābhastau nā
 kshīyante nōpa dasyanti dasma | dyumāñ asi krātumāñ in-
 dra dhīraḥ śikṣhā śacīvas tāva naḥ śacībhiḥ || 12 || sanāyatē
 gōtama indra nāvyaṃ ātakṣhaḥ brāhma hariyōjanāya | su-
 nīdhāya naḥ śavasāna nodhāḥ prātār m. dh. j. || 13 ||

This source of strength, skilled in operation, diligent in pious acts, retains His eternal friendship; you, the Self, provide to the raw intellects, black or red, the mature and glossy milk or the essence. 9

From remote times, the contiguous, unshifting and unwearied fingers have been displaying their devotions in thousands of ways of their movements of ecstasy, and the protecting sisters, like the wives, worship Him without hesitation and reservation. 10

O charming Self, who is to be adored with sacred hymns, all pious persons, desirous of holy rites and anxious for riches, and those who are wise, repair to you with veneration. O powerful Self, their minds adhere to you, as affectionate wives to their husbands. 11

O splendid Lord, the spiritual riches which you have long possessed have neither diminished nor been wasted; you, O Self, are illustrious, resolute and full of wisdom. Strengthen us with might, O supreme Lord of strength. 12

The resplendent Lord, the sustainer of ever-new (creature), and the possessor of excellent wisdom, has revealed to us this hymn. He has harnessed this sun (as if to a car), and is a sure guide to us all. May we pray this morning to our Lord, as to be present with us to inspire us for material and spiritual wealth. 13

(१३) विवर्धितं सूक्तम्

(१-२) नवर्षस्यस्य सूक्तस्य गौतमो नोवा ऋषिः । इन्द्रो देवता । विन्दुश् छन्दः ॥

॥४॥ त्वं महौ इन्द्र यो ह शुष्मैर्द्यावा जज्ञानः पृथिवी अमे धाः ।
 यद ते विश्वा गिरयश्चिदभ्वा भिया दृढासः किरणा नैजन् ॥१॥
 आ यदरी इन्द्र विव्रता वेरा ते वज्रं जरिता बाह्वोर्धौ ।
 येनाविहर्यतक्रतो अमित्रान्पुरं दृष्णासि पुरुहूत पूर्वाः ॥२॥
 त्वं सत्य इन्द्र धृष्युरेतान्त्वमृभुक्षा नर्यस्त्वं षाट् ।
 त्वं शुष्णं वृजने पृक्ष आणौ यूने कुत्साय शुमते सचाहन् ॥३॥

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Tvám mahāñ indra yó ha śúshmair dyāvá jajñānāḥ pṛi-
 thivī ame dhāḥ | yád dha te vísvā giráyaś cid ábhvā bhiyā
 dṛiḥhāsah kirāṇā nañjan || 1 || á yád dhārī indra vívratā vér
 á te vájraṃ jaritā bāhvór dhāt | yénāviharyatakṛato amí-
 trān púra ishṇāsi puruhūta pūrvīḥ || 2 || tvám satyá indra
 dhṛishṇúr etān tvám ṛibhukshā náryas tvám shāt | tvám
 śúshnam vṛijāne pṛikshā āṇau yúne kútsāya dyumáte sácā-
 han || 3 ||

त्वं ह त्यदिन्द्र चोदीः सखा वृत्रं यद्वज्रिनृषकर्ममुक्ताः ।
 यद शूर वृषमणः पराचेर्वि दस्युर्योनावहृतो वृथाषाट् ॥४॥
 त्वं ह त्यदिन्द्रारिषण्यन्दृढस्य चिन्मर्तीनामजुष्टौ ।
 व्यस्मदा काष्ठा अर्वते वर्धनेव वज्रिच्छ्रयिहमित्रान् ॥५॥

tvám ha tyád indra codīḥ sákhā vṛitrām yád
 vajrin vṛishakarmann ubhnāḥ | yád dha śūra vṛishamaṇaḥ
 parācaír ví dásyūr yónāv ákṛito vṛithāshāt || 4 || tvám ha
 tyád indrárishanyan dṛiḥhāsya cin mártānām ájushtau | vy
 ásmád á káshthā árvate var ghanéva vajriñ chnathiḥy
 amítrān || 5 ||

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O resplendent God, you are great, with your well-known powers, you sustain heaven and earth at the time of distress; and then on your account, all firmly set mountains, and all their vast and solid things, no longer tremble like the (tremulous) rays of the sun. 1

O resplendent God, when you have harnessed your variously equipped horses (to the chariot of the sun), the one who praises you, places the thunderbolt of devotion in your hands, wherewith, O accomplisher of the desired acts, you assail the clouds of ignorance, the enemies, and, glorified by all, you destroy their numerous centres, the cities. 2

O resplendent God, you are the best of all; you are bold and strong, you are the lord of devotees, the friend of men, and the subduer of enemies; you always provide assistance to the illustrious person of discretion, and you destroy his doubts and misgivings in their deadly and close-fought attacks. 3

As a friend, you support the pious. O munificent hero, you crush evil forces and destroy their wickedness, and having conquered them, you drive them to remote places, and thence, bring happiness to mankind. 4

O you, resplendent God, who is unwilling to harm any resolute person, set open all the quarters to the horses of us who praise you, when (we are exposed) to the aversion of our enemies. Just as the sun destroys the clouds, so you demolish the enemies on all sides with all your determined weapons. 5

॥१॥ त्वां ह त्वादिन्द्रार्णसातो स्वर्मिळ्हे नरं आज्ञा हवन्ते ।
 तव स्वधाव इयमा समर्य ऊतिर्वाजेष्वतसाभ्या भूत् ॥६॥
 त्वं ह त्वादिन्द्र सप्त युध्यन्पुरो वज्रिन्पुरुकुत्साय दर्दः ।
 बर्हिर्न यत्सुदासे वृथा वर्गहो राजन्वरीवः पुरवे कः ॥७॥
 त्वं त्यां न इन्द्र देव चित्रामिषमापो न पीपयः परिजन् ।
 यया शूर प्रत्यस्मभ्यं यंसि त्मनमूर्जं न विश्वघ क्षरध्वे ॥८॥
 अकारि त इन्द्र गोतमेभिर्ब्रह्माण्योक्ता नमसा हरिभ्याम् ।
 सुपेशसं वाजमा भरा नः प्रातर्मधू धियावसुर्जगम्यात् ॥९॥

tvām ha tyād indrārṇasātau svārmilhe nāra ājñā havante |
 tāva svadhāva iyām ā samaryā ūtīr vājeshv atasāyyā bhūt
 || 6 || tvām ha tyād indra saptā yúdhyan puro vajrin puru-
 kūtsāya dardah | barhīr ná yāt sudāse vrīthā vārg anho
 rājan vārivah pūrāve kah || 7 || tvām tyām na indra deva
 citrām īsham āpo ná pīpayah párijman | yáyā śūra prāty
 asinābhyam yānsi tmānam ūrjam ná viśvādha kshāradhyai
 || 8 || ākāri ta indra gótamebhir brāhmāṇy ōktā nāmasā
 hāribhyām | supēśasam vājam ā bharā nah prātār m.
 Ah. j. || 9 ||

(१४) ॥ अक्षितमं सूक्तम्

(१-१५) पञ्चदशार्णसात्य सूक्तस्य गौतमो नोधा ऋषिः । मरुतो देवताः । (१-१५) वज्रमाविर्भूतसार्ण
 जगती, (१५) पञ्चदशयाश्च विन्दुप् छन्दसी ॥

॥१॥ वृष्णे शर्धाय सुमखाय वेधसे नोधः सुवृक्तिं प्र भरा मरुद्भयः ।
 अपो न धीरो मनसा सुहस्त्यो गिरः समञ्जे विदथेष्वाभुवः ॥१॥

Vṛiṣhṇe śārdhāya sūmakhāya vedhāse nódhaḥ suvṛiktīm
 prá bharā marúdbhyah | apó ná dhīro mánasā suhástyo
 gīrah sām aṇje vidātheshv ābhúvah || 1 ||

Men invoke you in the tumult of life and solicit your help in the wealth-bestowing conflicts. O mighty God, we always implore you to assist us in combating the struggle of life with success. 6

O resplendent God, the wielder of punitive actions, you have always assisted men of discretion, in the overturn of the seven cities; you take away wealth from the wicked and provide it to the generous. 7

O resplendent God, provide for us food in abundance—plentiful as water; O hero Lord, may we have it in plenty, like water flowing on every side. 8

Praises have been offered to you, O resplendent God, by the most enlightened men; they have been addressed to you with reverence. May you grant us abundant riches procured through your earnest deliberations. May He who has acquired wealth and wisdom come hither again and again in the mornings. 9

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O sustainer of devotion, bring gifts to offer to the majestic vital principles, so that we may attain wisdom and strength. I compose my very well-thought-of songs, and with folded hands and firm faith sing them to you as fluently as the flowing stream of water, and thereby make my sacred performances effective. 1

ते जज्ञिरे दिव ऋष्यास उक्ष्णो रुद्रस्य मर्या असुरा अरेपसः ।
 पावकासः शुचयः सूर्या इव सत्त्वानो न द्रप्सिनो घोरवर्पसः ॥२॥
 युवानो रुद्रा अजरा अभोग्घनो ववक्षुरधिगावः पर्वता इव ।
 दृब्धा चिद्भिश्चा भुवनानि पार्थिवा प्र च्यावयन्ति दिव्यानि मज्मना ॥३॥
 चित्रैरञ्जिभिवपुषे व्यञ्जते वक्षःसु रुक्मौ अधि येतिरे शुभे ।
 अंसेष्वेषां नि मिमृक्षुर्कृष्टयः साकं जज्ञिरे स्वधया दिवो नरः ॥४॥
 ईशानकृतो धुनयो रिशादसो वानान्विद्युतस्ताविषीभिरकृत ।
 दुहन्त्यूर्ध्वदिव्यानि धृतयो भूमिं पिबन्ति पयसा परित्रयः ॥५॥

té jajñire divá

ṛishvása ukshháno rudráasya máryā ásurā arepásah | pāva-
 kāsah śucayah sūryā iva sátvāno ná drapsíno ghorávarpa-
 sah || 2 || yúvano rudrá ajára abhoggháno vavakshúr ádhri-
 gavaḥ párvatā iva | dṛlḥá cid víśvā bhúvanāni párthivā
 prá cyāvayanti divyāni majmánā || 3 || citraír añjibhir vápu-
 she vy āñjate vākshassu rukmāñ ádhi yetire śubhé | ánse-
 shv eshām ní mimṛikshur řištáyah sákām jajñire śvadháyā
 divó nárah || 4 || řīśānakṛíto dhúnayo řiśádaso vātān vidyútas
 távishibhir akrata | duhánty ūdhar divyāni dhútayo bhū-
 mim pinvanti páyasā párijrayah || 5 ||

॥७॥ पिबन्त्यपो मरुतः सुदानवः पयो घृतवद्विदथेष्वभुवः ।
 अत्यं न मिहे वि नयन्ति वाजिनमुत्सं दुहन्ति स्तनयन्तमक्षितम् ॥६॥
 महिषासो मायिनश्चित्रभानवो गिरयो न स्वतवसो रघुष्यदः ।
 मृगा इव हस्तिनः खादथा वना यदारुणीषु तविषीरयुग्धम् ॥७॥

pínvanty apó marútaḥ sudánavaḥ páyo ghṛitávad vidá-
 theshv ābhúvaḥ | átyam ná mihé ví nayanti vājínam útsam
 duhanti stanáyantam ákshitam || 6 || mahisháso māyínaḥ ci-
 trābhānavo giráyo ná svátavaso ragbushyádaḥ | mṛigā iva
 hastínah khādathā vānā yád āruṇishu távishīr áyugdhvam
 || 7 ||

These (vital principles) lofty and strong, life-giving, free from spot and stain and radiant as the sun's rays are the off-springs of the vital cosmic elements; awful in form like giants, they cherish the spiritual elixir and, for the good of humanity, send down rains to this earth. 2

These vital principles are young and are slayers and subduers of evil forces and are also very progressive. And being irresistible they make all beings tremble with their mighty strength. Even the very strong men, of both earth and heaven, feel shaky before them. 3

With various glittering clouds they adorn and exhibit their splendour; for glamour they bind golden chains on their breast. They wear lances on their shoulders. To punish the wicked, they reveal themselves in the celestial region with their inborn strength. 4

They are loud-roarers, bestowers of strength, devourers of adversaries. They cause the winds to flow, they cause the lightnings to flash with their powers. These restless shakers drain the udders of the heavenly cow, and ever-wandering round, fill the earth with milk. 5

These very effective bounteous powers come to shower blessings as plentiful as the sacred ones available in solemn rites. They guide the clouds as if they were the horses to be trained, and milk the thundering cloud so that it may ever rain without stopping. 6

Mighty, with wondrous power and marvellously bright, strong like mountains, you guide swiftly on your way. O mighty powers, like wild elephants you consume the forests when you assume your strength among the bright red flames. 7

सिंहा इव नानदति प्रचेतसः पिशा इव सुपिशो विश्ववेदसः ।
 क्षपो जिन्वन्तः पृषतीभिर्ऋष्टिभिः समित्सबाधः शवसाहिमन्यवः ॥८॥
 रोदसी आ वेदता गणश्रियो नृषाचः शूराः शवसाहिमन्यवः ।
 आ बन्धुरेष्वमतिर्न दर्शता विद्युन् तस्यौ मरुतो रथेषु वः ॥९॥
 विश्ववेदसो रयिभिः समोकसः संमिस्रासस्तविषीभिर्विरिद्धानः ।
 अस्तार इष्टुं दधिरे गर्भस्त्योरनन्तशुष्मा वृषखादयो नरः ॥१०॥

siṅhā iva nānadati prācetasah piśā iva supiśo viśvā-
 vedasah | kshāpo jīvantah pṛṣatībhir ṛiṣṭībhiḥ sām it
 sabādīhah śāvasāhimanyavaḥ || 8 || rōdasi ā vadatā gaṇaśriyo
 nṛṣhācaḥ śūrāḥ śāvasāhimanyavaḥ | ā vandhūreshv amātir
 nā darṣatā vidyūn nā tasthan maruto rātheshu vaḥ || 9 ||
 viśvāvedaso rayībhiḥ sāmokasah sāmniśāsas tāviśhībhir
 virapśnah | āstāra iṣhum dādhiरे gābhastyor anantāśuṣhma
 vṛṣhakhādayo nārah || 10 ||

॥८॥ द्विरप्ययेभिः पविभिः पयोवृध उल्लिखन्त आपथ्योऽ न पर्वतान् ।
 मखा अयासः स्वसृतो ध्रुवच्युतो दुधकृतो मरुतो भ्राजदृष्टयः ॥११॥
 वृष्टुं पावकं वनिनं विचर्षणिं रुद्रस्य सूनुं हवसा गृणीमसि ।
 रजस्तुरै तवसं मारुतं गणमृजीषिणं वृषणं सध्वत श्रिये ॥१२॥
 प्र नू स मर्तः शवसा जनों अति तस्यौ व ऊती मरुतो यमावत ।
 अर्वेद्विर्वाजं भरते धना नृभिरापृच्छयं क्रतुमा क्षेति पुष्यति ॥१३॥

hiranyāyebhiḥ pavibhiḥ payovṛdha ūjjighnanta āpathyō
 nā pārvatān | makhā ayāsah svasṛto dhruvacyūto dudhira-
 kṛto marūto bhrājadrīṣṭayaḥ || 11 || ghrīṣhum pāvakam
 vanīnam vicarṣhaṇim rudrasya sūnūm havasā gṛṇīmasi |
 rajastūraṁ tavāsam mārutaṁ gaṇam ṛijīṣhaṇam vṛṣhaṇam
 saścata sriyō || 12 || prā nū sā mārtaḥ śāvasā jānān āti ta-
 sthañ va ūtī maruto yām āvata | ārvadbhir vājam bharate
 dhānā nṛbhir āpṛichyaṁ krātum ā kṣheti pūshyati || 13 ||

Exceedingly vigilant, these vital principles roar like a lion, glamorous with glittering ornaments; and these all-knowing, valorous and glorious ones may combine amongst themselves like the spotted deer and attack evils with the fury of a serpent. 8

These vital principles march in a group, befriending and protecting men through strength and attacking with the fury of a serpent, bless the earth and heaven. The lightning appears to be seated on the aura of vitality consisting of these vital principles, with its glory seen from every side. 9

These vital principles, endowed with mighty vigour, dwelling in the prime source of wealth and wisdom, possess the treasure of all precious virtues. They are brave masters of infinite powers and promoters of all sweet melodies. Like archers, they have laid their arrows on their arms. 10

These divine vital principles with golden fellies augment the rain and drive the big clouds asunder as elephants. These are self-moving, brisk and unwearied and they overthrow even the firm hills; and they with bright lances make all things reel. 11

With prayers we invoke the group of cosmic vital principles, the brisk, the bright, the worshipful and always active. May we cleave to the strong band of vital principles for happiness, as these principles are vigorous, impetuous and offer exhilarating boons. 12

O vital principles, verily, the man whom you guard with your help surpasses all mankind in strength. Then he performs beneficial and glorious acts, and blessed with your power he thus attains wealth, renown and prosperity. 13

चर्कृत्य मरुतः पूत्सु दुष्टरं द्युमन्तं शुष्मं मघवत्सु धत्तन ।
 धनस्पृतमुक्थ्यं विश्वचर्षणिं लोकं पुष्येभ्य तनयं शतं हिमाः ॥१४॥
 नू छिरं मरुतो वीरवन्तमृतीषाहं रयिमस्मासु धत्त ।
 सहस्रिणीं शतिर्न शशुवांसं प्रतर्म्क्ष धियावसुर्जगम्यात् ॥१५॥

carkṛītyam marutaḥ pūtsā dushṭāraṁ dyumāntaṁ śuśhmaṁ
 maghāvatsu dhattana | dhanasprītaṁ ukthyāṁ viśvācarsha-
 ṇiṁ lokāṁ puṣhyema tānayaṁ śataṁ hīmaḥ || 14 || nū
 śhīraṁ maruto vīrāvantaṁ rītiśhāham rayīm asmaśsu
 dhatta | sahasrīṇaṁ śatīṇaṁ śūśuvāṁsaṁ pratār - || 15 ||

[अथ दादशोऽनुवाकः ॥]

(१५) पञ्चषष्टितमं सूक्तम्

(१-१०) दशार्चस्यास्य सूक्तस्य शाक्त्यः पराशर ऋषिः । अग्निर्देवता । द्विपदा विराट् छन्दः ॥

॥१॥ पश्वा न तायुं गुहा चतन्तं नमो यजानं नमो वहन्तम् । १
 सजोषा धीराः पदैरनु ग्मन्नुप त्वा सीदन्विश्वे यजत्राः ॥१॥ २
 ऋतस्य देवा अनु व्रता गुर्भुवत्परिष्टिर्धौर्न भूम । ३
 वर्धन्तीमार्षः पन्वा सुदिश्विमृतस्य योना गर्भे सुजातम् ॥२॥ ४
 पुष्टिर्न रण्वा क्षितिर्न पृथ्वी गिरिर्न भुज्म क्षोदो न शशु । ५
 अत्यो नाज्मन्तसर्गप्रतक्तः सिन्धुर्न क्षोदुः क ई वराते ॥३॥ ६
 जामिः सिन्धूनां भ्रातेव स्वस्वामिभ्यान्न राजा वनान्यत्ति । ७
 यद्वातजृत्तो वना व्यस्थादुमिह दाति रोमा पृथिव्याः ॥४॥ ८

65

Paśvā nā tāyūṁ gūhā cātantaṁ nāmo yujānāṁ nāmo
 vāhantaṁ | sajōśhā dhīrāḥ padair ānu gmanu ūpa tva sīdan
 viśve yājatraḥ || 2 || rītāsya devā ānu vratā gur bhūvat pā-
 rishtīr dyaūr nā bhūma | vārdhantiṁ āpaḥ panyā sūśiṣvin
 rītāsya yonā gārbhe sūjātaṁ || 4 || puṣṭīr nā raṇvā kṣhitīr
 nā pṛithvī girīr nā bhūjma kśhōdo nā śambhū | ātyo nāj-
 maṁ sārgaprataktaḥ | sīndhur nā kśhōdaḥ kā īm varāte
 || 6 || jāmiḥ sīndhūnām bhrāteva svāśrām ībhyān nā rājā
 vānany atti | yād vātajūto vānā vy āsthād agnīr ha dāti
 rōmā pṛithivyāḥ || 8 ||

O vital principles, may our familiarity with your mysteries make our children and grandchildren to be praiseworthy, glorious, invincible, brilliant, rich and strong. May we, thereupon, live a hundred winters, with our prosperous family. 14

O vital principles, may we be able to harness your powers for being durable and formidable, and also ever-increasing in hundred and thousand ways. Enriched with prayers, may this knowledge come to us soon. 15

65

All wise holy worshippers together, with reverence, track you (fire-divine) like a thief lurking in a dark cave with a stolen cow. They establish communion with you and keep your company. 1

Submitting to the ways of holy law, the enlightened seekers try hard to find the true path. The earth became as blissful as heaven. The sacred acts enfold and feed that babe (fire-divine) born (discovered) nobly in the womb of the holy laws. 2

This newly-born babe (fire-divine) is attractive like food, vast as the earth, benevolent like the fruit-bearing hill and delightful as water; it is further swift like a galloping horse. It rushes like a fast-flowing stream or river. Who can check its course? 3

It (the fire-divine) is like a kind kinsman of the waters and like a brother to his sisters. It consumes wood as a king of the state consumes the enemy. Urged by the wind, it spreads in the forest and shears the hair (i. e. the trees) of the earth. 4

श्वसित्यप्सु हंसो न सीदन्क्त्वा चेतिष्ठो विशासुषर्भुत । ९
सोमो न वेधा ऋतप्रजातः पशुर्न शिश्वा विभुर्दुरिमाः ॥५॥ १०

śvāsity apsu haṁśo nā sīdan krātvā
cētishṭho viśām usharbhūt | sōmo nā vedhā ritāprajātaḥ
paśūr nā śśvā vibhūr dūrēbhāḥ ॥ 10 ॥

(११) ऋषिर्वात्सल्यं सूक्तम्

(१-१०) दशार्चस्यास्य सूक्तस्य शाक्यः पराशरः कृषिः । अग्निर्वेदता । विष्वा विपद् इन्द्रः ॥

॥१०॥ रयिर्न चित्रा सूरौ न संदगायुर्न प्राणो नित्यो न सूनुः । १
तक्का न भूर्णिर्वना सिषक्ति पयो न धेनुः शुचिर्विभावा ॥१॥ २
दाधार क्षेममोको न रण्वो यवो न पक्वो जेता जनानाम् । ३
ऋषिर्न स्तुभ्वा विक्षु प्रशस्तो वाजी न प्रीतो वयो दधाति ॥२॥ ४
दुरोकशोचिः क्रतुर्न नित्यो जायेव योनावरं विश्वस्मै । ५
चित्रो यदभ्राट्छेतो न विक्षु रथो न रुक्मी त्वेषः समत्सु ॥३॥ ६
सेनेव सृष्टार्म दधात्यस्तुर्न दियुत्वेषप्रतीका । ७
यमो ह जातो यमो जर्नित्वं जारः कनीनां पतिर्जनीनाम् ॥४॥ ८
त वंश्चराया वयं वसत्यास्तं न गावो नक्षन्त इद्धम् । ९
सिन्धुर्न क्षोदः प्र नीचीरैर्नोन्नवन्त गावः स्वर्दृशीके ॥५॥ १०

66

Rayīr nā citrā sūro nā saṁdṛig āyur nā prāṇó nītyo
nā sūnūḥ | tākvā nā bhūrñir vānā śishakti páyo nā dhenūḥ
śñcir vibhāvā ॥ 2 ॥ dadhāra kshémam óko nā raṇvó yāvo
nā pakvó jētā jānānām | řishir nā stūbhivā vikshū praśastó
vājí nā prító váyo dadhati ॥ 4 ॥ durókaśociḥ krátur nā
nītyo jayēva yónav āraṇ viśvasmai | citró yád ábhrāt
chvetó nā vikshū rátho nā rukmī tveshāḥ samātsu ॥ 6 ॥ sé-
neva śriśhṭānam dadhāty āstur nā didyūt tveshāpratīkā |
yamó ha jató yamó jānitvam jārāḥ kanínām pátir jānīnām
॥ 8 ॥ tāṁ vaṣ carāthā vayāṁ vasatyāstaṁ nā gāvo ná-
kshanta iddhām | sīndhur nā kshódah prā nīcīr ainon ná-
vanta gāvaḥ svār dṛśīke ॥ 10 ॥

This fire-divine born of ever true laws, mighty and shining far and near, refresher like a spiritual elixir and awakener of all the people in the morning by its attributes, grows like young creatures and swims in the stormy floods of the world like a swan. 5

66

This fire-divine is splendid like varied wealth; it is again like a seer amongst the learned men; it is vigorous like the life-breath; it is again always dear like one's own son; it is like a cow who yields milk. It is pure and refulgent when it spreads in the forest. 1

It offers safety, bestows joy like one's own mansion. It is like ripened corn and the conqueror of men. Like a seer it inspires devotion. It has universal fame among all men. Like a steed it is friendly and bestows life and prosperity on all. 2

This fire-divine has flames unbearable to behold. It is active and like eternal might, comforting like a wife at home; when it shines it becomes brilliant like the sun. It roars like a gold-decked vehicle and helps to win the battle of life. 3

This fire-divine strikes like a dart shot forth and like an archer's arrow tipped with flame. It is master of all that are born, and those to be born. It is the lover of maidens and the Lord of mothers. 4

To this fire-divine, lead all our ways; moving or stationary, may we attain this kindled fire-divine as cows their home at eve. This fire drives flames, as floods their swell; the rays rise up to commingle with the radiance visible in the sky. 5

(६७) सप्तषष्ठितमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य शाक्त्यः पराशर ऋषिः । अग्निर्देवता । विषदा विराट् छन्दः ॥

॥११॥	वनेषु जायुर्मतेषु मित्रो वृणिति श्रुष्टिं राजेवाजुर्यम् ।	१
	क्षेमो न साधुः क्रतुर्न भद्रो भुवस्त्वाधीर्होता हव्यवाट् ॥१॥	२
	हस्ते दधानो नृमणा विश्वान्यमे देवान्धादुहा निषीदन् ।	३
	विदन्तीमत्र नरो धियधा हृदा यत्तष्टान्मन्त्राँ अर्गंसन् ॥२॥	४
	अजो न क्षां दाधार पृथिवीं तस्तम्भं द्यां मन्त्रेभिः सत्यैः ।	५
	प्रिया पदानि पश्वो नि पाहि विश्वायुरग्ने गुहा गुहं गाः ॥३॥	६

67

Vāneshu jāyūr mārteshu mitrō vṛṇitē śrushtīm rājevā-
juryān | kshémo ná sadbhūh krátur ná bhadró bhúvat sva-
dhír hótā havyavát || 2 || hāste dādhanō nṛimṇā viśvāny
āme devān dhād gūhā nishīdan | vidāntīm ātra nāro dhi-
yamdhā hridā yāt tashtān māntrān āsaṁsan || 4 || ajō ná
kshām dādhāra prithivīm tastāmbha dyām māntrebhiḥ sa-
tyaḥ | priyā padāni paśvō nī pāhi viśvāyur agne guhā
gūham gāḥ || 6 ||

य ईं चिकेत गुहा भवन्तमा यः ससाद् धारामृतस्य ।	७
वि ये चूतन्त्युता सर्पन्त आदिहंसूनि प्र ववाचास्मे ॥४॥	८
वि यो वीरुत्सु रोधन्महित्वोत प्रजा उत प्रसूष्वन्तः ।	९
चित्तिरपां दमे विश्वायुः सन्नेव धीराः संमाय चक्रुः ॥५॥	१०

yā im cikéta gūhā bhāvantam ā yāḥ sa-
sāda dhārām ṛitāsya | ví yé cṛitānty ṛitā sápanā ād íd
vásūni prá vavācāsmāi || 8 || ví yó vīrútsu ródhan mahi-
tvótā prajā utā prasūshv antāḥ | cīttir apām dāme viśvā-
yuh sādmeva dhīrāḥ sammāya cakruh || 10 ||

67

Victorious in the wood, friend among men, benign like a saint, benefactor like a pious deed, he (the inner fire-divine) claims obedience as a King. He himself is invoker and honours those who invoke. May this bearer of offerings be considerate to us. 1

He bearing in his hand all manly might, shuts himself up in deep hollows (of inner cavity of heart). But he delegates his strength to the true seekers. When these sages pray with heartfelt devotion, they realize this divine-fire through deep meditation. 2

He himself, eternal and unborn, holds the broad earth up; and with his divine will sustains the sky. O fire-divine, may you preserve these spots, loved by all creatures. Verily, you are the life force of even the remotest corners hidden in deep caves. 3

Whosoever know him (the inner fire), hidden in far off places, who constantly submit to the holy law and who adore him, with sacred hymns, truly God blesses them with true guidance to attain wealth. 4

This fire-divine lives within herbs, and within each fruitful mother and each babe she bears. Wise sages worship this inner fire-divine, universally present in all actions and thoughts, as it were their own self. 5

(६८) अष्टपङ्क्तिमं सूक्तम्

(१-१०) दशर्षस्यास्य सूक्तस्य शाक्यः पराशर ऋषिः । अग्निर्वेवता । द्विपदा विराट् छन्दः ॥

॥१२॥

श्रीणन्नुप स्थादिवै भुरण्युः स्थातुश्चरथमकृन्वयूणीत् ।
 परि यदेषामेको विश्वेषां भुवदेवो देवमनां महित्वा ॥१॥
 आदिते विश्वे ऋतुं जुषन्त शुष्काद्यदेव जीवो जनिष्ठाः ।
 भजन्त विश्वे देवत्वं नाम ऋतं सपन्तो अमृतमेवैः ॥२॥

68

Śrīṇānn ūpa sthād dīvam bhuranyū sthātūṣ carāthan
 aktūn vy ūrnot | pāri yād eshām ēko viśveshām bhūva
 devó devānām mahitvā || 2 || ād it te viśve krātum jushant
 sūshkāḍ yād deva jīvo jānishṭhāḥ | bhājanta viśve deva
 tvām nāma rītām śapanto amṛitam évaiḥ || 4 ||

ऋतस्य प्रेषां ऋतस्य धीतिर्विश्वायुर्विश्वे अपीसि चक्रुः ।
 यस्तुभ्यं दाशायो वां ते शिक्षात्तस्यै चिकित्वात्रयिं दयस्व ॥३॥
 होता निषत्तो मनोरपत्ये स चिन्वासां पती रयीणाम् ।
 इच्छन्त रेतो मिथस्तनूषु सं जानत स्वैर्दक्षैर्मूराः ॥४॥
 पितुर्न पुत्राः ऋतुं जुषन्त श्रोषन्ते अस्य शासं तुरासं ।
 वि राय और्णोदुरः पुरुक्षुः पिपेश नाकं स्तभिर्दमूनाः ॥५॥

ritāsya pré
 shā rītāsya dhītīr viśvāyur viśve āpānsi cakruḥ | yās tū
 bhyam dāśād yó vā te śikshāt tasmai cikitvān rayīm da
 yasva || 6 || hótā nīshatto mánor āpatye sá cin nv āsām pāt
 rayīṇām | ichánta réto mīthās tanūshu sām jānata svaī
 dākshair āmūrāḥ || 8 || pitúr ná putráḥ krātum jushanta
 śróshan yé asya śāsam turāsah | ví ráya anrnod dúraḥ
 purukshuh pipēsa nákam strībhīr dāmūnāḥ || 10 ||

68

The fire-divine, bearer of offerings, ascends to heaven and covers all that stands or moves on earth and unveils nights with his lustre. And thus he attains eminence and greatness among all other divinities. 1

The divine consciousness of God reveals itself as the divine-fire and is further manifested as the terrestrial fire, produced by the attrition of dried substances, and all men greet the fire as it comes out; O fire-divine, may we attain fame, truth and divinity by praising you and by singing hymns that reach you. 2

This fire is the inspirer and preserver of the eternal law. It imparts life to all and helps to perform sacred works. May you vouchsafe his wealth, whosoever brings oblation and gifts to you, and knows the proper use. 3

You have, O divine fire, abided with the first man and his later descendants as the invoker; you alone are the lord of all treasures. Men yearning for children to prolong their line look for their vigour in you, and they are not disappointed in their expectations. 4

Those who obey the command of this fire-divine attain their objective like those sons who obey their father. For them, who acted on his command, he being himself rich, opened the doors of his treasure. Also, he, the source of light, decked heaven's vault with stars. 5

(६९) एकोनसप्ततितमं सूक्तम्

(१-१०) दशार्कस्यास्य सूक्तस्य शाकल्यः पराशर ऋषिः । अग्निदेवता । द्विपदा विराट् छन्दः ॥

॥ १ ॥

शुक्रः शुशुक्रौ उषो न जारः पप्रा समीची दिवो न ज्योतिः । १
 परि प्रजातः कृत्वा बभूथ भुवो देवानां पिता पुत्रः सन् ॥ १ ॥ २
 वेधा अहंसो अग्निर्विजानन्नूधर्न गोनां स्वाद्यां पितृनाम् । ३
 जने न शेव आहूर्यः सन्मध्ये निषत्तो रण्वो दुरोणे ॥ २ ॥ ४

69

Sukráḥ śusukvāñ ushó ná jārāḥ paprá samīcī divó ná
 jyótiḥ | pári prajātaḥ krátvā babhūtha bhúvo devānām pitā
 putráḥ sán || 2 || vedhā ádripto agnír vijānān ūdhar ná
 gónām svádmā pitūnām | jāne ná śeva āhūryaḥ sán mādhye
 nīshatto ranvó duroné || 4 ||

पुत्रो न जातो रण्वो दुरोणे वाजी न प्रीतो विशो वि तारीत् । ५
 विशो यदक्ले नृभिः सनीळा अग्निर्देवत्वा विश्वान्यस्याः ॥ ३ ॥ ६
 नकिष्ट एता व्रता भिनन्ति नृभ्यो यदेभ्यः श्रुष्टिं चकर्थ । ७
 तत्तु ते दंसो यदहन्तसमानैर्नृभिर्यद्युक्तो विवे रपांसि ॥ ४ ॥ ८
 उषो न जारो विभावोस्त्रः संज्ञातरूपश्चिकेतदस्मै । ९
 त्मना वहन्तो दुरो व्यृण्वन्नवन्त विश्वे स्वर्हशीके ॥ ५ ॥ १०

putró ná jātó ranvó duroné
 vājī ná prītó viśo ví tārit | viśo yád áhve nṛbhiḥ sánīlā
 agnír devatvá víśvāny aśyāḥ || 6 || nákish ṭa etā vratā mi-
 nanti nṛbhyo yád ebhyaḥ śrusṭīm cakārtha | tát tú te
 dāṅso yád áhan samānair nṛbhir yád yuktó vivé rāpānsi
 || 8 || ushó ná jāró vibhāvosráḥ sāmjñātarūpaḥ ciketad
 asmai | tmānā váhanto dúro vy ṛiṇvan nāvanta víśve svár
 drīśike || 10 ||

He, the supreme fire, is bright and splendid like the sun, the lover of dawn. He has filled the two united worlds (earth and interspace) with His light. Soon after your discovery, O terrestrial fire, through your ability and strength and merits, you encompassed all the universe. You are the father of the enlightened ones and yet you are a son since you were discovered by them (fire on the earth is the earliest discovery of man). 1

You, the supreme fire, are the sage, the humble, and the one who discerns; and like the cow's udder, you are the giver of sweetness to food. When invoked, you grace the place of worship by your presence and diffuse happiness amongst people like a benevolent man. 2

You are dear in the home like a lovely son, first-born and like a strong beam, you take people across their miseries. Whenever men invoke it or him, may this fire gain all celestial powers. 3

Since you have been granting help to law-abiding people, no evil can break your holy laws. This is a matter of pride for you that, assisted by your followers, you always drive off and demolish the intruders. 4

O fire, you are radiant like the dawn's lover, the sun, spreading light, and you are well-known as being hued like the morn. May your flames, themselves bearing oblations, open the doors of sacred performances and ascend to the blissful heaven. 5

(७०) सप्ततितमं सूक्तम्

(१-११) एकादशर्चस्वास्य सूक्तस्य वाक्त्स्यः पराशर ऋषिः । अग्निर्विषता । द्विषदा विराट् छन्दः ॥

॥१४॥

वनेम॑ पूर्वीर्यो॑ मनी॒षा अ॒ग्निः सु॒शोको॑ विश्वान्य॒श्याः । १
 आ दै॒व्यानि॑ व्र॒ता चि॑कित्वा॒ना मा॒नुष॑स्य॒ जन्म॑स्य॒ जन्म॑ ॥१॥ २
 गर्भो॑ यो अ॒पां गर्भो॑ वना॒नां गर्भ॑श्च॒ स्थातां॑ गर्भश्च॒रथाम् । ३
 अद्रौ॑ चिद॒स्मा अ॒न्तर्दु॑रोणे वि॒शां न वि॒श्वो अ॒मृतः॑ स्वा॒धीः ॥२॥ ४
 स हि क्ष॒पावौ॑ अ॒ग्नी रयी॑णां दा॒शद्यो॑ अ॒स्मा अरं॑ सु॒क्तैः । ५
 ए॒ता चि॑कित्वो॒ भूमा॒ नि पा॑हि दे॒वानां॑ जन्म॒ मर्ता॑श्च वि॒द्वान् ॥३॥ ६

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Vanéma pūrvīr aryó manīshā agnīḥ suśoko víśvāny
 asyāḥ | ā dāvyāni vratā cikitvān ā mānushasya jānasya
 jānma || 2 || gārbho yó apām gārbho vānānām gārbhaṣ ca
 sthātām gārbhaṣ carāthām | ádrau cid asmā antár duroné
 viśām ná víśvo amṛtaḥ svādhīḥ || 4 || sá hí kshapāvāñ agnī
 rayinām dāśad yó asmā áram sūktaḥ | etā cikitvo bhūmā
 ní pāhi devānām jānma mártāñṣ ca vidvān || 6 |

वर्ध॑न्य॒ पूर्वीः॑ क्ष॒पो वि॒रूपाः॑ स्था॒तुश्च॒ रथ॑मृतप्रवीतम् । ७
 अरा॑धि॒ होता॒ स्व॒र्निष॑त्तः कृ॒ष्वन्वि॑श्वान्यपौ॒सि स॒त्या ॥४॥ ८
 गो॒षु प्र॒शस्ति॑ वने॒षु धि॒षे भर॑न्त॒ विश्वे॑ ब्र॒ह्मि स्व॑र्णः । ९
 वि त्वा॒ नरः॑ पु॒रुत्रा॑ स॒पर्य॑न्पितुर्न जि॒त्रेर्वि॑ वेदो॒ भर॑न्त ॥५॥ १०
 सा॒धुर्न गृ॒ध्रस्त॑व॒ शरो॑ याते॒व भी॑मस्त्वे॒षः स॒मस्तु॑ ॥६॥ ११

vārdhān

yām pūrvīḥ kshapó vírūpā sthātúṣ ca rátham ṛitāpra-
 vītam | árādhi hótā svār nīshattaḥ kṛiṇvān víśvāny āpāñsi
 satyā || 8 || góshu práśastim vāneshu dhishe bháranta víśve
 balīm svār naḥ | ví tvā nárah purutrā saparyan pitúr ná
 jívrer ví védo bharanta || 10 || sādhrú ná gṛidhnúr ásteva
 sūro yáteva bhimás tvesháh samátsu || 11 ||

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We invoke abundance of all sorts from the fire-divine, approachable by meditation, radiant, useful and lustrous. He regulates all our sacred acts. He is the observer of the cosmic laws and knows the secrets of the birth of mortal men. ¹

He is the life-force of the waters, of the woods, of all things that move not and that move. He is present on the rocks and equally in the mansions. May this immortal fire be benevolent to mankind, like a king to his subjects. ²

Shining even in the nights, the fire-divine grants prosperity to the man who serves him readily with sacred songs. May this fire-divine, who is all-knowing, and who determines the secrets of birth of both men and gods, protect these beings on this earth with tender care. ³

Whom many dawns and nights of different hues give strength, and whom, invested with eternal law, all things movable and otherwise, augment, may this fire-divine be worshipped so that our sacred efforts become fruitful. ⁴

May the fire-divine confer excellence upon our valued cows. May all men bring us acceptable tribute; they have been serving you in many ways and have also been receiving from you the riches as if from their own father's wealth. ⁵

He is honoured like a perfect gentleman; He is brave like a skilled and bold soldier; He is fierce like an avenger. Therefore, He shines among all adversaries. ⁶

(७१) एकसप्ततितमं सूक्तम्

(१-१०) दशर्चस्यास्य सूक्तस्य शाक्त्यः पयशरः ऋषिः । अग्निर्वेदता । त्रिष्टुप् छन्दः ॥

॥१५५

उप प्र जिन्वन्नुशतीरुशन्तं पतिं न नित्यं जनयः सनीळाः ।
 स्वसारः श्यावीमरुषीमजुप्रश्चित्रमुच्छन्तीमुषसं न गावः ॥१॥
 वीळु चिद्वृळा पितरो न उक्थेरद्रिं रुजन्नङ्गिरसो रवेण ।
 चक्रुर्दिवो बृहतो गातुमस्मे अहुः स्वर्विविदुः केतुमुखाः ॥२॥
 दधन्तु धनयन्नस्य धीतिमादिदुर्यो दिधिष्वो३ विभृत्राः ।
 अतृप्यन्तीरपसो यन्त्यच्छा देवाञ्जन्म प्रयसा वर्धयन्तीः ॥३॥

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Ūpa prā jinvaṇṇ uṣatīr uṣāntam pātiṃ nā nītyaṃ jā-
 nayah sānīlāḥ | svāsāraḥ syāvim ārushīm ajushrañ citrām
 uchāntīm uśhāsam nā gāvaḥ || 1 || vilū cid dṛiḥā pitāro na
 ukthaīr ādriṃ rujann āṅgirasō rāveṇa | cakrūr divō bṛihatō
 gātūm asmé āhaḥ svār vividuḥ ketūm usrāḥ || 2 || dādhan
 ritām dhanāyann asya dhītīm ād īd aryō didhishvō vibhṛi-
 trāḥ | ātrishyantīr apāso yanty āchā devāñ jānma prāyasā
 vardhāyantīḥ || 3 ||

मथीद्यदीं विभृतो मातरिश्वा गृहेगृहे श्येतो जेन्यो भूत ।
 आदीं राज्ञे न सहीयसे सचा सन्ना दुर्य१ भृगवाणो विवाय ॥४॥
 महे यत्पित्र ई रसं दिवे करवं त्सरत्पृश्न्यभ्रिकित्वान् ।
 सृजदस्ता धृषता दिद्युमस्मै स्वायां देवो दुहितरि त्विषिं धात ॥५॥

māthīd yād īm vibhṛito mātariśvā grihé
 -grihe śyetō jēnyo bhūt | ād īm rājñe nā sāhiyase sácā
 sánn ā dūtyām bhrīgavāṇo vivāya || 4 || mahé yāt pitrá īm
 rāsam divé kár āva tsarat priṣanyaś cikivān | srijād āstā
 dhrishatā didyūm asmai svāyām devō duhitāri tvīshim
 dhāt || 5 ||

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As wives love their husbands, just as the cows love to behold the dark and bright coloured dawn breaking forth, so may our contiguous fingers, like sisters living in one home, adore the bright-coloured reverential fire-divine. ¹

When our sires, the fire-priests, burst open the firmly set mountain-like fortress of ignorance with the resounding voice of hymns, they make for us a way to reach heavenly bliss and obtain the divine in the form of the beams of the morning to restore the lost wisdom. ²

The sages, abiding in truth, secure the fire-divine and make its worship the source of wealth; and thence the opulent votaries preserve the fire and share it with them who are free from all desires and are assiduous in their worship. Such dedicated persons, sustaining people, learned and others, directly come into the contact of this fire-divine by their offerings. ³

When the far-diffused atmospheric air excites the fire, it grows brighter and manifests in every house. Then the illustrious sages prevail upon it to function as a messenger, just as an ambassador is commissioned by a friendly prince to his more powerful (conqueror). ⁴

When the worshipper offers the oblations of elixir to his mighty illustrious protector (that is the fire), none else could dare steal the offerings, since the fire, the archer, sends its blazing arrow from its dreadful bow. Having risen thus to the sun, they come back to us as the splendour of its own daughter (the morning dawn). ⁵

॥११॥ स्व आ यस्तुभ्यं दम आ विभाति नमो वा दाशोदुशतो अनु द्यून् ।
 वर्धो अग्ने वयो अस्य द्विवर्हा यासद्वाया सरथं ये जुनासि ॥६॥
 अग्निं विश्वा अभि पृक्षः सचन्ते समुद्रं न स्रवतः सप्त यक्षीः ।
 न जामिभिर्वि चिकिते वयो नो विदा देवेषु प्रमतिं चिकित्वान् ॥७॥
 आ यदिषे नृपतिं तेज आनदृष्टुचि रेतो निषिक्तं द्यौरभीके ।
 अभिः शर्धमनवद्य युवानं स्वाध्यं जनयत्सुदयच्च ॥८॥

svá á yás túbhyam dáma á vibhāti námo vā dāśād
 usatō ánu dyūn | vārdho agne váyo asya dvibárhā yāsad
 rāyā sarátham yam junāsi || 6 || agním víśvā abhi prīkshah
 sacante samudrām ná sravataḥ saptá yahvīḥ | ná jāmsbhir
 ví cikite váyo no vidā devéshu prāmatim cikitvān || 7 || á
 yád ishē nrīpātim tēja ānat chūci réto nīshiktaṁ dyaúr
 abhīke | agnīḥ śārdham anavadyām yúvānam svādhyām
 janayat sūdāyac ca || 8 ||

मनो न योऽर्ध्वनः सद्य एत्येकः सत्रा सूरौ वस्व ईशे ।
 राजाना मित्रावरुणा सुपाणी गोषु प्रियममृतं रक्षमाणा ॥९॥
 मा नो अग्ने सख्या पित्र्याणि प्र मर्विष्ठा अभि विदुष्कविः सन् ।
 नभो न रूपं जरिमा मिनाति पुरा तस्या अभिशस्तेरधीहि ॥१०॥

māno ná yó 'dhvanah sadyá éty
 ékah satrá sūro vásva īše | rájānā mitrávarunā supānī gó-
 shu priyām amṛtam rākshamānā || 9 || má no agne sakhyā
 pītryāni prā marshishthā abhī vidūsh kavīḥ sán | nábho
 ná rūpām jarimā mināti purā tāsya abhīśaster ádhihi
 || 10 ||

Whosoever kindles the fire at his own residence and daily offers the oblations with intense regards, may you, O fire, augmented in two ways (the middle and the peak points), increase his means of sustenance. May he, whom you send with his aura of glory to the battle, always return with wealth. ⁶

All sacred viands wait on this fire-divine as the seven mighty rivers seek the ocean. Our people are not getting sufficient food. May you guide them properly through their experts to explore the means of procuring nourishment for them. ⁷

When pure, radiant light emerges out of the supreme fire, then from the heaven descends the limpid moisture. The fire-divine urges strong, blameless and ever-young clouds to assist in the production of food. ⁸

The radiant sun traverses alone swiftly on his journey to heaven with the speed of thoughts and becomes Lord of all riches. May the radiant sun and the ocean with bounteous hands become guardian of the precious nectar of our cattle. ⁹

O fire-divine, sage as you are, endowed with deepest knowledge, may our ancestral friendship never break. Old age is like a gathering cloud; it impairs the body. May you come to destroy it before it destroys me. ¹⁰

(७२) विसतसितमं वृक्षम्

(१-१०) द्वावर्चस्यास्य सूक्तस्य शाक्यः पयसारः ऋषिः । अग्निर्वेवता । त्रिष्टुप् छन्दः ॥

॥१७॥ नि काव्या वेधसः शश्वतस्कुहस्ते दधानो नर्या पुरुषि ।
 अमिर्भुवद्रयिपती रयीणां सत्रा चक्राणो अमृतानि विश्वा ॥१॥
 अस्मे वत्सं परि पन्तं न विन्दन्निच्छन्तो विश्वे अमृता अमृताः ।
 श्रमयुर्वः पदव्यो धियंघास्तस्थुः पदे परमे चार्वभेः ॥२॥
 तिस्रो यदभे शरदुस्त्वामिच्छुचिं घृतेन शुचयः सपर्यान् ।
 नामानि चिद्धिरे यज्ञियान्यसृदयन्त तन्वः सुजाताः ॥३॥
 आ रोदसी बृहती वेविदानाः प्र रुद्रीयां जभ्रिरे यज्ञियासः ।
 विदन्मतीं नेमधिता चिकित्वाभिं पदे परमे तस्थिवांसम् ॥४॥
 संजानाना उप सीदन्नभिज्ञु पत्नीवन्तो नमस्यं नमस्यन् ।
 रिरिक्वांसस्तन्वः कृष्वत स्वाः सखा सख्युर्निमिषि रक्षमाणाः ॥५॥

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Ní kāvya vedhásah śśśvatas kar hāste dādghāno nāryā
 purūṇi | agnīr bhuvad rayipātī rayīnām satrā cakraṇó
 amṛitāni viśvā || 1 || asme vatsām pári śhāntam ná vindann
 ichānto víśve amṛitā ámurāh | sramayúvah padavyò dhi-
 yamdhās tasthúh padé paramé cārv agnéh || 2 || tisró yád
 agne śarádas tvám íc chūcim ghrítēna śúcayah saparyān |
 nāmāni cid dadhire yajñīyāny ásūdayanta tanvāh sújātāh
 || 3 || ā ródasī bṛihatī vévidānāh prá rudrīyā jabhrire yajñī-
 yāsaḥ | vidān mārto nemádhitā cikitvān agním padé pa-
 ramé tasthivānsam || 4 || sāmjanānā úpa sīdann abhijñú pá-
 tñivanto namasyām namasyan | ririkvānsas tanvāh kṛiṇvata
 svāh sákhiā sákhyur nimśhi rākshamānāh || 5 ||

॥१८॥ त्रिः सप्त यद्ब्रह्मानि त्वे इत्पदाविदुर्निहिता यज्ञियासः ।
 तेभ्य रक्षन्ते अमृतं सजोषाः पशून् स्थातृश्चरथं च पाहि ॥६॥

trīḥ sapta yád gúhyāni tvé ít padávidan níhitā yajñī-
 yāsaḥ | tébhi rakshānte amṛitam sajóśhāh paśūn ca sthātrīn
 çarātham ca. páhi || 6 ||

Holding many gifts in His hands for devotees, He (fire-divine) accepts the immortal prayer of the sacred hymns. And even granting countless bounties, He is still the Lord of the treasures. ¹

The infallible wise men went in search but could not find the dear babe (the fire-divine) who is still around us. Worn and weary, following its track, the devoted men reached the lovely highest home of the supreme fire. ²

O fire, the embodiment of purity, enlightened devotees served you with clarified butter for three autumns. Therefore, they earned remarkable fame for noble work, and thus having become newly-born, they purified their body and soul. ³

These holy ones, having known the secret of the spacious earth and heaven, reveal the powers of cosmic energy, then these mortal seers, discerning at a distance, find the fire-divine standing in the loftiest station. ⁴

They approach Him, single-minded, with their families kneeling before Him, and thus they reverentially adore Him. Then finding friendly and protective assurance in the twinkle of the eye of this divine, they sanctify their own body. ⁵

As soon as the pious and holy devotees discover the three-seven mystic things and still unrevealed within you, they with deep meditation preserve immortality. May you be pleased with them and protect the life of all their plants and cattle. ⁶

विद्वौ अग्ने वयुनानि क्षितीनां व्यानुषक्चुरुधो जीवसे धाः ।
 अन्तर्विद्वौ अर्ध्वनो देवयानानतन्द्रो दूतो अभवो हविर्वाट् ॥७॥
 स्वाध्वो दिव आ सप्त यङ्क्षी रायो दुरो व्यृतज्ञा अजानन् ।
 विदद्गव्यं सरमा दृळ्हमूर्ध्वं येना नु कं मानुषी भोजते विट् ॥८॥
 आ ये विश्वा स्वपत्यानि तस्थुः कृष्वा नासो अमृतत्वाय गातुम् ।
 मङ्क्षा महद्भिः पृथिवी वि तस्ये माता पुत्रैरदितिर्धार्यसे वेः ॥९॥
 अघि श्रियं नि दधुश्चारुमस्मिन्दिवो यदक्षी अमृता अकृष्वन् ।
 अध क्षरन्ति सिन्धवो न सृष्टाः प्र नीचीरग्ने अरुषीरजानन् ॥१०॥

vidvāñ agne vayúnāni kshitinām vy
 ānushák churúdhō jivāse dhāḥ | antarvidvāñ ádhvano deva-
 yānān átandro dūtó abhavo havirvāt || 7 || svādhyò divá ā
 saptá yahví rāyó dúro vy řitajñā ajānan | vidád gávyaṃ
 saramā drīḷhām ūrvām yēnā nú kam mānushī bhójate vīt
 || 8 || ā yé viśvā svapatyāni tasthūḥ kṛiṇvānāso amṛitatváya
 gātúm | mahnā mahádbhīḥ pṛithivī ví tasthe mātā putraír
 áditir dhāyase vēḥ || 9 || ádhi śríyaṃ ní dadhuṣ cārum asmin
 divó yád akshī amṛitā ákṛiṇvan | ádha ksharanti síndhavo
 ná sṛiṣṭāḥ prá nícīr agne árushīr ajānan || 10 ||

(७३) विसप्ततितमं सूक्तम्

(१-१०) दशार्चस्वास्त्य सूक्तस्य शाकत्यः पराशर ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१९॥ रयिर्न यः पितृवित्तो वयोधाः सुप्रणीतिश्चिकितुषो न शासुः ।
 स्योनशीरतिथिर्न प्रीणानो होतेव सन्न विधृतो वि तारीत् ॥१॥

Rayír ná yáh pitṛivittó vayodhāḥ supránītiṣ cikitúsho
 ná śásuḥ | syonāśīr átithir ná pṛiṇānó hóteva sádma vi-
 dható ví tārit || 1 ||

O fire-divine, aware of all things (or all actions) to be known, may you provide nourishment to every one for his life's subsistence. With all your knowledge of the intermediate path that leads to righteousness, may you become the diligent bearer of oblations. 7

The seven channels (two of eyes, two of ears, two of nose, and one of speech) full of wisdom, flow from the innermost illuminated region. The wise persons have known the door of the inner cavity where the treasure of the divine knowledge is concealed. For you, the divine consciousness has discovered the milk of knowledge, furnished by the sense-organs (the kine) with which the mankind is ever nourished. 8

It is imperative on them, who aspire to traverse on the path of immortality, to perform noble deeds. The unfragmentable mother earth strove with her magnitude to uphold (the world) along with her great sons for our sustenance. 9

When immortal powers of lustrous heaven made the two bright eyes (the sun and moon), they gave to it (the divine fire) the gift of beauteous sparkling glory, which flowed forth in all directions like rushing river,—O fire-divine, thus to reveal you. 10

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The fire-divine is the giver of food like patrimonial riches, and further, it is our guide like instructions coming forth from a man of wisdom to lead us through; it is also loved like a guest who is received well in the house with respect. May it as a priest, bring prosperity to the house of the worshippers. 1

देवो न यः सविता सत्यमन्मा कृत्वा निपाति वृजनानि विश्वा ।
 पुरुप्रशस्तो अमतिर्न सत्य आत्मेव शैवो दिधिषाय्यो भूत् ॥२॥
 देवो न यः पृथिवीं विश्वधाया उपक्षेति हितमित्रो न राजा ।
 पुरःसदः शर्मसदो न वीरा अनवद्या पतिजुष्टेव नारी ॥३॥
 तं त्वा नरो दम आ नित्यमिद्धमग्ने सचन्त क्षितिषु ध्रुवासु ।
 अधि द्युम्नं नि दधुर्भूर्यस्मिन्भवा विश्वायुर्ध्रुवो रयीणाम् ॥४॥
 वि पृक्षो अग्ने मघवानो अश्रुर्वि सूरयो ददतो विश्वमायुः ।
 सनेम वाजं समिथेष्वर्यो भागं देवेषु श्रवसे दधानाः ॥५॥

devó ná yáḥ savitá satyámanmā krátvā
 nipāti vṛjānāni vísvā | purupraṣastó amátir ná satyá ātméva
 śévo didhisháyyo bhūt || 2 || devó ná yáḥ pṛithivīm viśvā-
 dhāyā upakshéti hitámitro ná rájá | puraḥsádaḥ sarmasádo
 ná vīrá anavadyā pátijusṭeva nāri || 3 || tám tvā náro dáma
 ā nītyam iddhám ágne sácanta kshítīshu dhruvásu | ádhi
 dyumnám ní dadhur bhūry asmin bhávā viśváyur dharúno
 rayínām || 4 || ví pṛiksho agne maghávāno asyur ví sūráyo
 dádato víśvam áryuḥ | sanéma vájam samithéshv aryó.bhāgām
 devéshu śrávase dádhānāḥ || 5 ||

॥२०॥ कृतस्य हि धेनवो वावशानाः स्मदूग्नीः पीपयन्त द्युर्भक्ताः ।
 परावर्तः सुमतिं भिक्षमाणा वि सिन्धवः समया ससुरद्रिम् ॥६॥
 त्वे अग्ने सुमतिं भिक्षमाणा दिवि श्रवो दधिरे यज्ञियासः ।
 नक्तो च चक्रुषसा विरूपे कृष्णं च वर्णमरुणं च सं धुः ॥७॥

ṛitāsya hí dhenávo vávaśānāḥ smádūdhnīḥ pipáyanta
 dyúbhaktāḥ | parāvataḥ sumatīm bhīkshamāṇā ví síndhavaḥ
 samáyā sasrur ádrim || 6 || tvé agne sumatīm bhīkshamāṇā
 diví śrávo dadhire yajñiyāsaḥ | náktā ca cakrúr ushāsā
 vírūpe kṛishnām ca várnām aruṇām ca sām dhuḥ || 7 ||

Like the sun, it (the fire-divine) is radiant, truth-incarnate and-protector; with its powerful acts, it preserves its votaries in all encounters; like nature it is unchangeable; and like the self, it is the source of happiness; it is ever to be cherished. 2

It (the fire-divine) is radiant like the sun and dwells on this earth like a king surrounded by faithful friends. In its presence, men sit down as if they are the sons in their parent's. It is, again, like an irreproachable and loving wife. 3

O fire-divine, devotees always kindle you in secure permanent places in their homes. On you they lay abundant food. You are the source of life to all men, the bearer of abundant riches. 4

O fire-divine, may your rich worshippers win food, and may the learned persons, bringing oblations, gain a long life. May we acquire food from the wicked in battles, and distribute it to the virtuous. 5

The cows with full udders have brought us healthy and bright milk for drinking purposes. Loudly lowing, they have come to the sacred place of worship. Soliciting the favour of this divine fire, the rivers, have come from a great distance flowing under the rocks. 6

O fire divine, soliciting your favour (i.e. of Nature's forces), the cosmic sacrifices have gained glory in heaven. They have made night and dawn of different colours, and set the black and purple hues together. 7

यान्राये मर्तान्सुषूदो अग्ने ते स्याम मघवानो वयं च ।
 छायेव विश्वं भुवनं सिसक्ष्यापप्रिवान्नोदसी अन्तरिक्षम् ॥८॥
 अर्वद्विरग्ने अर्वतो नृभिर्नृन्वीरैर्वीरान्वनुयामा त्वोताः ।
 ईशानासः पितृवित्तस्य रायो वि सूरयः शतहिमा नो अश्रुः ॥९॥
 एता ते अग्न उचथानि वेधो जुष्टानि सन्तु मनसे हृदे च ।
 शक्रेम रायः सुधुरो यम तेऽधि श्रवो देवभक्तं दधानाः ॥१०॥

rāyē mātān sūshūdo agne te syāma maghāvāno vayān
 ca | chāyēva viśvam bhūvanam sisakshy āpaprivān rōdasi
 antāriksham ॥ 8 ॥ ārvadbhir agne ārvato nrībhir nrīn vīrair
 vīrān vanuyāmā tvótāḥ | īśānāsaḥ pitrivittāsyā rāyō vi sū-
 rāyaḥ śatāhimā no aśruḥ ॥ 9 ॥ etā te agna ucāthāni vedho
 jūṣṭāni santu mānase hṛidē ca | śakēma rāyāḥ sudhūro
 yāmam te 'dhi śrāvo devābhaktam dādhanāḥ ॥ 10 ॥

[मय त्रयोदशोऽनुवाकः ॥]

(७४) चतुःसप्ततितमं सूक्तम्

(१-२) नवर्षस्यास्य सूक्तस्य राष्ट्रगणो गोतम ऋषिः । अग्निर्वेत्ता । गायत्री छन्दः ॥

॥२१॥ उपप्रयन्तो अध्वरं मन्त्रं वोचेमामये । आरे अस्मे च शृण्वते ॥१॥
 यः स्नीहितीषु पुर्व्यः संजग्मानासु कृष्टिषु । अरक्षहाशुषे गयम् ॥२॥
 उत ब्रुवन्तु जन्तव उदमिर्वृत्रहार्जनि । धनंजयो रणे रणे ॥३॥
 यस्य दूतो असि क्षये वेपि हव्यानि वीतये । दस्मत्कृणोष्यध्वरम् ॥४॥
 तमित्सुहव्यमङ्गिरः सुदेवं सहसो यहो । जना आहुः सुबर्हिषम् ॥५॥

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Upaprayānto adhvarām māntram vocemāgnāye | āre
 asmé ca srinvatē ॥ 1 ॥ yāḥ snīhitishu pūrvyāḥ samjagmā-
 nāsu krishtishu | ārakshad dāśuṣhe gāyam ॥ 2 ॥ utā bru-
 vantū jantāva úd agnir vṛitrahājani | dhanamjayō raṇe-raṇe
 ॥ 3 ॥ yāsyā dūtō āsi kṣhāye vēshi havyāni vītāye | dasmāt
 krinōshy adhvarām ॥ 4 ॥ tām it suhavyām aṅgiraḥ sudevām
 sahaso yaho | jānā āhuḥ subarhisham ॥ 5 ॥

May we, the mortals, who worship you, O fire-divine, become opulent. You have conjoined earth and heaven and the mid-region and you provide shelter to the whole world like a shade. 8

Aided by you, O fire-divine, may we conquer rays with rays, men with men, and heroes with heroes. Becoming lords of the wealth, bequeathed by our fathers, may our learned men live a hundred winters. 9

May these, our hymns of praise, O sapient fire-divine, be pleasant to you in your heart and spirit. May we be competent to hold control on your riches, to be shared with the learned, duly distributed and regulated. 10

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While proceeding to the place of sacred worship let us sing hymns to the fire divine, who hears us even from afar; 1

Who, from time immemorial, has been preserving wealth for the worshipper, when malevolent men are assembled together to do harm. 2

Let men praise the fire-divine, as soon as generated,—the dispeller of ignorance and winner of wealth in every struggle of life. 3

You render his sacred worship acceptable in the house of the one where you love to be the messenger and whose offered gifts you convey for nourishment. 4

O fire-divine, the source of vitality, all men proclaim Him (fire of sacrifice) alone as fortunate, as the giver of offerings, the possessor of divine qualities and as the performer of sacred rites. 5

॥२॥ आ च वहसि तौ इह देवौ उप प्रशस्तये । हव्या सुश्वन्द्र वीतये ॥६॥
 । गारुपद्भिरभ्यः श्रुष्वे रथस्य कच्चन । यदमे यासि दुत्यम् ॥७॥
 त्वोतो वाज्यह्वयोऽभि पूर्वस्मादपरः । प्र दाश्वौ अमे अस्थात् ॥८॥
 उत द्युमत्सुवीर्यं बृहदमे विवाससि । देवेभ्यो देव दाशुषे ॥९॥

ā ca vāhāsi tāu ihā devāu ūpa prāśastaye | havyā su-
 śandra vītaye || 6 || nā yor upabdhīr āśvyaḥ śṛiṇvé rāthasya
 kác caná | yád agne yḍai dūtyam || 7 || tvóto vājy áhrayo
 'bhī pūrvasmād āparaḥ | prā dāśvāu agne asthāt || 8 || utá
 dyumát suvīryam bṛihád agne vivāsasi | devébhyo deva dā-
 śuṣhe || 9 ||

(७५) पञ्चस्तुतितमं सूक्तम्

(१-५) पञ्चस्तुतितमं सूक्तम् गारुगो गोतम ऋषिः । अग्निदेवता । गायत्री छन्दः ॥

॥२॥ जुषस्व सप्रथस्तमं वचो देवप्सरस्तमम् । हव्या जुह्वान आसनि ॥१॥
 अथा ते अङ्गिरस्तमामे वेधस्तम प्रियम् । वोचेम ब्रह्म सानसि ॥२॥
 कस्ते जामिर्जनानाममे को दाश्वध्वरः । को ह कस्मिन्नसि श्रितः ॥३॥
 त्वं जामिर्जनानाममे मित्रो असि प्रियः । सखा सखिभ्य ईड्यः ॥४॥
 यजा नो मित्रावरुणा यजा देवौ ऋतं बृहत् । अमे यक्षि स्वं दमम् ॥५॥

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Jushāsva saprāthastamam vāco devāpsarastamam | ha-
 vyā jūhvāna āsāni || 1 || āthā te āṅgirastamāgne vedhastama
 priyam | vocēma brāhṇia sānasī || 2 || kās te jāmr jānānām
 āgne kó dāśvādhvaraḥ | kó ha kāsminn asi śritāḥ || 3 || tvām
 jāmr jānānām āgne mitró asi priyāḥ | sākḥā sākhibhya
 īḍyaḥ || 4 || yājā no mitrávarunā yājā devāu rītām bṛihāt |
 āgne yākshi svām dāmaḥ || 5 ||

May you bring here, O radiant fire-divine, the enlightened devotees to receive and accept our oblations for their food. 6

Whensoever you go on a mission of virtuous sages on a chariot (aura of glory) yoked with horses (beams), not a sound of movement is heard. 7

O fire-divine, the offerer protected by you becomes strong, and possessor of food, and shakes off the former feeling of inferiority, and is raised to a superior status. 8

Verily, O divine fire, you grant brilliance, vigour and abundance to those who give offerings to the divines (Nature's forces). 9

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O foremost fire-divine, attend to our most favourable and delightful hymn and accept the offerings with grace. 1

O dearest amongst the fire-priests, foremost fire-divine, now may we recite our gratifying and most agreeable prayers to you. 2

O foremost fire-divine, who is your kin amongst men? Who is your worthy worshipper? Who indeed are your friends? And on whom do you depend? 3

O foremost fire-divine, indeed you are alone your kin amongst men, you are their beloved friend, a friend whom friends may supplicate. 4

O foremost fire-divine, may we worship you as the source of light and source of bliss and other divine virtues and perform the sacred rites in your own house. 5

(७९) पदसप्ततितमं सूक्तम्

(१-५) यजुर्वेदस्य सूक्तस्य षष्ठ्यग्नौ गोतम ऋषिः । अग्निर्वेदता । मित्रः इन्द्रः ॥

॥२४॥

का त॒ उपेति॑र्मन॒सो वरा॑य॒ भुव॑दमे॒ शंत॑मा॒ का म॑नी॒षा ।
 को वा॒ यज्ञैः॑ परि॒ दक्ष॑ त आप॒ केन॑ वा ते॒ मन॑सा दा॒शेम ॥१॥
 ए॒हम॑ इ॒ह होता॑ नि षी॒दाद॑ब्धः सु॒ पुर॑ता भ॒वा नः॑ ।
 अव॑तां त्वा॒ रोद॑सी वि॒श्वमि॒न्वे यजा॑ म॒हे सो॑मन॒साय॑ दे॒वान् ॥२॥
 प्र सु॒ विश्वा॑न्न॒क्षसो॑ ध॒क्ष्यमे॒ भवा॑ य॒ज्ञाना॑मभि॒शस्ति॑पावा ।
 अथा॒ वह॑ सोम॑पतिं॒ हरि॑भ्यामाति॒थ्यम॑सौ च॒क्रमा॑ सु॒दानै॑ ॥३॥

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Ká ta úpetir mánaso várāya bhúvad agne śāmtamā ká
 manishā | kó vā yajñāṇi pári dáksam ta āpa kēna vā te
 mánasā dāśema || 1 || éhy agna ihá hótā ní śhídádabdhah
 sú puraētā bhavā nah | ávatām tvā ródasī viśvaminvé yājā
 mahé saumanasāya devān || 2 || pri sú viśvān raksháso dhá-
 kshy agne bhāvā yajñānām abhiśastipāvā | áthā vaha só-
 māpatim hāribhyām ātithyām asmai cakṛimā sudāne || 3 ||

प्रजा॑वता॒ वच॑सा॒ वह्नि॑रा॒सा च॑ हु॒वे नि च॑ सत्सी॒ह दे॒वैः ।
 त्रैषिं॑ हो॒त्रमु॑त पो॒त्रं यज॑त्र बो॒धि प्र॑यन्त॒र्जनि॑र्त॒र्वसू॑नाम् ॥४॥
 यथा॑ विप्र॒स्य म॑नुषो हु॒विभि॑र्दे॒वौ अ॑यजः क॒विभिः॑ क॒विः सन् ।
 ए॒वा हो॑तः सत्य॒तर॒ त्वम॑द्यामे॒ मन्द्र॑या जु॒ह्वी यज॑स्व ॥५॥

prajāvatā vācasā vāhnir āsā ca huvé ní ca satsihā devaṇi |
 vésni hotram utá potram yajatra bodhi prayantar janitar
 vāsūnām || 4 || yāthā viprasya mānusho havirbhir devān āya-
 jah kavibhiḥ kavīḥ san | evā hotaḥ satyatara tvām adyā-
 gne mandráya juhvā yajasva || 5 ||

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How may the mind draw near you to please you, O foremost divine ? What hymn of praise shall bring us greater blessings ? Who were the illustrious ones who gained your favour through worship ? How shall we pay you our reverent homage ? 1

Come hither, fire-divine; be with us as our guide and our ever-vigilant leader. May the all-pervading heaven and earth, love you. May you win favour for us from Nature's divines. 2

May you burn up all the obstructive forces, O fire-divine, and ward off evil powers from our sacred works. May you bring hither the Lord of divine bliss with his aura of glory. Let us welcome Him, the bounteous giver as our guest. 3

I invoke you, O consumer of sacred offerings for gaining progeny; stay among us along with other divinities. Yours is the task of a cleanser and a presenter. May you awaken us, O depository and generator of wealth. 4

O fire-divine, at the sacrifice performed by the ancients, you, as if a sage amongst sages, carried over the essence of ablutions to all Nature's divines. So again, may you today, O invoker of Nature's forces, disperse these oblations poured with an exhilarating ladle. 5

(७७) सप्तसप्ततितमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य राहुगणो गोतम ऋषिः । अग्निदेवता । त्रिष्टुप् छन्दः ॥

॥२५॥

कथा दशेमाग्नये कास्मै देवजुष्टोच्यते भामिने गीः ।
 यो मर्त्येष्वमृतं ऋतावा होता यजिष्ठ इत्कृणोति देवान् ॥१॥
 यो अध्वरेषु शन्तम ऋतावा होता तमू नमोभिरा कृणुध्वम् ।
 अग्निर्यद्वैर्मताय देवान्स चा बोधाति मनसा यजाति ॥२॥
 स हि क्रतुः स मर्यः स साधुर्मित्रो न भूददुतस्य रथीः ।
 तं मेधेषु प्रथमं देवयन्तीर्विंश उप ब्रुवते दुस्समरीः ॥३॥

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Kathā dāṣemāgnāye kāsmai devajushṭoçvate bhāmīne
 gīḥ | yó mārtyeshv amṛita ṛitāva hótā yājishṭha it kṛiṇóti
 devān || 1 || yó adhvareṣhu śāntama ṛitāva hótā tām ū ná-
 mobhir ā kṛiṇudhvam | agnir yād vēr mārtyāya devān śā
 cā bódhāti mānasa yajāti || 2 || śā hi krātuḥ śā mār्याḥ śā
 sādhuḥ mitró ná bhūd ádadhutasya rathīḥ | tām médheshu
 prathamām devayāntīr víṣa ūpa bruvate dussamāriḥ || 3 ||

स नो नृणां नृतमो रिशादा अग्निर्गिरोऽवसा वेतु धीतिम् ।
 तना च ये मघवानः शर्विष्ठा वाजप्रसूता इषयन्त मन्म ॥४॥
 एवाग्निर्गोतमेभिर्ऋतावा विप्रेभिरस्तोष्ट जातवेदाः ।
 स एषु द्युम्नं पीपयत्स वाजं स पुष्टिं याति जोषमा चिकित्वान् ॥५॥

sā no nṛiṇāṃ nṛitamō riśāda agnir girō 'vasā vetu dhītim |
 tānā ca yē maghāvanāḥ śāvishṭha vājaprasūta ishāyanta
 mānma || 4 || evāgnir gōtamebhir ṛitāva viprebhir astoshṭa
 jātāvedāḥ | śā eshu dyumnām pīpayat sā vājam śā pushṭim
 yāti jōsham ā cikitvān || 5 ||

77

How shall we pay homage to the foremost divine ? What hymn, should we recite to Him, who is, God-loved, refulgent, deathless and true to law ? He, being the guide and performer of sacred rites, whilst present among men, conveys oblations to the cosmic powers. 1

Bring Him with reverence here. He is most propitious in sacred performances, true to law, and eager in convening worshippers. For the foremost divine, when He seeks other cosmic powers for mortals, knows them fully well and honours them with reverence. 2

He is an embodiment of action, and He is destroyer and reviver, and, like a friend, He is a true guide who carries with Him wondrous benefits. The reverential devotees, aspiring to attain divinity, address Him first in holy fire rituals. 3

May this fire-divine, foremost leader amongst men and the destroyer of adversaries, accept with love our hymns and our devotion. And may those who are affluent and whose strength is strongest, and by whom the food has been produced, also participate in this devotional service. 4

Thus, the fire-divine, true to order, and, by whom all mysteries become known, has been praised by the possessors of excellent wisdom. May He augment in them splendour and vigour. Observant as He lists, He gathers more nutritional strength. 5

(७८) अष्टसप्ततितमं सूक्तम्

(१-५) पञ्चर्चस्यास्य सूक्तस्य राहुगणो गोतम ऋषिः । अग्निर्देवता । गायत्री छन्दः ॥

॥२६॥ अभि त्वा गोतमा गिरा जातवेदो विचर्षणे । द्युक्षैरभि प्र णोनुमः ॥१॥
 तमु त्वा गोतमो गिरा रायस्कामो दुवस्यति । द्युक्षैरभि प्र णोनुमः ॥२॥
 तमु त्वा वाजसातममद्भिस्वह्वामहे । द्युक्षैरभि प्र णोनुमः ॥३॥
 तमु त्वा वृत्रहन्तमं यो दस्थैरवधुनुषे । द्युक्षैरभि प्र णोनुमः ॥४॥
 अवोचाम रहूगणा अग्नये मधुमहवः । द्युक्षैरभि प्र णोनुमः ॥५॥

78

Abhí tvā gótamā girā jātavedo vicarshaṇe | dyumnañr
 abhí prā ṇonumah || 1 || tām u tvā gótamo girā rāyāskāmo
 duvasyati | dyumnañr -- || 2 || tām u tvā vajasātamaṁ aṅgi-
 rasvād dhavamāhe | dyumnañr — || 3 || tām u tvā vṛitrahān-
 tamaṁ yó dāsyūr avadhānushē | dyumnañr — || 4 || āvo-
 cāma rāhūgaṇā agnāye mādhumad vācaḥ | dyumnañr --
 || 5 ||

(७९) एकोगात्रीतितमं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य राहुगणो गोतम ऋषिः । (१-३) प्रथमदृषस्याग्निर्देवताऽग्निर्देवता,

(४-१२) ऋतुर्व्याहिनवर्चजाग्निर्देवता । (१-३) प्रथमदृषस्य मित्रुप्, (४-६) द्वितीय-

दृषस्योष्णिह्, (७-१२) तृतीयदृषस्योथ गायत्री छन्दः ॥

॥२७॥ हिरण्यकेशो रजसो विसारेऽद्भिर्धुनिर्वार्त इव ध्रजिमान् ।
 शुचिभ्राजा उषसो नवेदा यज्ञस्वतीरपस्युवो न सत्याः ॥१॥
 आ ते सुपर्णा अमिनन्तै एवैः कृष्णो नोनाव वृषभो यदीदम् ।
 शिवाभिर्न सख्यमानाभिरागात्यतन्ति मिहः स्तनयन्त्यभ्रा ॥२॥

79

Hiranyakeśo rājaso visarē 'hir dhūnir vāta iva dhrajī-
 mān | śucibhrāja uśhāso nāveda yāśasvatir apasyūvo nā sa-
 tyāḥ || 1 || ā te saparnā aminantañ évaiḥ kṛiṣṇo nonava
 vṛiṣabho yādīdām | śivābhir nā smāyamanabhir āgat pā-
 tanti mīha stanāyanty abhrā || 2 ||

78

O all-knowing, all-seeing, we intellectuals, through speech exalt you over and over again with glorious hymns. 1

Desiring wealth and riches, we intellectuals through speech exalt you over and over again with glorious hymns. 2

O vigorous as vital breath, giver of abundant food, we invoke and exalt you over and over again with glorious hymns. 3

O destroyer of evils and banisher of disrespectful tendencies, we exalt you over and over again with glorious hymns. 4

We, sons of dedicated men, offer you, as ever, our sweet songs and now also, we exalt you over and over again with glorious hymns. 5

79

The fire-divine in mid-air's expanse is the agitator of the clouds. It has golden tresses: it is like a raging serpent, and the rushing tempest. It shines with a bright radiance. The dawns are not aware of this, like the honest dames, ever busy with their own affairs. 1

O fire-divine, your falling rays strike against the moving clouds. Thereon the black shedders of rain roar; after this the shower comes with delightful and smiling flashes of lightning; the rains then descend and finally the clouds thunder. 2

यदीमृतस्य पर्यसा पियानो नयन्मृतस्य पथिमी रजिष्ठेः ।

अर्यमा मित्रो वरुणः परिज्मा त्वचं पृञ्चन्त्युपरस्य योनौ ॥३॥

अग्ने वाजस्य गोमत ईशानः सहसो यहो । अस्मे धेहि जातवेदो महि श्रवः ॥४॥

स ईधानो वसुष्कविरिभिरिन्धेन्यो गिरा । रेवदस्मभ्यं पुर्वणीक दीदिहि ॥५॥

क्षपो राजन्नुत त्मनाग्ने वस्तोरुतोषसः । स तिमज्जम्भ रक्षसो दह प्रति ॥६॥

yāu im ritāsya pāyana

pīyāno nāyann ritāsya pathibhī rājishthaiḥ | aryamā mitró

vārunaḥ párijmā tvācam priñcanty úparasya yónau || 3 ||

āgne vājasya gómata íśānaḥ sahaso yaho | asmé dhehi jā-

tavedo máhi śrávaḥ || 4 || sá idhanó vásush kavír agnír īé-

nyo girá | revád asmábhyam purvaṇīka dīdihī || 5 || kshapó

rājann utá tmánāgne vāstor utóshāsah | sá tigmajambha ra-

ksháso daha práti || 6 ||

॥७॥ अवा नो अग्न ऊतिभिर्गायत्रस्य प्रभर्मणि । विश्वासु धीषु वन्द्य ॥७॥

आ नो अग्ने रयि भर सत्रासाहं वरेण्यम् । विश्वासु पूत्सु दुष्टरम् ॥८॥

आ नो अग्ने सुचेतुना रयि विश्वायुपोषसम् । मूर्दीकं धेहि जीवसे ॥९॥

प्र पूतास्तिग्मशोचिषे वाचो गोतमाभये । भरस्व सुमन्युर्गिरः ॥१०॥

यो नो अग्नेऽभिदासत्यन्ति दूरे पदीष्ट सः । अस्माकमिदूधे भव ॥११॥

ávā no agna ūtibhir gāyatrāsya prābharmani | víśvāsu
dhīshū vandya || 7 || ā no agne rayīm bhara satrāsāham vá-

renyam | víśvāsu pītsū dushṭāram || 8 || ā no agne sucetúnā

rayīm víśvāyuposhasam | mārḍikām dhehi jīvāse || 9 || prā

pītās tigmāśocishc váco gotamāgnāye | bhārasva sumnayúr

gīrah || 10 || yó no agne 'bhidāsaty ānti dūré padīṣṭā sáh |

asmākam íd vridhé bhava || 11 ||

When this lightning-thunder comes down with the world-sustaining milk of rain, and carries it by the most direct ways to the channels of water, then the wind, the sun, the ocean, and all encompassing space contribute to refilling the womb of clouds with water. 3

O fire-divine, lord of food and cattle, source of strength, cognizant of all that exists, give us abundant sustenance. 4

He, the fire-divine, who is wise and who grants dwellings, must be exalted by our hymns. O fire, glowing with many flames, shine radiantly on us for providing food and wealth. 5

O shining fire-divine, may you drive off at night and at dawn the pollutants with your sharp flames. 6

Adorable in all our rites, favour us, O fire-divine, with your aid, when the great hymn *gayatri* is chanted forth. (One of the popular metres, with syllables 8+8+8; the word literally means "the one who protects the chanter"). 7

O fire-divine, grant us the choicest riches that dispel poverty and cannot be taken away from us in any of our adverse circumstances. 8

O fire-divine, give us through your grace wealth that supports and gives happiness all through our life. 9

O most enlightened seekers of wealth, offer your sincere prayers and praises to the sharp flaming fire-divine (the cosmic and the inner fire). 10

O divine-fire, may the person who annoys us,— be he nigh or afar—be won over. May you be with us for our advancement and prosperity. 11

॥१०॥ अधि सानौ नि जिघ्रते वज्रेण शतपर्वणा ।

मन्दान इन्द्रो अन्धसः सखिभ्यो गातुमिच्छत्यर्चन्ननु स्वराज्यम् ॥६॥

इन्द्र तुभ्यमिदं द्विवोऽनुत्तं वज्रिन्वीर्यम् ।

यद् त्वं मायिनं मृगं तमु त्वं माययावधीरर्चन्ननु स्वराज्यम् ॥७॥

वि ते वज्रासो अस्थिरन्नवृत्तिं नाव्याद् अनु ।

महत्त इन्द्र वीर्यं बालोस्ते बलं हितमर्चन्ननु स्वराज्यम् ॥८॥

सहस्रं साकमर्चत परि शोभत विशतिः ।

शतैनमन्वन्नोनवुरिन्द्राय ब्रह्मोद्यतमर्चन्ननु स्वराज्यम् ॥९॥

इन्द्रो वृत्रस्य तविषीं निरहुन्त्सहसा सहः ।

महत्तदस्य पौंस्यं वृत्रं जघन्वाँ असृजदर्चन्ननु स्वराज्यम् ॥१०॥

ādhi sánau ní jighnate vājrena śatāparvaṇa | mandānā
indro āndhasaḥ sākhibhyo gatūṃ icchaty ārcam -- || 6 || in-
dra tūbhyam id adrivó 'uttam vajrin vīryam | yād dha-
tyām mayīnam mṛigām tām u tvām mayāyavadhīr ārcam
-- || 7 || ví te vājraso asthīran navatīm navyā ānu | mahāt
ta indra vīryam bahvós te bālam hitām ārcam -- || 8 ||
śahśraṃ sākām arcata pári śhobhata viṣatīḥ | śataīnam
ānu anonāvur indrāya bráhmodyatam ārcam -- || 9 || indro
vṛtrāsya távishīm nīr ahan sāhasa sāhaḥ | mahāt tát asya
paúnśyam vṛtrām jaghanvān asṛijad ārcam -- || 10 ||

॥११॥ इमे चित्तव मन्यवे वेपेते भियसा मही ।

यदिन्द्र वज्रिन्नोजसा वृत्रं मरुत्वौ अवधीरर्चन्ननु स्वराज्यम् ॥११॥

imé cit tāva manyāve vepete bhiyāsa mahī | yād indra
vajrinm ōjasa vṛtrām marútvān āvadhīr ārcam -- || 11 ||

May the resplendent lower self strike the devil of ignorance on the temple with his hundred edged-bolt of determination, and, exalting with devotion, may he provide means of sustenance for his sense-organs, manifesting his own sovereignty. 6

O resplendent self, seated on the lofty hill, possessor of firm determination, verily, your prowess is undisputed since you, with your skill, have slain that deceptive beast of ignorance, manifesting your own sovereignty. 7

The bolts of determination are scattered over the ninety nine (i. e. numberless) channels. Great, indeed, is your prowess, O self, your strength is deposited in your arms, manifesting your own sovereignty. 8

May the thousand mortal elements of our body-complex worship together the glory of the resplendent self. The twenty (10 organs of cognition and work and 10 vital elements) have honoured (his praise); a hundred (numerous) threads of the spinal cord repeatedly glorify him. These laudatory expressions are for you, O resplendent self, manifesting your own sovereignty. 9

The lower self, the resplendent, has smitten down the power of the devil of ignorance,—might with stronger right; great is his manhood, wherewith having destroyed the ignorance, he released the channels of wisdom, manifesting his own sovereignty. 10

Yea, even this great pair of worlds—the exterior and inner realm—tremble in terror at your wrath. When assisted by the vital principles, you are able to slay the devil of ignorance with your prowess, manifesting your own sovereignty. 11

असि हि वीर सेन्योऽसि भूरि पराददिः ।

असि दुभ्रस्य चिद्रुधो यजमानाय शिक्षसि सुन्वते भूरि ते वसु ॥२॥

यदुदीरत आजयो धृष्णवे धीयते धना ।

युक्त्वा मवच्युता हरी कं हनः कं वसौ दधोऽस्मौ इन्द्र वसौ दधः ॥३॥

कृत्वा महां अनुष्वध भीम आ वावृधे शवः ।

श्रिय ऋष्व उपाकयोर्नि शिप्री हरिवान्दधे हस्तयोर्वज्रमायसर्म ॥४॥

आ पप्रौ पार्थिवं रजो बद्धे रोचना दिवि ।

न त्वावाँ इन्द्र कश्चन न जातो न जनिष्यतेऽति विश्व ववक्षिथ ॥५॥

ási hi víra sēnyó 'si bhūri parādadiḥ | ási da-
bhrásya cid vridhó yájamānāya śikshasi sunvaté bhūri te
vasu || 2 || yád udírata ājāyo dhṛishṇāve dhīyate dhānā |
yukshvā madacyūtā hārī kām hānaḥ kām vāsau dadho
'smān indra vāsau dadhaḥ || 3 || krátvā mahān anushva-
dhām bhīmā ā vāvṛidhe śāvaḥ | śriyā ṛishvā upākāyor nī
śiprī hārivān dadhe hāstayor vājraṁ āyasām || 4 || ā paprau
pārthivam rājo badbadhe rocanā divi | ná tvāvān indra kās-
canā ná jató ná janishyate 'ti víśvam vavakshitha || 5 ||

॥२॥ यो अर्यो मर्तभोजनं पराददाति दाशुषे ।

इन्द्रो अस्मभ्य शिक्षतु वि भजा भूरि ते वसु भक्षीय तव राघसः ॥६॥

मदेमदे हि नो दुदिर्युथा गवामृजुक्रतुः ।

सं रुभाय पुरू शतोभयाहस्त्या वसुं शिशीहि राय आ भर ॥७॥

yó arýo martabhójanam parādádāti dāśuṣhe | indro
asmābhyam śikshatu ví bhajā bhūri te vāsū bhakshīyā
tāva rādhasaḥ || 6 || mādē-mādē hi nō dadīr yūthā gāvām
rījukrātuh | sām grībhāya purū śatóbhayāhastyā vāsū śiśibī
rāyā ā bhara || 7 ||

May speedy coursers (mind and sense-organs) bring resplendent Self of unresisted might here to the place of praises and worship conducted by seers and common folk. 2

O destroyer of the devil of ignorance, ascend your chariot, for your horses have been yoked to it by prayer. May the sound of pressing stone (of mind and vital elements) draw your attention towards us. 3

O resplendent Self, accept these immortal, exhilarating sweet devotional expressions. The streams of this stimulating elixir have been flowing for you here at the sacred place of holy worship. 4

May we sing glory without delay to the resplendent Self, and recite hymns in His praise. Let the bubbling drops of spiritual elixir exhilarate Him ; may you pay reverence to His supreme strength. 5

O resplendent Self, may you yoke your steeds (sense-organs). There is no better charioteer (a guide) than you. None surpasses you in your strength, none with horses howsoever good and trained. 6

Assuredly you alone, O resplendent Self, are the undisputed sovereign and bestower of the wealth of activity to those who offer you oblations. O Love ! 7

Like a weed trampled by foot, when would He crush the greedy and miser who does not offer oblations to the loving resplendent Self. O Love ! 8

He, who with sweet devotional melodies, honours the resplendent Self, verily he gains tremendous strength. O Love ! 9

स्वादोरित्था विषुवतो मध्वः पिबन्ति गौर्यैः ।

या इन्द्रेण सयावरीर्वृष्णा मदन्ति शोभसे वस्वीरनु स्वराज्यम् ॥१०॥

०१॥ ता अस्य पृश्नायुवः सोमं श्रीणन्ति पृश्नयः ।

प्रिया इन्द्रस्य धेनवो वज्रं हिन्वन्ति सायकं वस्वीरनु स्वराज्यम् ॥११॥

ता अस्य नमसा सहः सपर्यन्ति प्रचेतसः ।

व्रतान्यस्य सश्विरे पुरूणि पूर्वचित्तये वस्वीरनु स्वराज्यम् ॥१२॥

इन्द्रो दधीचो अस्थमिर्वृत्राण्यप्रतिष्कृतः । जघान नवतीर्नवं ॥१३॥

इच्छन्नश्वस्य यच्छिरः पर्वतेष्वपश्रितम् । तद्धिदच्छर्युणावति ॥१४॥

अत्राहु गोरमन्वत नाम त्वष्टुरपीच्यम् । इत्था चन्द्रमसो गृहे ॥१५॥

svādór itthā vishūvāto mādihvaḥ pibanti
gauryāḥ | yā indreṇa sayāvarīr vṛiṣṇā mādanti śobhāse
vāsvīr ānu svarājyaṁ || 10 ||

tā asya pṛiṣanāyūvaḥ sōmam śṛiṇanti pṛiṣnayāḥ | priyā
indrasya dhenāvo vājraṁ hinvanti sāyakam vāsvīr — || 11 ||
tā asya nāmasā sāhaḥ saparyānti prācetasāḥ | vṛatāny asya
saścire purāṇi pūrvācittaye vāsvīr — || 12 || indro dadhīcō
asthābhīr vṛitrāny āpratishkutaḥ | jaghāna navatīr nava
|| 13 || ichānn āśvasya yāc chīrah pārvateshṇv āpaśritam |
tād vidac charyāṇāvati || 14 || ātrāha gōr amānvata nāma
tvāśhtur apīcyām | itthā candrāmaso gṛihé || 15 ||

०८॥ को अद्य युक्ते धुरि गा ऋतस्य शिमीवतो भामिनो दुर्ह्णायून् ।

आसन्निषूहृत्स्वसो मयोभून्य एषां भृत्यामृणधत्स जीवात् ॥१६॥

क ईषते तुज्यते को बिभाय को मंसते सन्तमिन्द्रं को अन्ति ।

कस्तोकाय क इभायोत रायेऽधि ब्रवत्तन्वेऽ को जनाय ॥१७॥

kó adyā yuṅkte dhurī gā rītāsya śīmivato bhāmīno
durhṛiṇayān | āsānnishan hṛitśvaso mayobhūn yā eṣam
bhṛityān ṛiṇādhat sā jivat || 16 || kā īshate tujyāte kō bi-
bhaya kō māṇsate sāntam indram kō ānti | kāś tokāya kā
ībhayotā rayé 'dhi bravat tanyé kō jānaya || 17 ||

The pure intellects, associated with mighty resplendent Self for the sake of splendour, taste the sweet diffused spiritual elixir and rejoice in their own sovereignty. 10

Craving for his nearness, various intellectuals mingle the spiritual elixir with their own knowledge. May the milch-kine, dear to the resplendent Self, direct his firm, overpowering determination against the adversaries and rejoice in his sovereignty. 11

These knowledge-giving intellects, at the very outset, honour His victorious might with veneration, and closely follow His laws to win their due pre-eminence, and rejoice in His own sovereignty. 12

The resplendent Self destroys ninety times nine (innumerable) evils with the help of the rock-like firmness of devotees. 13

Searching for the source of vigour hidden among the mountains, He finds it among true seekers. 14

Then, verily, he recognizes the essential form of the Creators's radiance in the mansion of the mind (moving moon). 15

Who yokes today unto the pole of eternal law the vigorous and radiant horses (sense-organs), whose fury is unbearable and in whose mouths are heart-piercing and bliss-bestowing arrows ? Long shall he live who honours their services, and feeds them well. 16

When one feels that the lower resplendent self is near the Supreme one, then who flees forth ? Who suffers ? Who is afraid ? Who is aware that the resplendent Self is near ? Who is that one, so close and near ? Who would importune the supreme Self for securing progeny, elephants, property, physical health and a large family ? 17

को अग्निमीदृि हविषा घृतेन सुचा यंजाता ऋतुभिर्ध्रुवेभिः ।
 कस्मै देवा आ वहानाशु होम को मंसते वीतिहोत्रः सुदेवः ॥१८॥
 त्वमद्भ्र प्र शंसिषो देवः शविष्ठु मर्त्यम् ।
 न त्वदन्यो मघवन्नस्ति मर्दितेन्द्र ब्रवीमि ते वचः ॥१९॥
 मा ते राधांसि मा त ऊतयो वसोऽस्मान्कदा चुना देभन् ।
 विश्वा च न उपमिमीहि मानुष वसूनि चर्षणिभ्य आ ॥२०॥

kó agním

itte havisha ghṛitēna sruçā yajata ṛitūbhīr dhruvébhiḥ | kā-
 smai devā ā vahānaśu hōma kō maṁsate vītihoत्रः sude-
 vāḥ ॥ 18 ॥ tvām aṅgā prā saṁsisisho devāḥ śaviṣṭha mār-
 tyam | ná tvād anyo maghavann asti marditēndra brāvimī
 te vācaḥ ॥ 19 ॥ mā te rādhaṁsi mā ta ūtāyo vaso 'smān
 kāda caṁā dābhan | viśva ca na upamimīhi manusha vā-
 sūni carṣaṇibhya ā ॥ 20 ॥

[अथ चतुर्दशोऽनुवाकः ॥]

(८५) पञ्चाशीतितमं सूक्तम्

(१-१२) द्वादशर्चस्यास्य सूक्तस्य राष्ट्रगणो गोतम ऋषिः । मरुतो देवताः । (१-४, ६-११) प्रथमादि-
 चतुर्कचां षष्ठ्यादिषण्णाञ्च जगती, (५, १२) पञ्चमीद्वादशयोश्च त्रिष्टुप् छन्दसी ॥

॥१॥ प्र ये शुम्भन्ते जनयो न सप्तयो यामनुद्रस्य सूनवः सुदंससः ।
 रोदसी हि मरुतश्चक्रिरे वृधे मदन्ति वीरा विदथेषु घृष्वयः ॥१॥
 त उक्षितासो महिमानमाशत दिवि रुद्रासो अधि चक्रिरे सदाः ।
 अर्चन्तो अकं जनयन्त इन्द्रियमधि श्रियो दधिरे पृश्निमातरः ॥२॥

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Prā ye śumbhante jānayo ná sapṭayo yāman rudrásya
 sūnāvāḥ sudānsasāḥ | rōdasi hī marūtaś cakrīré vṛidhé mā-
 danti virā vidātheshu ghrīśhvayāḥ ॥ 1 ॥ tā ukṣhitāso mahi-
 mānam āsata divī rudrāso ādhi cakrīre sādāḥ | ārcanto ar-
 kām jānāyanta indriyām ādhi śrīyo dādhire pṛṣṇinimātarāḥ
 ॥ 2 ॥

To the one, who has well known the resplendent supreme Self, of what further use would be to offer to the fire the oblations of butter with spoons and ladles, from season to season ? To whom do the divine forces quickly bring the blessings that have been called for ? 18

O my Love, O mighty resplendent Self, may you be with us and be favourable to the mortals. There is none else to give us felicity. For you alone I recite my praises. 19

Let not your bounteous gifts, and let not your protective powers fail us, O supreme Self, any time. O lover of mankind, please bring to us all sorts of riches. 20

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The vital principles, offsprings of cosmic vital powers, are performers of mighty deeds and swift in movements. When they go forth they decorate themselves like females. They are gliders through the space within body. They are brave and promote the welfare of heaven and earth and take delight in accomplishing noble deeds. 1

The cosmic vital principles have attained majesty in the upper part of body. Through dedication these vital elements in the body have generated consciousness in the sense-organs. These offsprings of the firmament have put on glory, and having functioned specifically in their respective regions have attained their exalted importance. 2

गोमातरो यच्छुभयन्ते अञ्जिभिस्तनूषु शुभ्रा दधिरे विरुक्मतः ।
 बाधन्ते विश्वमभिमातिनमप वत्मान्येषामनु रीयते घृतम् ॥३॥
 वि ये भ्राजन्ते सुमखास ऋष्टिभिः प्रच्यावयन्तो अच्युता चिदोजसा ।
 मनोजुवो यन्मरुतो रथेष्व्वा वृषघ्रातासः पृषतीरयुग्धम् ॥४॥
 प्र यद्रथेषु पृषतीरयुग्धं वाजे अद्रिं मरुतो रंहयन्तः ।
 उतारुषस्य वि प्यन्ति धाराभ्रमेवोदमिव्युन्दन्ति भूमं ॥५॥
 आ वो वहन्तु सप्तयो रघुष्यदो रघुपत्नानः प्र जिगात बाहुभिः ।
 सीदता बर्हिरु वः सदस्कृतं मादयध्वं मरुतो मघ्नो अन्धसः ॥६॥

gómātaro yāc chubhāyante añjibhis tanūshu śubhrā
 dadhire virúkmataḥ | bādhan̄te víśvam abhimātīnam āpa
 vārtmāny eśham ānu riyate ghrītām || 3 || ví yé bhrājante
 sūmakhasa ṛishtibhiḥ praeyavāyanto ācyuta cid ójasā | ma-
 nojúvo yān maruto rātheshv ā vṛṣhavyrātāsah pṛīshatir
 āyugdhvam || 4 || prā yād rātheshu pṛīshatir āyugdhvam
 vāje ādrim maruto ranhāyantaḥ | utārushāsya ví shyanti
 dhārās cāraevodābhir vy ūndanti bhūma || 5 || ā vo va-
 hantu sāptayo raghnushyādo raghnupātvānaḥ prā jigāta ba-
 hūbhiḥ | sīdatā barhīr urū vaḥ sādās kṛitām madāyadhvaṁ
 maruto mādhyo āndhasah || 6 ||

"१०" तैजवर्धन्त स्वतवसो महित्वना नाकं तस्थुरु रुं चक्रिरे सदः ।
 विष्णुर्यज्ञावदृषणं मदच्युतं वयो न सीदन्धि बर्हिषि प्रिये ॥७॥

tē 'vardhanta svātavaso mahitvanā nākam tasthūr urū
 cakrīre sādāḥ | víśhmur yād dhāvad vṛṣhaṇam madacyūtaṁ
 vāyo nā sīdant ādhi barhīshi priyē || 7 ||

When they, the children of the sky, shine in bright attire, and on their fair limbs lie their golden ornaments, they are saved from every adversary. All the prosperity flows down to them like waters following their traces. 3

The vital principles, the participators in the sacrifice within the body, glitter with their firm determination and overthrow with their strength even that which is never overthrown. Their colourful desires are very much like the spotted deer yoked to a chariot. They are swift as mind; their object is the showering of blessings. 4

When the vital principles harness their body chariots with the deer-like spotted desires, the torrents of rain from the dark-red clouds rush forth and drench the earth like a hide with water. 5

May your swift-gliding waves bear you here towards the place of sacred performance, and may you come here swiftly with your arms. May you sit on the lawn where a wide seat is made for you. May you delight yourselves with the delicious offerings. 6

Strong in their inherent strength to greatness have these vital principles grown, and having stepped to the firmament have made it their dwelling. The all-pervading God has provided protection to this sacred ritual which is the bestower of all desires and which confers delight. May you, the vital principles, come, quickly as birds, and sit down upon the pleasant lawn. 7

शूरा इवेद्युधयो न जग्मयः श्रवस्यवो न पृतनासु येतिरे ।
 भयन्ते विश्वा भुवना मरुतो राजान इव त्वेषसैदृशो नरः ॥८॥
 त्वष्टा यद्वज्रं सुकृतं हिरण्यं सहस्रं भृष्टिं स्वप्ना अवर्तयत् ।
 धत्त इन्द्रो नर्यपीसि कतवेऽहं नृत्रं निरपामौन्नदण्वम् ॥९॥
 ऊर्ध्वं नुनुद्रेऽवतं त ओजसा दादृहाणं चिद्धिभिदुर्वि पर्वतम् ।
 धमन्तो वाणं मरुतः सुदानवो मदे सोमस्य रण्यानि चक्रिरे ॥१०॥
 जिह्वा नुनुद्रेऽवतं तथा दिशसिञ्चुत्सं गोतमाय तृणजे ।
 आ गच्छन्तीमवसा चित्रमानवः कामं विप्रस्य तर्पयन्त धामभिः ॥११॥
 या वः शर्म शशमानाय सन्ति त्रिधातूनि दाशुषे यच्छताधि ।
 अस्मभ्यं तानि मरुतो वि यन्त रयिं नो धत्त वृषणः सुवीरम् ॥१२॥

śūra ivéd yáyu-
 dhayo ná jagmayah śravasyavo ná pṛitanasu yetire | bhá-
 yante víśva bhuvana marúdbhyo rájana iva tveshásamdrīṣo
 nárah || 8 || tváshta yád vájraṁ súkritaṁ hiraṇyáyaṁ sahá-
 srahṛiṣṭīm svápa ávartayat | dhattá índro náry ápānsi
 kártavé 'han vṛitraṁ nír apám aubjad arṇavám || 9 || ūr-
 dhvám nunudre 'vatám tá ójasa dadṛihaṇám eīd bibhīdar
 ví párvataṁ | dhámanto vāṇám marútaḥ sudánavo máde
 sómasya rāṇyani cakrire || 10 || jīhvám nunudre 'vatám táya
 diśásiñcam ūtsaṁ gótamaya trīṣṇāje | á gachantim ávasa
 citrábhanayaḥ kāmam viprasya tarpayanta dhámabhiḥ || 11 ||
 yá vaḥ śarma śaśamanāya santi tridhātuni daśúshe yacha-
 tādhi | asmábhyam táni maruto ví yanta rayim no dhatta
 vṛiṣaṇaḥ suvíram || 12 ||

(८६) षडशीतितमं सूक्तम्

(१-१०) दशार्जस्यास्य सूक्तस्य सङ्ख्येणो गोतम ऋषिः । मरुतो देवताः । गायत्री छन्दः ॥

॥११॥ मरुतो यस्य हि क्षये पाथा दिवो विमहसः । स सुगोपातमो जनः ॥११॥

Máruto yásya hí ksháye pathá divó vimahasah | sá su-
 gopátamo janah || 1 ||

Like brave heroes, desirous of fight, vital principles rush about, and like fame-seeking combatants, they strive in war. Although every creature is afraid of them, they are fearless and terrible to behold. 8

The supreme architect, deft of hand, devises the golden, thousand-edged, and skilfully fashioned weapon of resolute determination. The resplendent Self receives it to perform heroic deeds. He by this destroys the devil of ignorance and forces out of the weapon the stream of virtuous actions. 9

They with their vigorous strength pursue dark deep forces upon high, and, cleave asunder the mountain of ignorance that obstructs the path; the munificent architects, the vital principles, blow upon their pipes in the wild joy of victory of their glorious deeds. 10

Just as the expert engineer constructs canals of water through the winding channels to the place where water is scarce, similarly, the vital principles bring rejuvenation to the thirsty sense-organs. The variously radiant vital principles thus gratify the desires of the sense-organs with life-sustaining waters. 11

Whatever three-fold blessings there are, O vital principles, provide them all to the person who offers homage to you and who is the donor of oblations. Extend the same boons unto us, O vital principles, bestowers of all good, and give us wealth with noble offspring. 12

The person in whose abode the vital elements, descending from the inner resplendent region, have been well-received, is entitled to have graces from the best protector. 1

यज्ञैर्वी यज्ञवाहसो विप्रस्य वा मतीनाम् । मरुतः शृणुता हवम् ॥२॥
 उत वा यस्य वाजिनोऽनु विप्रमतेक्षत । स गन्ता गोमति व्रजे ॥३॥
 अस्य वीरस्य बर्हिषि सुतः सोमो दिविष्टिषु । उक्थं मदश्च शस्यते ॥४॥
 अस्य श्रोषन्त्वा भुवो विश्वा यश्चर्षणीरभि । सूरं चित्सस्रुषीरिषः ॥५॥

yajñair va yajñavahaso viprasya va
 matinām | mārutaḥ śṛiputā hāvam || 2 || utā va yasya vajinō
 nu vipram ātakshata | sá gāntā gómati vrajē || 3 || asyā
 vīrasya barhīṣi sutāḥ sómo dívīṣṭiṣhu | ukthām madaś ca
 śasyate || 4 || asyā śrośantv ā bhūvo víśya yāś carshanīr
 abhī | sūram cit sasrúṣhur íśah || 5 ||

॥१२॥ पूर्वीभिर्हि ददाशिम शरद्धिर्मरुतो वयम् । अवोभिश्चर्षणीनाम् ॥६॥
 सुभगः स प्रयज्यवो मरुतो अस्तु मर्त्यः । यस्य प्रयांसि पर्षथ ॥७॥
 शशमानस्य वा नरः स्वेदस्य सत्यशवसः । विदा कामस्य वेनतः ॥८॥
 युयं तत्सत्यशवस आविष्कर्त महित्वना । विध्यता विद्युता रक्षः ॥९॥
 गूहता गुह्यं तमो वि यात विश्वमत्रिणम् । ज्योतिष्कर्ता यदुश्मसि ॥१०॥

pūrvībhīr hī dadāśimā śarād̥bhīr maruto vayanī | āvo-
 bhiḥ carshanīnām || 6 || subhāgaḥ sá prayajyavo māruto
 astu mārtyaḥ | yasya prāyaṅsi pārshatha || 7 || śaśamānāsya
 vā naraḥ svédasya satyaśavasaḥ | vidā kāmasya vénataḥ
 || 8 || yūyām tát satyaśavasa āvīṣh karta mahitvanā | ví-
 dhyatā vidyūtā rākshaḥ || 9 || gūhata gūhyaṁ támo ví yāta
 víśyanī atrīṇam | jyótish kartā yád uṣmási || 10 ||

Honoured with worship, O vital breaths, the bearers of sacrificial performances, listen to the invocations of the sage and the wise, even without offerings. 2

The devotee, whom you vouchsafe to be a noble sage, is assuredly blessed with sense organs rich in wisdom, as a pasture rich in kine. 3

During the sacred performances of this pious devotee, sweet devotional blessings through hymns are showered in the daily rites—to add to his joy. 4

May strong vital breaths, victorious over all persons, listen and may this worshipper obtain food. 5

For, O vital breaths, through your loving and swift help, we have been offering oblations in many an autumn. 6

Fortunate is that mortal, O most adorable vital breaths, whose offerings you receive. 7

O truly strong brave vital breaths, you know the toil of him who sings your praise, and the hearty desire of him who loves you. 8

O source of true strength, may you manifest your greatness and with your lustre strike the wicked. 9

Dispel horrid darkness, drive off exploiters from us, and enkindle the light we long for. 10

(८७) सप्तार्षीतितमं सूक्तम्

(१-६) षडृचम्याम्य वृक्तस्य पाहुगणो गोतम ऋषिः । मरुतो देवताः । जगती छन्दः ॥

॥१॥ प्रत्वक्षसः प्रतवसो विरप्शिनोऽनानता अविथुरा ऋजीषिणः ।
 जुष्टनमासो नृतमासो अञ्जिभिर्व्यानजे के चिदुसा इव स्तुभिः ॥१॥
 उपह्वरेषु यदचिध्वं ययिं वयं इव मरुतः केन चित्पथा ।
 श्रोतन्ति कोशा उप वो रथेष्व्वा घृतमुक्षता मधुवर्णमर्चते ॥२॥
 प्रेषामर्जेषु विथुरेवं रेजते भूमिर्यामेषु यद्ध युञ्जते शुभे ।
 ते क्रीळ्यो धुनयो भ्राजदृष्टयः स्वयं महित्वं पनयन्त धृतयः ॥३॥
 स हि स्वस्त्वृषदश्चो युवां गणोऽया ईशानस्तर्विषीभिरावृतः ।
 असि सत्य ऋणयावानेद्योऽस्या धियः प्राविताथा वृषा गणः ॥४॥
 पितुः प्रन्नस्य जन्मना वदामसि सोमस्य जिह्वा प्र जिगाति चक्षसा ।
 यदीमिन्द्रं शम्यृकाण आशतादिन्नामानि यज्ञियानि दधिरे ॥५॥
 श्रियसे कं भानुभिः सं मिमिक्षिरे ते रश्मिभिस्त ऋक्भिः सुखादयः ।
 ते वाशीमन्त इष्मिणो अभीरवो विद्रे प्रियस्य मारुतस्य धाम्नः ॥६॥

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Prátvakshasah prátavaso virapsínó 'nānatā ávithurā ri-
 jishínah | júshtatamāso nṛítamāso añjibhir vy ānajre ké cid
 usrá iva strībhiḥ || 1 || upahvarēshu yád ácidhvam yayim
 váya iva marutaḥ kéna cit pathā | ścótanti kōśā úpa vo
 rátheshv ā ghṛítām ukshatā mádhuvāṇam árcate || 2 || prai-
 shām ájmeshu vithuréva rejate bhúmir yámeshu yád dha
 yuñjáte śubhé | té kṛiláyo chúnayo bhrájadṛishṭayah sva-
 yám mahitvám panayanta dhútayah || 3 || sá hí svasrít pri-
 shadaśvo yúvā gaṇó 'yá īśānás távislubhir ávṛitaḥ | ási sa-
 tyá riṇayáávanedyo 'syá dhiyáḥ prāvitáthā vṛisha gaṇah
 || 4 || pitúḥ pratnásya jánmanā vadāmasi sómasya jilhvá prā
 jigāti cākshasā | yád im índram śamy rikvāṇa áśatád in
 námāni yajñíyāni dadhire || 5 || śriyáse kām bhanúbhiḥ sám
 mimikshire té rasmíbhis tá rikvabhiḥ sukhādāyah | té vá-
 śimanta ishmíno ábhīravo vidré priyásya mārutasya dhā-
 mnaḥ || 6 ||

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O annihilators of enemies, strong-limbed, loud singing, never yielding, never trembling, receivers of elixir, the best-loved, the foremost leaders, may you display yourselves with glittering ornaments, conspicuous like stars in heaven. 1

When, O vital principles, you pile the moving clouds on and close to the hilly slopes; you are like birds flying in several directions. Everywhere clouds shed forth the rain, stored in your cars. May you drop sweetness, honey-hued, around you, for him who sings your praise. 2

When on their way vital principles yoke their aura of waves for victory, earth trembles as a weakling, and works like a deserted wife. They are sportive, progressive, armed with glittering spears, and pounce on all. They themselves announce their own mightiness. 3

The troops of vital principles are wave-borne, ever young, with vigour and are the Lord of this earth. They are truthful liberators from debt, blameless shedders of rain, and are protectors of our sacred rites. 4

We the devotees have learnt from the ancestral traditions that the vital principles are very much associated with the procurement of the elixir of life. These vital principles also help the resplendent Self in the conflict against evils. And, therefore, we sing the attributes of these vital principles with so many glorious names during these sacred performances. 5

These vital principles, having gained splendour through the rays of the sun, join to shed rain and make all happy. They, armed with their spears, decorated as if with bright rings, are fearless and swift-moving. Thus they obtain their highest glory among divine powers. 6

(८८) अष्टाशीतितमं सूक्तम्

(१-१) ऋचस्यास्य सूक्तस्य पादगणो गोतमः क्रमः । मरुतो देवताः । (१,९) ऋचमाचष्टयोर्कचोः प्रस्तारपङ्क्तिः,

(२-४) द्वितीयादिवचस्य त्रिष्टुप्, (५) पञ्चम्याश्च विपादरूपा ऋदांसि ।

॥१॥ आ विद्युन्मद्भिर्मरुतः स्वर्के रथेभिर्यात ऋष्टिमद्भिरश्वपणेः ।
 आ वर्षिष्ठया न इषा वयो न पसता सुमायाः ॥१॥
 तैऽरुणेभिर्वरमा पिशङ्गैः शुभे कं यान्ति रथतूर्भिरश्वैः ।
 रुक्मो न चित्रः स्वधितीवान्पुन्या रथस्य जङ्घनन्त भूमं ॥२॥
 श्रिये कं वो अधि तनूषु वाशीर्मेधा वना न कृणवन्त ऊर्ध्वं ।
 युष्मभ्यं कं मरुतः सुजातास्तुविद्युन्नासो धनयन्ते अद्रिम ॥३॥
 अहानि रृध्नाः पर्या व आगुरिमां धियं वार्क्यां च देवीम् ।
 बद्धा कृष्वन्तो गोतमासो अर्केरूर्ध्वं नुनुद्र उत्सर्धि पिबध्वै ॥४॥
 एतत्पन्न योजनमचेति सस्वर्ह यन्मरुतो गोतमो वः ।
 पश्यन्धिरप्यचक्रानयोदंष्ट्रान्विधावतो वराहून् ॥५॥
 एषा स्या वो मरुतोऽनुभर्त्री प्रति श्लोमति वाघतो न वार्णी ।
 अस्तोभयदृथासामनु स्वधां गमस्त्योः ॥६॥

88

Ā vidyūnmadbhir marutaḥ svarkaī rāthebhir yāta ṛi-
 śtīmadbhir āsvaparnaiḥ | ā vārshishṭhayaḥ na ishā vāyo nā
 paptatā sumāyāḥ || 1 || tē 'ruṇēbhir vāram ā piśāṅgaiḥ śubhé
 kām yānti rathatūrbhir āśvaiḥ | rukmó ná citrāḥ svādhi-
 tivān pavyā rāthasya jaṅghananta bhūma || 2 || śriyē kām
 vo ādhi tanūshu vāsīr medhā vānā ná kṛṇavanta ūrdhvā |
 yushmábhyam kām marutaḥ sujātās tuvidyumnáso dhana-
 yante ádrim || 3 || áhāni grīdhrāḥ páry ā va āgur imām
 dhīyam vārkāryām ca devīm | bráhma kṛṇyānto gótamāso
 arkaír ūrdhvām nunudra utsadhīm píbadhyai || 4 || étát tyán
 ná yójanam acetī sasvár ha yán maruto gótanio vah | pá-
 syan hiraṇyacakrān áyodansbtrān vidhāvato varāhūn || 5 ||
 eśhā syā vo maruto 'nubhartrī prāti śtobhati vāgháto ná
 vāñi | ástobhayad vr̥thāsām ánu svadhām gábhastyoh
 || 6 ||

Come hither, O vital principles, on your lightning-laden aura of vitality vibrant with sweet songs, armed with sharp weapons and winged with divine waves. Fly to us with noblest riches like birds, O mighty powers. 1

With their red-hued divine waves and aura of vitality they come for the benediction of their devotees. They are brilliant like gold, destroyers of foes, inflictors of punitive justice and they with their terrific brilliance of vitality and speed frighten all the inhabitants of earth. 2

For the subjugation of desires, you decorate your persons with effective weapons. You inspire intellect to heights like tall trees. O well-born vital breaths, for you the extremely enlightened worshippers procure offerings from even inaccessible quarters. 3

O men of intellect, desirous of water, the days of fortune have come to you. For those who are thirsty, the means of procuring water have been invoked. The very wise men with their invocations have constructed the reservoir to supply spiritual water. 4

When the gifted poet sees the clouds, he feels as if there has appeared before him a brave youth carrying weapons of golden wheels and iron tusks. Thus inspired the poet sings a song the like of which is never sung before. 5

To every one of you, O vital principles, this freshening draught of spiritual elixir rushes like the voice of one who prays. It rushes freely forth from our hearts as these devotions flow towards you. 6

(८९) एकोनवतितमं सूक्तम्

(१-१०) वक्षर्चस्यास्य सूक्तस्य राहृगणो गोतम ऋषिः । विश्वे देवा देवताः । (१-१, ७) प्रथमादिपञ्चर्चा
सप्तम्याश्च जगती, (६) पष्ठया विराट्स्थाना, (८-१०) अष्टम्यादितृचस्य च त्रिष्टुप् छन्दांसि ॥

॥१५॥ आ नो भद्राः क्रतवो यन्तु विश्वतोऽदब्धासो अपरीतास उद्भिदः ।
 देवा नो यथा स दुमिद्वधे असन्नप्रायुवो रक्षितारो दिवेदिवे ॥१॥
 देवानां भद्रा सुमतिर्ऋजूयतां देवानां रातिरभि नो नि वर्तताम् ।
 देवानां सख्यमुप सेदिमा वयं देवा न आयुः प्र तिरन्तु जीवसे ॥२॥
 तान्पूर्वया निविदा हूमहे वयं भर्गं मित्रमर्दिति दक्षमस्त्रिधम् ।
 अर्यमणं वरुणं सोममश्विना सरस्वती नः सुभगा मयस्करत् ॥३॥

89

Ā no bhadráḥ krátavo yantu viṣvátó 'dabdhāso āpari-
 tāsa udbhídaḥ | devā no yáthā sádām íd vṛidhē ásann āprā-
 yuvo rakshitáro divé-dive || 1 || devānām bhadrá sumatír ri-
 jūyatām devānām rātír abhí no ní vartatām | devānām sa-
 khyām úpa sedimā vayām devā na áyuh prá tirantu jīvase
 || 2 || tām pūrvayā nivídā hūmahe vayām bhāgam mitráṁ
 áditim dáksham asrídham | aryamāṇaṁ vāruṇaṁ sómam
 aṣvínā sárasvatī naḥ subhágā máyas karat || 3 ||

तन्नो वातो मयोभु वातु भेषजं तन्माता पृथिवी तत्पिता द्यौः ।
 तद्वावाणः सोमसुतो मयोभुवस्तदश्विना शृणुतं धिष्या युवम् ॥४॥
 तमीशानं जगत्स्तस्थुषस्पतिं धिर्यजिन्वमवसे हूमहे वयम् ।
 पूषा नो यथा वेदसामसद्वधे रक्षिता पायुरदब्धः स्वस्तये ॥५॥

tán no

váto mayobhú vātu bheshajām tán mātá prithiví tát pitá
 dyaúḥ | tád grāvāṇaḥ somasúto mayobhúvas tád aṣvínā
 śṛinutaṁ dhishnyā yuvām || 4 || tām íśānaṁ jágatas tasthú-
 shas pátim dhiyamjinvám ávase hūmahe vayām | pūshá no
 yáthā védasām ásad vṛidhē rakshitá pāyúr ádabdhāḥ sva-
 stáye || 5 ||

May such auspicious, never-failing, and, elevating works, as are done without any compulsion, be achieved by us in all directions of activity. May the divines grant us protection day after day without any obstruction in our progress. 1

May the benevolent wisdom of the straightforward sages be ours. May the generosity of godly men and their friendship descend on us. May they grant long life that we may enjoy fully. 2

Then we invoke with traditional compliments prosperous men, well-wishers, preceptors, custodians, judges, aesthetes, physicians, surgeons, and educationists. May they be auspicious and givers of happiness to us. 3

May the air be the healing cure for us, and so be the mother earth, and the father sun. May the medicinal juices extracted with the pressing stones be conducive to health. May you the expert physicians and surgeons listen to our prayers. 4

We invoke that sovereign Lord of all that stands or moves, and the inspirer of wisdom for our protection. As a nourisher, He has ever been the defender and promoter of our prosperity. May He continue to be an abiding guardian for our well-being. 5

॥१६॥ स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।
 स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥६॥
 पृषदश्वा मरुतः पृश्निमातरः शुभ्रयावानो विदथेषु जग्मयः ।
 अग्निजिह्वा मनवः सूरचक्षसो विश्वे नो देवा अवसा गमन्निह ॥७॥
 भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।
 स्थिरैरेतैस्तुष्टुवांसस्तनूभिर्व्यशेम देवहितं यदायुः ॥८॥
 शतमिन्नु शरदो अन्ति देवा यत्रा नश्चक्रा जरसं तनूनाम् ।
 पुत्रासो यत्र पितरो भवन्ति मा नो मध्या रीरिषतायुर्गन्तोः ॥९॥
 अदितिर्द्यौरिदितिरन्तरिक्षमदितिर्माता स पिता स पुत्रः ।
 विश्वे देवा अदितिः पञ्च जना अदितिर्जातमदितिर्जनित्वम् ॥१०॥

svastī na indro vṛiddhāśravaḥ svastī naḥ puṣhā viśvā-
 vedāḥ | svastī naḥ tārkshyo ārishtanemih svastī no brīhas-
 pātir dadhātu || 6 || pṛishadaśva marūtaḥ pṛiṣnimatarah su-
 bhamyāvāno vidāthesu jāgmayah | agnijihvā mānavah sū-
 racakshaso viśve no devā āvasā gamann ihā || 7 || bhadraṁ
 kārṇebhiḥ śṛiṇuyāma devā bhadraṁ paśyemakṣābhīr ya-
 jatrāḥ | sthiraīr āṅgais tuṣṭuvāśsas tanūbhir vy āśema de-
 vāhitam yād āyuh || 8 || satām in nū śarādo ānti deva yā-
 tra naḥ cakrā jarāsam tanūnam | putraso yātra pitāro bhā-
 vanti mā no madhyā rīrishatāyur gāntoḥ || 9 || āditir dyaūr
 āditir antāriksham āditir matā sā pitā sā putrah | viśve
 devā āditiḥ pañca jāna āditir jatām āditir jānitvam || 10 ||

(१०) नवतितमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्य राष्ट्रगणो गोतम ऋषिः । विश्वे देवा देवताः ।

(१-८) प्रथमाष्टकां गायत्री, (९) नवम्याश्वातुष्टुप् छन्दसी ॥

॥१७॥ ऋजुनीती नो वरुणो मित्रो नयतु विद्वान् । अर्यमा देवैः सजोषाः ॥१॥

Rijunīti no vāruṇo mitrō nayatū vidvān | aryamā de-
 vaḥ sajōśah || 1 ||

May the widely respected, the resplendent God, guard our welfare. May the all-knowing nourisher guard our welfare. May the creator of the cyclic universe ceaselessly guard our welfare. May the sovereign protector, with unblemished weapons, guard us for our prosperity. 6

May the vital principles, resembling soldiers riding spotted horses, offsprings of the variegated mother, resplendent, frequenters of the place of sacred worship, fire-tongued and radiant as the sun, come hither for our protection. 7

O learned people, may we with our ears listen to what is beneficial. O persons, worthy of sacred deeds, may we see with our eyes that is beneficial. May we, engaged in your praises, enjoy with firm limbs and sound bodies, a full term of life dedicated to God. 8

Hundred autumns are assigned to us by God in the midst of our passing existence subject to old age and decay. Those who are sons today shall be fathers tomorrow, and therefore, may we have no afflictions or infirmities in the midst of our life-span. 9

Eternity is sky, eternity is mid-air, eternity is mother and father, and son. Eternity is all the gods, eternity is the penta-classified men, eternity is all that hath been born and shall be born. 10

May the persons, most virtuous and most dedicated, guide and lead us along straight paths. May the law-givers lead us to peace and harmony. 1

ते हि वस्वो वसवानास्ते अप्रमूरा महोभिः । व्रता रक्षन्ते विश्वाहा ॥२॥
 ते अस्मभ्यं शर्मं यंसन्नमृता मर्त्येभ्यः । बार्धमाना अप द्विषः ॥३॥
 वि नः पथः सुविताय चियन्त्विन्द्रो मरुतः । पुषा भगो वन्द्यासः ॥४॥
 उत नो धियो गोअग्राः पूषन्विष्णवेवयावः । कर्ता नः स्वस्तिमर्तः ॥५॥

té hí vásvo vásavanas té ápramūra mā-
 hobhiḥ | vrataḥ rakshante viśvāha || 2 || té asmābhyam śarma
 yaśann anṛita mārtyebhyaḥ | bārdhamana āpa dvīṣaḥ
 || 3 || ví naḥ pathāḥ suvitāya ciyāntv índro marūtaḥ | puṣā
 bhāgo vāndyaśaḥ || 4 || utaḥ no dhīyo góagraḥ pūṣhaḥ víṣh-
 naḥ évayavaḥ | kārta naḥ svastimātaḥ || 5 ||

॥१८॥ मधु वाता ऋतायते मधु क्षरन्ति सिन्धवः । माघ्वीर्निः सन्त्वोषधीः ॥६॥
 मधु नक्तमुतोषसो मधुमत्पार्थिवं रजः । मधु द्यौरस्तु नः पिता ॥७॥
 मधुमात्रो वनस्पतिर्मधुमाँ अस्तु सूर्यः । माघ्वीर्गावो भवन्तु नः ॥८॥
 शं नो मित्रः शं वरुणः शं नो भवत्वयमा ।
 शं न इन्द्रो बृहस्पतिः शं नो विष्णुरुक्क्रमः ॥९॥

mādhva vātā ṛitayaté mādhva ksharanti sindhavaḥ | mā-
 dhvir naḥ santv ośadhīḥ || 6 || mādhva nāktam utóśāso
 mādhumat pāṛthivaḥ rājaḥ | mādhva dyaūr astu naḥ pitā
 || 7 || mādhuman no vānaspátir mādhumañ astu sūryaḥ
 mādhvir gāvo bhavantu naḥ || 8 || śam no mītraḥ śam vā-
 ruṇaḥ śam no bhavaty aryamā | śam na índro bṛihaspátīḥ
 śam no víṣṇur urukramāḥ || 9 ||

They are distributors of prosperity. They constantly preserve their laws by their own supremacy. 2

May they, who are immortals, give happiness to us, the mortals, and drive away our sufferings. 3

May the adorable head of the state, the guards and soldiers, the food-providers and the bestowers of wealth direct our paths, and may they lead us to prosperity. 4

The farmers, the protectors and the soldiers in our society make our functions accumulative of land and cattle and lead us to prosperity. 5

The wind blows sweetly on its own, the rivers glide on sweetly. May the herbs yield sweetness to us. 6

May the night be sweet, so also the dawn. May the dust of the earth be full of sweetness. May the celestial region be sweet to us. 7

May trees be sweet; may the sun be imbued with sweetness; may our milch-kine be sweet to us. 8

May the one, dedicated to the society, be gracious to us. May the one, most virtuous, be gracious to us. May the law-giver be gracious to us. May the supreme head be gracious to us. May the high priest be gracious to us. May the preserver of great courage be gracious to us. 9

(९१) एकमवतितमं सूक्तम्

(१-२३) त्रयोविंशत्युच्यमानस्य सूक्तस्य राहुगणो गोतम ऋषिः । सोमो देवता । (१-४, १८-२३)

प्रथमादिचतुर्ऋचामष्टादश्यादिवण्णाञ्च त्रिष्टुप्, (५-१६) पञ्चम्यादिद्वादशानां गायत्री,

(१७) सप्तदश्याश्चोष्णिक् छन्दांसि ॥

॥१९॥

त्वं सोम॒ प्र चिकितो मनीषा त्वं रजिष्ठ्रमनु॑ नेषि पन्था॒म् ।
 तव॒ प्रणी॑ती पितरो॑ न इन्द्रो॒ देवेषु॑ रत्नमभजन्त॒ धीराः॑ ॥१॥
 त्वं सोम॒ क्रतु॑भिः सु॒क्रतु॑र्भूस्त्वं दक्षैः॒ सुद॑क्षो॒ विश्व॑वे॒दाः ।
 त्वं वृषा॑ वृष॒त्वेषु॑भिर्महित्वा॒ युष्मेभि॑र्यु॒न्यभ॑वो नृचक्षाः ॥२॥
 राज्ञो॒ नु ते॒ वरु॑णस्य व्र॒तानि॑ बृह॒द्भीरं॑ तव॒ सोम॒ धाम॑ ।
 शुचि॑ष्मसि प्रियो॒ न मि॒त्रो द॑क्षा॒र्यो अ॒र्यमे॑वा॒सि सोम॑ ॥३॥
 या ते॒ धामा॑नि दि॒वि या पृथि॑व्यां या पर्व॑तेष्वोषधीष्व॒प्सु ।
 तेभि॑र्नो॒ विश्वैः॑ सु॒मना॑ अहै॒ल्लरा॑जन्त॒सोम॒ प्रति॑ ह॒व्या गृ॑भाय ॥४॥
 त्वं सोमा॑सि स॒त्पति॑स्त्वं राजो॒त वृ॒त्रहा॑ । त्वं भ॒द्रो अ॑सि॒ क्रतुः॑ ॥५॥

91

Tvāṃ soma pra cikito manishā tvāṃ rājishṭham ānu
 neshi pānthām | tāva prāṇitī pitāro na indo devéshu rāt-
 nam abhajanta dhīrah || 1 || tvāṃ soma krātubhiḥ sukrátur
 bhūḥ tvāṃ dakshaiḥ sudáksho viśvāvedāḥ | tvāṃ vṛishā vṛi-
 shatvébhir mahitvá dyumnébhir dyunny ābhavo nṛicákshāḥ
 || 2 || rájño nú te váruṇasya vratāni bṛihád gabbhīrām tāva
 soma dhāma | śúcish tvām asi priyó ná mitró daksháyyo
 aryanévāsi soma || 3 || yā te dhāmāni divi yā pṛithivyām
 yā párvateshv óshadhīshv apsu | tébhir no viśvaiḥ sunāná
 āhelaṇ rájan soma práti havyā gṛibhāya || 4 || tvām so-
 masi sátpatis tvāṃ rájotá vṛitrahá | tvām bhadró asi krátuḥ || 5 ||

॥२०॥ त्वं च सोम नो वशो जीवातुं न मरामहे । प्रियस्तोत्रो वनस्पतिः ॥६॥

tvāṃ ca soma no váśo jivátuṃ ná marāmahe | priyá-
 stotro vānaspátīḥ || 6 ||

91

You, blissful Lord, are known pre-eminently for wisdom. You lead us on the straight path under your guidance. O giver of happiness, our forefathers attained wisdom from the enlightened ones. 1

You, blissful Lord, are the achiever of merit through righteous acts. By your insight you are most wise and all-knowing. You are mighty by your power and greatness. You are glorious by your glories and guide all mortals. 2

In your acts you are royally virtuous, O blissful Lord. Your glory is great and profound. You are the purifier of all and you are the beloved benefactor. You are the cherisher of all and the law-giver. 3

Endowed with all your glories on heaven and earth, on mountains, in plants and in waters, O illustrious blissful Lord, may you be considerate, benign, and may you accept our homage. 4

O blissful Lord, you are an embodiment of protection and sovereignty. The destroyer of evil thoughts, you are also the well-wisher; you are sanctity personified. 5

O gracious and praise-loving Lord, you are the lord of medicinal plants; you are our life-cure. May you so bless us that we live without fearing death. 6

त्वं सोम महे भगं त्वं यूनं ऋतायते । दक्षं दधासि जीवसे ॥७॥
 त्वं नः सोम विश्वतो रक्षां राजन्नघायतः । न रिष्येत्त्वावतः सखा ॥८॥
 सोम यास्ते मयोभुव उतयः सन्ति दाशुषे । तार्भिर्नोऽविता भव ॥९॥
 इमं यज्ञमिदं वचो जुजुषाण उपागहि । सोम त्वं नो वृधे भव ॥१०॥

tvāṃ soma mahé bhágam tvāṃ yūna
 rīṭayaté | dāksham dadhasi jīvāse || 7 || tvāṃ naḥ soma viś-
 vāto rāksha rājān aghāyatāḥ | ná rishyet tvāvataḥ sākha
 || 8 || sóma yās te mayobhūva ūtāyaḥ sánti dāśuṣhe | tābhīr
 no 'vitā bhava || 9 || imāṃ yajñām idaṃ vāco jujushāṇā upā-
 gahi | sóma tvāṃ no vṛidhē bhava || 10 ||

॥२१॥ सोम गीर्भिष्टो वयं वर्धयामो वचोविदः । सुमूळीको न आ विश ॥११॥
 गयस्फानो अमीवहा वसुवित्पुष्टिवर्धनः । सुमित्रः सोम नो भव ॥१२॥
 सोम रारन्धि नो हृदि गावो न यवसेष्वा । मर्यं इव स्व ओक्ये ॥१३॥
 यः सोम सख्ये तव रारणदेव मर्त्यैः । तं दक्षः सचते कविः ॥१४॥
 उरुष्या णो अभिदास्तेः सोम नि पाह्यंहसः । सखा सुशेवं एधि नः ॥१५॥

sóma girbhīṣṭh tvā vayāṃ vardhāyāmo vacovīdaḥ | su-
 mūḷhko na ā viśa || 11 || gayasphāno amivahā vasuvīt pu-
 shṭivārdhanah | sumitrāḥ soma no bhava || 12 || sóma rāran-
 dhī no hṛdī gāvo ná yāvaseshv ā | mār्या iva svā ōkyē
 || 13 || yāḥ soma sakhyē tāva rārāṇad deva mārtyaḥ | tāṃ
 dākshaḥ sacate kavīḥ || 14 || urushyā no abhīṣastēḥ sóma nī
 pāhy ānhasaḥ | sākha suśēva edhi naḥ || 15 ||

॥२२॥ आ प्यायस्व समेतु ते विश्वतः सोम वृष्यम् । भवा वाजस्य संगथे ॥१६॥

ā pyāyasva sām etu te viśvataḥ soma vṛiṣṇyam | bhāvā
 vājasya saṅgathē || 16 ||

O blissful Lord, you give prosperity to those who live by your laws, whether old or young, and give them strength that they may live. 7

O blissful Lord, guard us from all sides from those who threaten us. Never let your friend, a devotee like me, be harmed. 8

O blissful Lord, give such eternal bliss to your worshipper that he for ever feels protected, and happy in your divine shelter. 9

O blissful Lord, cherish our noble sacrificial acts, accept our devotions and be nigh to make us prosperous. 10

We praise your glory in well-versed hymns and sing in divine melody. O blissful Lord, come and abide with us. 11

O blissful Lord, the enricher, the eradicator of disease, the possessor of all wealth, and the augments of nutriment, may you be a good friend to us. 12

O blissful Lord, may you rejoice, abiding in our hearts as milch kine in the grassy meeds, like a young man in his own house. 13

O blissful Lord, may the sage embrace in his fold that mortal man who delights in your friendship. 14

O blissful Lord, save us from slander, protect us from distress, and be unto us a gracious friend. 15

O blissful Lord, may you be approachable from all sides. May our vigour be directed towards you. May our knowledge, also be, concentrated in you. 16

आ प्यायस्व मदिन्तम सोम विश्वेभिरंशुभिः ।

भवा नः सुश्रवस्तमः सर्वा वृधे ॥१७॥

सं ते पर्यासि ससु यन्तु वाजाः सं वृष्ण्यान्यभिमातिषाहः ।

आप्यायमानो अमृताय सोम दिवि श्रवांस्युत्तमानि धिष्व ॥१८॥

या ते धामानि हविषा यजन्ति ता ते विश्वा परिभूरस्तु यज्ञम् ।

गयस्फानः प्रतरणः सुवीरोऽवीरहा प्र चरा सोम दुर्यान् ॥१९॥

सोमो धेनुं सोमो अर्वन्तमाशुं सोमो वीरं कर्मण्य ददाति ।

सादन्यं विदुथ्यं सभेयं पितृश्रवणं यो ददाशदस्मै ॥२०॥

ā pyāyasva madintama sōma vīśve-
bhīr aṅśubhiḥ | bhāva naḥ suśrāvastamaḥ sākḥā vṛidhē
॥ 17 ॥ sām te pāyānsi sām u yantu vājāḥ sām vṛiṣṇyāny
abhimatishāhah | āpyāyamāno amṛitaya soma divi śrāvānsy
uttamāni dhīshva ॥ 18 ॥ yā te dhāmāni havishā yājanti tā
te vīśvā paribhūr astu yajñām | gayasphānaḥ pratāraṇaḥ
suvīro 'vīrahā prā carā soma dūryān ॥ 19 ॥ sōmo dhenūm
sōmo ārvantam āśūm sōmo vīrām karmanyām dadāti | sād-
danyām vidathyām sabhēyam pitṛiśrāvaṇam yō dādāśad
asmai ॥ 20 ॥

॥२३॥ अषाळहं युत्सु पृतनासु पप्रिं स्वर्षामप्सां वृजनस्य गोपाम् ।

भरेषुजां सुक्षितिं सुश्रवसं जयन्तं त्वामनु मदेम सोम ॥२१॥

त्वमिमा ओषधीः सोम विश्वास्त्वमपो अजनयस्त्वं गाः ।

त्वमा तंतन्थोर्वोऽन्तरिक्षं त्वं ज्योतिषा वि तमो ववर्थ ॥२२॥

āśālhaṁ yutsú prītanāsu pāprim svarshām apsām vṛi-
jānasya gopām | bhāreshujām sukshitīm suśrāvasam jāyan-
tam tvām ānu madema soma ॥ 21 ॥ tvām imā ōśadhiḥ
soma vīśvās tvām apó ajanayas tvām gāḥ | tvām ā tatan-
thorv āntāriksḥam tvām jyōtishā vī tāmo vavartha ॥ 22 ॥

O most gladdening, blissful Lord, may you be approachable from all sides with all your radiations. May you be our friend for prosperity. 17

O blissful Lord, may all sweet waters be treasured with you, and may powers, energies, and vanquishing vigour be united in you. For our immortality, may you provide us with heavenly spiritual nourishment. 18

O blissful Lord, may all the centres from which food offerings are made, be distributed around the sacrificial place. O giver of wealth and wisdom, and saviour of the brave, O Lord of valour, may you be with us in our noble deeds. 19

To him who worships you, O blissful Lord, you give a milch-cow, a swift horse, and a son who is worthy of noble deeds—eminent in society and an honour to his father. He is assiduous in worship and valorous in action. 20

We extol, O blissful Lord, the invincible, triumphant, granter of bliss, Lord of rain and sunshine, preserver through luminous regions. 21

O blissful Lord, you have generated herbs, waters, and milch-kine; you dispelled darkness with light; you have sustained and expanded the mid-regions. 22

देवेन नो मनसा देव सोम रायो भागं सहसावन्नभि युध्य ।
मा त्वा तनदीशिषे वीर्यस्योभयेभ्यः प्र चिकित्सा गविष्ठौ ॥२३॥

devēna no mānasā deva soma rāyó bhāgāṁ sahasāvann
abhi yudhya | mā tvā tanad īśiṣhe vīryāsyaobhāyebhyaḥ prā
cikitsā gāviṣṭau || 23 ||

(१.२) दिनवतितमं सूक्तम्

(१-१८) अष्टादशर्चस्यास्य सूक्तस्य गङ्गणो गोतम ऋषिः । (१-१५) प्रथमादिपञ्चदशर्चांमुपाः, (१.६-१८)

पोहस्यादितृचस्य चाश्विनो देवताः । (१-४) प्रथमादिचतुर्कचां जगती, (५-१२) पञ्चम्याः

षष्टानां त्रिष्टुप्, (१३-१८) वयोदस्यादिषण्णाञ्चोष्णिक छन्दांसि ॥

॥२४॥ एता उ त्या उपसः केतुमकृत पूर्वे अर्धे रजसो भानुमञ्जते ।
निष्कृण्वाना आयुधानीव धृष्णवः प्रति गावोऽरुषीर्यन्ति मातरः ॥१॥
उदपसन्नरुणा भानवो वृथा स्वायुजो अरुषीर्गा अयुक्षत ।
अक्रन्नुपासो वयुनानि पूर्वथा रुशन्तं भानुमरुषीरशिश्नयुः ॥२॥
अर्चन्ति नारीरपसो न विष्टिभिः समानेन योजनेना परावतैः ।
इषं वहन्तीः सुकृते सुदानवे विश्वेदह यजमानाय सुन्वते ॥३॥
अधि पेशांसि वपते नृतूरिवापोरुते वक्ष उस्त्रेव बर्जहम् ।
ज्योतिर्विश्वस्मै भुवनाय कृण्वती गावो न व्रजं व्युषा आवर्तमः ॥४॥

92

Itā u tyā ushāsaḥ ketúm akrata púrve árdhe rájaso
bhānūm añjate | nishkrīṇvānā áyudhānīva dhṛiṣṇāvaḥ prāti
gāvó 'rushir yanti mātārah || 1 || úd apaptam aruṇā bhā-
nāvo vṛithā svāyújo árushir gā ayukshata | ákrann ushāso
vayúnani purvāthā rūśantam bhānūm árushir aśiśrayuḥ
|| 2 || árcanti nārīr apāso ná viṣṭībhiḥ samānēna yójanenā
parāvātaḥ | īśham vāhantiḥ sukrīte sudānave víśvéd áha
yājamanāya sunvaté || 3 || ádhi pēśānsi vapate nṛitūr ivā-
pornute vāksha usréva bārjabam | jyótir víṣvasmai bhúva-
nāya krīṇvatí gāvó ná vrajám vy uṣhā āvar tāmah || 4 ||

O blissful Lord, divine and illustrious, bestow upon us a fraction of your wisdom. May you be favourable to us in any duel or conflict, for your judgement is the guide in our life. 23

92

These radiant mother dawns have raised their banners. They have spread their light in the eastern part of the firmament and have brightened all things. Like warriors flashing their weapons, they regularly come and go. 1

Readily have the purple beams of light shot up. They have harnessed red-rays, easy to be yoked. Dawns have been inspiring for work as before and red-hued, they have attained their effulgent brilliance. 2

They sing their songs like women busy in their work. With a common approach and common objective, they illumine with their inherent radiance the remotest parts of space, bringing nourishment to the liberal devotee, the bountiful worshipper, who presents to them songs of homage. 3

She, like a dancer, puts her broidered garments on. Like a cow yielding her udder, she bares her bosom. Shedding light upon all the world, she dissipates the darkness as cattle hasten to the pastures. 4

प्रत्यर्ची रुशदस्या अदर्शि वि तिष्ठते बार्धते कृष्णमभ्वम् ।
स्वरं न पेशो विदथेष्वञ्जिद्वि दिवो दुहिता भानुमश्रेत् ॥५॥

prāty arcī rūśad asyā adarṣi ví tiṣṭhate bādhate kṛish-
nām ābhvam | svārum ná pēṣo vidātheshv añjāñ citrām
divó duhitā bhānūm aṣret || 5 ||

॥२५॥ अतारिष्म तमसस्पा रमस्योषा उच्छन्ती वयुना कृणोति ।
श्रिये छन्दो न स्मयते विभाती सुप्रतीका सौमनसायाजीगः ॥६॥
भस्वती नेत्री सुवृत्तानां दिवः स्तवे दुहिता गीतमेभिः ।
प्रजावतो नृवतो अश्वबुध्यानुषो गोअग्रौ उप मासि वाजान् ॥७॥
उषस्तमश्यां यशसं सुवीरं दासप्रवर्गं रयिमश्वबुध्यम् ।
सुदंससा श्रवसा या विभासि वाजप्रसूता सुभगे बृहन्तम् ॥८॥
विश्वानि देवी भुवनाभिचक्ष्यां प्रतीची चक्षुर्विया वि भाति ।
विश्वं जीवं चरसें बोधयन्ती विश्वस्य वाचमविदन्मनायोः ॥९॥
पुनःपुनर्जायमाना पुराणी समानं वर्णमभि शुम्भमाना ।
श्वघ्नीव कृत्नुर्विज आमिनाना मर्तस्य देवी जरयन्त्यायुः ॥१०॥

ātāriṣhma tāmasas pārām asyóshā uchāntī vayúnā kri-
noti | śriyē chāndo ná smayate vibhātī supratīkā saumana-
sāyājigaḥ || 6 || bhāśvati netrī sūnṛitānām divā stave duhitā
gótamebliḥ | prajāvato nṛivāto āṣvabudhyān usho góagrāñ
ūpa māsi vājān || 7 || ūśhas tām asyām yaśāsam suvīram
dāsāpravargam rayīm āṣvabudhyam | sudānsasā śrávasā yā
vibhāsi vājaprasūtā subhage bṛihāntam || 8 || viśvāni devī
bhūvanābhicākshyā pratīcī cākshur urviyā ví bhāti | viś-
vam jīvam carāse bodhāyanti viśvasya vācam avidan ma-
nāyoh || 9 || pūnaḥ-punar jāyamānā purāṇī samānām vārṇam
abhi śumbhamānā | svaghnīva kṛitnūr vija āminānā mār-
tasya devī jarāyanty āyuh || 10 ||

We have beheld the brilliant light first seen in the east ; it spreads itself and disperses thick darkness. She, the heaven's offspring, anoints her wonderous splendour, as the priest anoints the sacrificial offering. 5

We have crossed the limits of darkness, and the dawn breaking forth has awakened the consciousness of living beings, and has given clear perception. She smiles in the light of glory and has swallowed darkness for our joy. 6

The wise men have praised the radiant daughter of the skies, the inspirer of pleasant melodies. Grant us and our dependents nourishment, horses and cattle. 7

O auspicious divine light, shining in full glory, confer upon us, fame, prosperity, attendants, and craftsmen. 8

The dawn looks on the world with bright eyes, spreading light westward, awakening every living creature. She understands the plea of each and every one. 10

The 'ancient dawn, born again and again, diminishes the days of mortal life, one by one, like a wolf cutting the birds in pieces.

१२६॥ व्यूर्ण्वती दिवो अन्तौ अबोध्यप स्वसारं सनुतर्युयोति ।
 प्रमिनती मनुष्या युगानि योषा जारस्य चक्षसा वि भाति ॥११॥
 पशून् चित्रा सुभगा प्रथाना सिन्धुर्न क्षोद उर्विया व्यश्नैत् ।
 अमिनती दैव्यानि व्रतानि सूर्यस्य चेति रश्मिर्दिशाना ॥१२॥
 उवस्तच्चित्रमा भरास्मभ्यं वाजिनीवति । येन तोकं च तनयं च धामहे ॥१३॥
 उषो अयेह गोमत्यश्वावति विभावरि । रेवदुसे व्युच्छ सूनृतावति ॥१४॥
 युक्ष्वा हि वाजिनीवत्यश्वा अद्यारुणा उषः । अथा नो विश्वा सौभगान्या वह ॥१५॥

vyurnvatī divó antāu abodhy āpa svāsāraṁ sanutār yu-
 yoti | praminatī manushyā yugāni yōshā jārasya cākshasā
 vī bhāti || 11 || paśūn nā citrā subhagā prathānā sīndhur
 nā kshóda urviyā vy āsvait | āminatī daīvyāni vratāni sūr-
 yasya ceti raśmībbir drisānā || 12 || úshas tāt citrām ā
 bharāsmābhyam vājīnīvati | yēna tokām ea tānayam ea
 dhāmahe || 13 || úsho adyēhā gomaty āsvāvati vibhāvāri |
 revād asmé vy ūcha sūnṛitāvati || 14 || yukshvā hí vājīnī-
 vaty āsvāu adyārunāu ushaḥ | áthā no vísvā saubhagāny
 ā vaha || 15 ||

१२. ३॥ अश्विना वर्तिरस्मदा गोमदस्त्रा हिरण्यवत् । अर्वाग्रथं समनसा नि यच्छतम् ॥१६॥
 यावित्था श्लोकमा दिवो ज्योतिर्जनाय चक्रधुः । आ न ऊर्जं वहतमश्विना युवम् ॥१७॥
 एह देवा मयोभुवा द्रुवा हिरण्यवर्तनी । उपबुधो वहन्तु सोमपीतये ॥१८॥

āsvina vartīr asmād ā gómād dasrā hīraṇyavat | arvāg
 rātham sámanasā ní yachatam || 16 || yāv itthā ślókam ā
 divó jyótir jānāya cakráthuh | ā na ūrjam vahatam āsvina
 yuvām || 17 || ēhā devā mayol-bhūvā dasrā hīraṇyavartanī |
 usharbūdho vahanu sōmapītaye || 18 ||

She has been seen illuminating the horizons at far distances, and she diminishes the days of man's life-span. She continues to shine in all her splendour. She shines with light, like the bride of the sun. 11

The dawn shines forth extending her rays, like a cow-herd driving cattle to pasture, or like the waters rolling their waves, never transgressing the divine commandments. She is beheld visible with the sun-beams. 12

O glamorous dawn, enriched with ample wealth, may you bestow upon us such gifts as may sustain our sons and their sons. 13

O dawn, an embodiment of sweet speech, vigour, and wisdom, may your beauty inspire us this day in such noble performances as may lead us to wealth. 14

O luminous dawn, may you appear in horizon today, verily, as having yoked your purple steeds, and bring unto us all felicity. 15

O twin-divines, destroyers of evils, direct your aura of vitality towards our abode which contains gold and cattle. 16

O twin-divines, creators of day and night, who have brought dawn from heaven to man, glittering with divine light, may you endow us with spiritual energy. 17

In order to cherish our emotional prayers, may Nature's sparkling beauties, awakened at dawn, bring hither the twin-divines, the creators of day and night, the givers of happiness, the destroyers of adversaries, seated in a chariot of the splendour of glory. 18

(१.३) विनवतितमं मृत्तम

(१-१०) द्वादशचम्यास्य मृत्तस्य गृह्णणो गोमम क्रपिः । अग्नीषोमो देवते । (१-३) प्रथमादि-
तृचम्यानुष्टुप् , (४-३. १०) चतुर्थ्यादिचनमृणां द्वादश्याश्च त्रिष्टुप् , (८) अष्टम्या जगती
त्रिष्टुप् वा. (९-१.१) नवम्यादितृचस्य च गायत्री छन्दांसि ॥

॥२८॥

अग्नीषोमाविमं सु मे शृणुतं वृषणा हवम् ।
प्रति मुक्तानि हर्यतं भवतं दाशुषे मयः ॥१॥
अग्नीषोमा यो अद्य वामिदं वचः सपर्यति ।
तस्मै धत्तं सुवीर्यं गवां पोषं स्वश्व्यम् ॥२॥
अग्नीषोमा य आहुतिं यो वां दाशाहविकृतिम् ।
स प्रजया सुवीर्यं विश्वमायुर्व्यश्नवत् ॥३॥
अग्नीषोमा चेति तद्वीर्यं वां यदमुष्णीतमवसं परिं गाः ।
अवातिरतं वृसयस्य शेषोऽविन्दतं ज्योतिरेकं बहुभ्यः ॥४॥
युवमेतानि दिवि रोचनान्यग्निश्च सोम सकृत् अधत्तम् ।
युवं सिन्धूरभिः शस्तेरव्यादग्नीषोमावमुञ्चतं गृभीतान् ॥५॥
आन्यं दिवो मातरिश्वा जभारामन्नादन्यं परिं श्येनो अद्रेः ।
अग्नीषोमा ब्रह्मणा वावृधानोरं यज्ञाय चक्रथुरु लोकम् ॥६॥

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Āgnīshomāv imāni sū me śṛṇutām vṛṣaṇā hāvam ।
prāti sūktāni haryatam bhāvatam dāśuṣhe mayah ॥ 1 ॥
āgnīshomā yó adyā vām idāṃ vācāḥ saparyāti । tāsmai dhat-
tam suvīryam gāvaṃ pōṣhaṃ svāśvyam ॥ 2 ॥ āgnīshomā yā
āhutim yó vām dāśaḥ dhavīśhkṛitim । sā prajāyā suvīryam
viśvam āyur vy āśnavat ॥ 3 ॥ āgnīshomā cēti tād vīryam
vām yād āmushṇitam avasāṃ pañim gāḥ । āvatīratam brī-
sayasya śeśhō 'vindatam jyōtir ēkam bahūbhyaḥ ॥ 4 ॥ yu-
vām etāni divi rocanāny agniś ca soma sākṛatū adhattam ।
yuvām sīndhūr abhiśaster avayād āgnīshomāv āmuñca-
tam grībhītām ॥ 5 ॥ anyām divō matarīśva jabhārāmatlmād
anyām pari syenō ādreh । āgnīshomā brāhmaṇa vavṛidhā-
nōrūm yajñāya cakrathur u lokām ॥ 6 ॥

O preceptors and peace-lovers, showerers of blessings, may you harken to my call, graciously accept my requests, and bestow prosperity on him who is dedicated to you. 1

O preceptors and peace-lovers, may you both bestow vigour, cows, nutrition, and good horses on the one who addresses this day his prayers to you. 2

O preceptors and peace-lovers, may you both bless the man who offers homage, and dedicates himself to you. May he with his children enjoy vigour throughout his long life. 3

O preceptors and peace-lovers, your prowess, wherewith you rescue the senses from the temptations of evils, is manifested when you obtain divine light for all of them. 4

O you both, preceptors and peace-lovers, acting graciously have set up the light of true knowledge in the universe; you both have liberated the flow of virtues and pure thoughts, that were bound in fetters of ignorance. 5

O knowledge and peace, the former one of you has been brought by intellect from an enlightened region, and the latter by an eagle from the hills. Seated on the innermost summit, glorified by prayers, you enhance the scope of sacred acts. 6

॥२९॥ अग्नीषोमा हविषः प्रस्थितस्य वीतं हृत्यं वृषणा जुषेथाम् ।
 सुशर्माणा स्ववेसा हि भूतमथा धत्तं यजमानाय शं योः ॥७॥
 यो अग्नीषोमा हविषा सपर्यद्विद्रीचा मनसा यो घृतेन ।
 तस्य घृतं रक्षतं पानमहंसो विशे जनाय महि शर्म यच्छतम् ॥८॥
 अग्नीषोमा सवेदसा सहृती वनतं गिरः । सं देवत्रा वभूवधुः ॥९॥

ágnishomā havishah prāsthitasya vītaṁ hāryataṁ vṛi-
 shanaṁ jushētham | susārmana svāvasā hī bhutān ātha dhat-
 taṁ yājamanaya sām yōh || 7 || yō agnīshōma havisha sa-
 paryād devadriśa mānasa yō ghṛitēna | tāśya vratāṁ ra-
 kshatam patān āhhaso viśe jānaya māhi śarma yachhatam
 || 8 || ágnishoma sāvedasa sāhṛtī vanataṁ gīraḥ | sām deva-
 trā babhūvathuḥ || 9 ||

अग्नीषोमावनेन वां यो यौ घृतेन दाशति । तस्मै दीदयतं बृहत् ॥१०॥
 अग्नीषोमाविमानि नो युवं हव्या जुजोषतम् । आ यातमुप नः सचा ॥११॥
 अग्नीषोमा पिपृतमर्वतो न आ प्यायन्तामुस्त्रिया हव्यसदः ।
 अस्मे बलीनि मघवत्सु धत्तं कृणुतं नो अध्वरं श्रुष्टिमन्तम् ॥१२॥

ágnishomāv anēna vām yō vām ghṛi-
 tēna dāśati | tasmai dīdayatam bṛihāt || 10 || ágnishomāv
 imāni nō yuvām havyā jujoshatam | ā yatam ūpa naḥ śacā
 || 11 || ágnīshoma pipṛitām ārvato na ā pyāyantām usṛīya
 havyasūdah | asmē bālāni maghāvatsu dhattaṁ kṛiṇutām nō
 adhvarām śrushtimāntam || 12 ||

O adorable and gracious God, may you accept this offered homage pleasingly. May you shower on us your blessings, and kind protection. May you be propitious and provide relief from disease, and freedom from fear. 7

O preceptors and peace-lovers, whosoever dedicates his deeds and services to you, may you bless him with firm determination, keep him free from distress, and grant him true happiness. 8

Invoked together, O preceptors and peace-lovers, accept our hymns; you are already aware of our cherished wishes and desires, and you occupy a unique position amongst the learned. 9

O preceptors and peace-lovers, may you give generous response to him who offers his intense regard and affection to you. 10

O preceptors and peace-lovers, may you be pleased with our oblations and may you stay with us. 11

O preceptors and peace-lovers, may our horses be strong and may our cows yield more milk. May our pious devotees be affluent and prosperous. May you make our sacrifices glorious and fruitful. 12

[अथ पञ्चदशोऽनुवाकः ॥]

(९.४) चतुर्नवतितमं सूक्तम्

(१-१६) षोडशर्चस्यास्य सूनम्याङ्गिरसः कुत्स ऋषिः । (१-१६) प्रथमादिषोडशार्चामङ्गिरात्तेदेवाः, तत्रापि

(८) अष्टम्याः षादत्रयस्य देवाः, (१६) षोडश्या उत्तरार्चस्य मित्रवरुणादितिसिन्धुषिषीषावो

वा देवताः । (१-१४) प्रथमादिचतुर्दशार्चा वनती, (१५-१६)

पञ्चदशीषोडशयोश्च त्रिष्टुप् छन्दसी ॥

॥३०॥ इमं स्तोममर्हते जातवेदसे रथमिव सं महेमा मनीषया ।
 भद्रा हि नः प्रमतिरस्य संसद्यग्ने सख्ये मा रिषामा वयं तव ॥१॥
 यस्मै त्वमायजसे स साधत्यनुर्वा क्षेति दधते सुवीर्यम् ।
 स तूताव नैनमश्नोत्यंहतिरग्ने सख्ये मा रिषामा वयं तव ॥२॥
 शक्रेम त्वा समिधं साधया धियुस्त्वे देवा हविरदन्त्याहुतम् ।
 त्वमादित्यौ आ वहु तान्द्युःश्मस्यग्ने सख्ये मा रिषामा वयं तव ॥३॥

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Imam stōmam ārhate jatāvedase rātham iva sām ma-
 hemā manishāyā | bhadrā hī naḥ prāmatir asya saṁsady
 āgne sakhyē mā rishāmā vayāṁ tāva || 1 || yāsmāi tvām
 ayājase sā sādhaty anarvā ksheti dādhatē suvīryam | sā tū-
 tava nānam aśnoty aṁhatīr āgne — || 2 || śakreṁa tvā san-
 idham sadhāyā dhīyas tvē devā havīr adanty āhutam ||
 tvām adityāu ā vaha tān dyuḥ śmāsya āgne — || 3 ||

भरामिधं कृण्वामा हवींषि ते चितयन्तः पर्वणापर्वणा वयम् ।
 जीवातेवे प्रतरं साधया धियोऽग्ने सख्ये मा रिषामा वयं तव ॥१॥
 विशां गोपा अस्य चरन्ति जन्तवो द्विपश्च यदुत चतुष्पदकुम्भिः ।
 चित्रः प्रक्रेत उषसो महौ अस्यग्ने सख्ये मा रिषामा वयं तव ॥५॥

bhārā-

medhnam kṛiṇāvānā havīṁshi te citāyantaḥ pārvanā-par-
 vana vayāṁ | jivātave pratarāṁ sādhaṃ dhīyo 'gne — || 4 ||
 viśāṁ gopā asya caranti jantāvo dvipāc ca yād utā cā-
 tushpad aktūbhiḥ | citrāḥ praketaḥ uśhāso mahāni asy āgne
 — || 5 ||

To Him who is reverent and all knowing, we offer our devotional prayers; we thoughtfully construct our hymns as an artisan does his chariot. In his association, may our intellect become noble. In your friendship, O adorable Lord, let us never suffer injury. 1

The one whom you bless, succeeds, lives without enmity, and gains heroic strength. He is strong, and never in distress. In your friendship, O adorable Lord, let us never suffer injury. 2

May we have the ability to arouse your love and kindness, for it is through you that the cosmic power partakes of our offerings. May the enlightened one bless us and be with us. In your friendship, O adorable Lord, let us never suffer injury. 3

We channelize our intellectual energies; we offer seasonal oblations in accordance with circumstances. Give us wisdom that prolongs our lives. In your friendship, O adorable Lord, let us never suffer injury. 4

His genial flames preserve mankind and enliven quadrupeds and bipeds with their rays. Shining with various lustre, and illuminating the world, you are superior to the dawn. In your friendship, O adorable Lord, let us never suffer injury. 5

॥३१॥ त्वमध्वर्युर्हूत होतासि पूर्यः प्रशास्ता पोता जनुषा पुरोहिनः ।
 विश्वा विद्वान् आर्त्विज्या धीर पुष्यस्यग्ने सरल्ये मा रिषामा वयं तव ॥६॥
 यो विश्वतः सुप्रतीकः सदृश्सि दूरे चित्सन्तुळिदिवानि रोचसे ।
 रात्र्याश्चिदन्धो अति देव पश्यस्यग्ने सरल्ये मा रिषामा वयं तव ॥७॥
 पूर्वी देवा भवतु सुन्वतो रथोऽस्माकं शंसो अभ्यस्तु दुह्यः ।
 तदा जानीतोत पुष्यता वचोऽग्ने सरल्ये मा रिषामा वयं तव ॥८॥
 वर्धेर्दुःशंसौ अप दुह्यो जहि दूरे वा ये अन्ति वा के चिदुत्रिणः ।
 अथा यज्ञाय गृणते सुगं कृध्यग्ने सरल्ये मा रिषामा वयं तव ॥९॥
 यदयुक्था अरुषा रोहिता रथे वार्तजूता वृषभस्येव ते रवः ।
 आदिन्वसि वनिनो धूमकेतुनाग्ने सरल्ये मा रिषामा वयं तव ॥१०॥

tvām adhvaryúr utá hótasi purvyāḥ praśastā pótā ja-
 nūsha puróhitaḥ | víśva vidvān ártvijyā dhīra pushyasy
 ágne — || 6 || yó viśvātaḥ supráñkaḥ sadrīm ási dūré cit
 sán tañid iváti rocase | rátryaḥ cid ándho áti deva paśyasy
 ágne — || 7 || púrvo deva bhavatu sunvató rátho 'smākaṁ
 śāṁso abhy ástu dūdhyāḥ | tát ā jānītotá pushyatā vácó
 'gne — || 8 || vadhaír duḥśānsān āpa dūdhyò jahi dūré vā
 yé ánti vā ké cid atrinaḥ | áthā yajñāya grīṇaté sugám
 kridhy ágne — || 9 || yád áyukthā arushā róhitā ráthe vā-
 tajūtā vṛishabhásyeva te rávaḥ | ād invasi vaníno dhūmá-
 ketunágne — || 10 ||

॥३२॥ अथ स्वनादुत बिभ्युः पतत्रिणो द्रप्सा यत्ते यवसादो व्यस्थिरन् ।
 सुगं तत्ते तावकेभ्यो रथेभ्योऽग्ने सरल्ये मा रिषामा वयं तव ॥११॥

ádha svanáḍ utá bibhyuḥ patatrīṇo drapsā yát te ya-
 vasádo vy ásthiran | sugám tát te tāvakébhyo ráthebhyo
 'gne — || 11 ||

Of this celestial universe, you are the supreme presenter, the invoker, the chief director, purifier and the perfect sage. Conversant with the priestly functions, You perform the rites perfectly. In your friendship, O adorable Lord, let us never suffer injury. 6

You are of graceful form, looking alike from all sides. Though remote, you shine brightly as if close at hand; you penetrate the darkness of night and perceive all. In your friendship, O adorable Lord, let us never suffer injury. 7

May the enlightened sages, who spread spiritual joy, be in the forefront to lead and guide us. Let our denunciation overwhelm the wicked. May you add strength to our eloquence. In your friendship, O adorable Lord, let us never suffer injury. 8

With your punitive powers, may you vanquish those of evil speech and thought, the wicked and the satanic forces whether distant or near. Thus make easy the path for the righteous devotees. In your friendship, O adorable God let us never suffer injury. 9

The bright red rays, as if yoked to your aura of glory, spread through the universe like swift winds, and enwrap the forest trees, as if with smoke-banners. In your friendship, O adorable Lord, let us never suffer injury. 10

At your roaring, even the birds are terrified, as your flames, consuming grass, spread in all directions. Then the path is clear of all obstacles. In your friendship, O adorable Lord, let us never suffer injury. 11

अयं मित्रस्य वरुणस्य धार्यसेऽवयातां मरुतां हेळो अद्भुतः ।
 मूळा सु नो भूत्वेषां मनः पुनरग्नें सख्ये मा रिषामा वयं तव ॥१२॥
 देवो देवानामसि मित्रो अद्भुतो वसुर्वसूनामसि चारुध्वरे ।
 शर्मन्त्याम तव सप्रथस्तमेऽग्नें सख्ये मा रिषामा वयं तव ॥१३॥
 तत्तै भद्रं यत्समिद्धः स्वे दमे सोमाद्भुतो जरसे मृळयत्तमः ।
 दधासि रत्नं द्रविणं च दाशुषेऽग्नें सख्ये मा रिषामा वयं तव ॥१४॥
 यस्मै त्वं सुद्रविणो ददाशोऽनागास्त्वमदिते सर्वताता ।
 यं भद्रेण शवसा चोदयासि प्रजावता राधसा ते स्याम ॥१५॥
 स त्वमग्ने सौभगत्वस्य विद्वानस्माकमायुः प्र तिरेह देव ।
 तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥१६॥

ayām mitrāsya vāruṇasya dhāyase 'vayātām
 marūtām hēlo ādbhutaḥ | mṛilā sū no bhūtv eshām mānaḥ
 pūnar āgne — || 12 || devó devānām asi mitró ādbhuto vá-
 sur vásūnām asi cārur adhvaré | śárman syāma táva sa-
 prāthastamé 'gne — || 13 || tát te bhadrām yát sámiddhaḥ
 své dāme sómāhuto járase mṛilayāttamaḥ | dādbhāsi rātnaṁ
 drāviṇaṁ ca dāśúshé 'gne — || 14 || yásmāi tvām sudravīṇo
 dādāšo 'nāgāstvām adite sarvātātā | yām bhadreṇa śāvasā
 codāyāsi prajāvatā rādhasā té syāma || 15 || sá tvām agne
 saubhagatvāsya vidvān asmākam āyuh prā tirehā deva |
 tán no mitró vāruṇo māmahantām āditiḥ sīndhuḥ prithivī
 utā dyaúḥ || 16 ||

(१५) एज्यवर्तितमं सूक्तम्

(१-११) एकादशर्वस्यास्य सूक्तस्याङ्गिरसः कुत्स ऋषिः । अङ्गिरौषसोऽङ्गिरा देवता । त्रिष्टुप् छन्दः ॥

॥१॥ द्वे विरूपे चरतः स्वर्थे अन्यान्या वत्समुप धापयेते ।
 हरिरन्यस्यां भवति स्वधावाञ्छुक्रो अन्यस्यां ददशे सुवर्चाः ॥१॥

Dvė vīrūpe carataḥ svārthe anyānyā vatsām ūpa dhā-
 payete | hārīr anyāsyām bhāvat' svadhāvāñ chukrō anyā-
 syām dadāṣe suvārcāḥ || 1 ||

You are known, by your friendly support to the most virtuous and dedicated. Strange is the wrath that guards. May it be gracious to us. In your friendship, O Lord-adorable, let us never suffer injury. 12

O illustrious adorable God, you are a friend of virtuous men. You are graceful sacrificer, and are the bestower of all riches. May we find shelter in your vast, benign, and loving kindness. In your friendship, O adorable Lord, let us never suffer injury. 13

Kindled in your heavenly abode, invoked by devotion, you gracefully, are the most benign; propitiated by praises, you rejoice us. You shower wisdom and prosperity upon your earnest devotees. In your friendship, O adorable Lord, let us never suffer injury. 14

Fortunate are the devotees, to whom you, the possessor of riches, give freedom from every sin with utter completeness, and on whom you shower vigour, prosperity, and children. May we become rich in your riches, O eternal being. 15

O divine adorable God, the showerer of good fortune, lengthen the days of existence of those engrossed in selflessly dedicated deeds. May the pleasing, venerable, almighty God, and the natural forces of oceans, earth and celestial regions preserve and protect us. 16

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Two, opposed in their nature, are seen here—working towards their respective goals. Both of them have one child each. One has golden sun, the self-sustained. The other has the brilliant and shining. (Day is the child of the sun, and night the child of the moon). 1

दशेमं त्वष्टुर्जनयन्त गर्भमतन्द्रासो युवनयो विभृत्रम् ।
 तिग्मानीकं स्वयंशसं जनेषु विरोचमानं परि षीं नयन्ति ॥२॥
 त्रीणि जाना परि भूषन्त्यस्य समुद्र एकं दिव्येकमप्सु ।
 पूर्वामनु प्र दिशं पार्थिवानामृतप्रशासद्भिर्दधावनुष्ठु ॥३॥
 क इमं वो निण्यमा चिकेत वत्सो मातृर्जनयत स्वधाभिः ।
 बह्वीनां गर्भो अपसामुपस्थान्महान्कविर्निश्चरति स्वधावान् ॥४॥
 आविष्टयो वर्धते चारुरासु जिह्वानामूर्ध्वः स्वयंशा उपस्थे ।
 उभे त्वष्टुर्विभ्यनुर्जयमानात्प्रतीची सिंहं प्रति जोषयेते ॥५॥

daśemām tvāṣṭur janayanta
 gārbham ātandrāso yuvatāyo vibhṛitram | tigmanīkaṁ svā-
 yaśasaṁ jāneṣhu virōcamānam pāri śhīm nayanti || 2 || trīṇi
 jānā pāri bhūṣhanty asya samudrā ēkaṁ divy ēkaṁ apsū |
 pūrvām ānu prā diśam pāarthivanām ṛitān praśāsad vī da-
 dhāv anuṣṭhū || 3 || kā imām vo ninyām ā ciketa vatsō
 mātṛir janayata svadhābhīḥ | bahvīnām gārbho apāsām upā-
 sthan mahān kavir niṣ carati svadhāvān || 4 || āviṣṭyo var-
 dhate cānur āsu jihvānām ūrdhvāḥ svāyaśā upāsthe | ubhē
 tvāṣṭur bibhyatur jāyamānāt praticī śinhām prati joshayete
 || 5 ||

॥२॥ उभे भद्रे जोषयेते न मेने गावो न वाश्रा उप तस्थुरेवैः ।
 स दक्षाणां दक्षपतिर्बभूवाञ्जन्ति यं दक्षिणतो हविर्भिः ॥६॥
 उद्ययमीति सवितेव बाहू उभे सिचौ यतते भीम ऋञ्जन् ।
 उच्छुक्रमत्कमजते सिमस्मान्नवा मातृभ्यो वसना जहाति ॥७॥

ubhē bhadre joshayete nā mēne gāvo nā vāśrā ūpa ta-
 sthur ēvaiḥ | sā dākṣhāṇām dākshapatir babhūvāñjānti yām
 dakshinatō havīrbhīḥ || 6 || ūd yamyamīti savitēva bāhū ubhē
 śicau yatate bhīmā ṛiñjān | ūc chukrām ātkam ajate simā-
 snan nāva mātṛibhyo vāsana jāhāti || 7 ||

These ten, ever-youthful and vigilant, produce fire, the embryo of architect. They bear around him, long flames which are sharp-pointed, universally renowned, and effulgent amongst mankind. 2

They honour three places of his birth, the mid-air, the heaven, and the waters. Dividing the seasons of the year for the benefit of the earthly creatures, he formed in succession the eastern and western quarters. 3

Which of you know this secret fire? The infant by his own nature begets his mothers. The source of many waters, he issues from the ocean, mighty and wise, the receiver of oblations. 4

Visible and fair, he grows in brightness, uplifted in the lap of waving waters, spreading his own renown. When he was born, both worlds were alarmed, and taking him for a lion, they pay homage to him. 5

Both the auspicious ones—day and night—wait upon him like two women or like lowing cows (following their calves). They seek him by the paths he has gone. He is the Lord of might amongst the mightiest, whom the priests propitiate with their oblations. 6

Like the sun, he stretches forth his arms with might. Awe-inspiring, he strives to clasp the two borders of the world with his brightness. He forces out from all a brilliant vesture, and clothes the earth with new garments from his mother's realms. 7

त्वेषं रूपं कृणुत उत्तरं यत्संपृञ्चानः सदनं गोभिरद्भिः ।
 कविर्बुध्नं परि मर्मज्यते धीः सा देवताता समितिर्बभूव ॥८॥
 उरु ते ज्रयः पर्येति बुध्नं विरोचमानं महिषस्य धाम ।
 विश्वेभिरग्ने स्वयंशोभिरिद्धोऽदब्धेभिः पायुभिः पाह्यस्मान् ॥९॥
 धन्वन्त्स्रोतः कृणुते गतुर्मूर्तिं शुक्रैर्मिभिरभि नक्षति क्षाम् ।
 विश्वा सनानि जठरैषु धत्तेऽन्तर्नवासु चरति प्रसृपु ॥१०॥
 एवा नो अग्ने समिधा वृधानो रेवत्पावक श्रवसे वि भाहि ।
 तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥११॥

tvēshām rūpām

kṛiṇuta ūttaram yāt samprīcānāḥ sādane gōbhīr adbhīḥ |
 kavīr budhnām pari marmarijyate dhīḥ sā devātātā sāmitir
 babhūva || 8 || urū te jrayaḥ pāry eti budhnām virōcamā-
 nam mahishāsya dhāma | viśvebhīr agne svāyaśobhīr iddhō
 'dabdhēbhīḥ pāyūbhiḥ pāhy asmān || 9 || dhānvam srōtaḥ kṛi-
 ṇute gatūm urmīm śukraīr ūrmibhīr abhīḥ nakshati kshām |
 viśva sūnani jaṭhāreshu dhatte 'ntār nāvasu carati prasū-
 shu || 10 || evā no agne samīdha vṛidhanō revāt pāvaka śra-
 vase vī bhahi | tām no mitrō — || 11 ||

(१६) ऋणवतितमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्याङ्गितः कुत्स ऋषिः । अग्निर्द्रविणोदा अग्निर्वा देवता । त्रिष्टुप् छन्दः ॥

॥३॥ स प्रत्नथा सहसा जायमानः सद्यः काव्यानि बद्धधत्त विश्वा ।
 आपश्च मित्रं धिषणा च साधन्देवा अग्निं धारयन्द्रविणोदाम् ॥१॥
 स पूर्वया निविदा कव्यतायोरिमाः प्रजा अजनयन्मनूनाम् ।
 विवस्वता चक्षसा द्यामपश्च देवा अग्निं धारयन्द्रविणोदाम् ॥२॥

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Sā pratnātha sāhasa jāyamanāḥ sadyāḥ kāvyāni bād-
 adhata viśva | āpaś ca mitrām dhiṣṇā ca sadhan devā
 agnīm dhārayan dravinodām || 1 || sā pūrvayā nividā kavyā-
 tāyōr imāḥ prajā ajanayan mánūnām | vivāsvatā cākshasā
 dyām apāś ca devā a. dh. d. || 2 ||

He makes for himself a most noble form of splendour, decking himself in his home with milk and waters. The sage adorns the depths of air possessed of great wisdom. This is the meeting place where divine learned are honoured. 8

The vast and victorious radiance of yours, O mighty one, pervades the firmament. O fire-divine, kindled by us, may you preserve us with all your self-bright, undiminished glories. 9

In dry spots, he causes the waters to flow in torrent and enundates the earth with floods that glisten. He gathers all articles within his maw, and moves among the new fresh sprouting grasses. 10

Fed with our fuel-purifying fire, may you blaze for the sake of securing food for us. May the pleasing, venerable, indivisible almighty God, and the natural forces of oceans, earth, and celestial regions, preserve and protect us. 11

96

Revealed, as ever, by rigorous penances, the spiritual fire straight way appropriates all the offerings through their action, dedication and wisdom. The enlightened devotees retain the company of God, the giver of wealth. 1

Propitiated with ancient devotional hymns, He creates progeny for mankind and provides with His refulgent light the celestial regions and ethereal vapours. The enlightened devotees retain the company of God, the giver of wealth. 2

तमीळत प्रथमं यज्ञसाधं विश आरीराहुतमृज्जसानम् ।
 ऊर्जः पुत्रं भरतं सुप्रदानुं देवा अग्निं धारयन्द्रविणोदाम् ॥३॥
 स मातरिश्वा पुरुवारपुष्टिर्विदद्रातुं तनयाय स्वर्वित् ।
 विशां गोपा जनिता रोदस्योर्देवा अग्निं धारयन्द्रविणोदाम् ॥४॥
 नक्तोषासा वर्णमामेभ्यानि धापयेते शिशुमेकं समीची ।
 द्यावाक्षामा रुक्मो अन्तर्वि भाति देवा अग्निं धारयन्द्रविणोदाम् ॥५॥

tām īlata prathamam yajñasā-
 dham viśa ārīr āhutam riñjasānām | ūrjāḥ putrām bhara-
 tām sriprādanum devā — || 3 || sā mātariśva puruvārapu-
 śtīr vidād gātūm tānayaya svarvīt | viśām gopā janitā rō-
 dasyor devā — || 4 || nāktoshāsa vārṇam amēmyāne dhapā-
 yete śīṣum ēkaṁ samīci | dyāvakshāma rukmó antār ví
 bhāti devā — || 5 ||

॥४॥ रायो बुध्नः संगमनो वसूनां यज्ञस्य केतुर्मन्मसाधनो वेः ।
 अमृतत्वं रक्षमाणास एनं देवा अग्निं धारयन्द्रविणोदाम् ॥६॥
 नू च पुरा च सदनं रयीणां जातस्य च जायमानस्य च क्षाम् ।
 सतश्च गोपां भवतश्च भूरर्देवा अग्निं धारयन्द्रविणोदाम् ॥७॥
 द्रविणोदा द्रविणसस्तुरस्य द्रविणोदाः सनरस्य प्र यँसत् ।
 द्रविणोदा वीरवतीमिषं नो द्रविणोदा रसते दीर्घमायुः ॥८॥
 एवा नो अग्ने समिधा वृधानो रेवत्पावक श्रवसे वि भाहि ।
 तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥९॥

rāyó budhnāḥ saṁgámāno vāsūnām yajñāsya ketúr ma-
 masādhano véḥ | amṛitatvām rākshamāṇasa enaṁ devā —
 || 6 || nū ca purā ca sādānam rayīnām jatāsya ca jāyama-
 nasya ca kshām | satāṣ ca gopām bhāvataṣ ca bhūrer devā
 — || 7 || draviṇodā draviṇasas turāsya draviṇodāḥ sānarasya
 prá yañsat | draviṇodā virāvatim īśham no draviṇodā rasate
 dīrghām āyuhḥ || 8 || evā no agne — || 9 ||

Praise Him, O enlightened devotees, as chief accomplisher of noble deeds, acceptor of devotional prayers, and ever-exerting lord. He is the sustainer of all men, source of all strength and giver of continual gifts. The enlightened devotees cherish the company of God, the giver of wealth. 3

May the adorable God, the dweller of the celestial region, the nourisher, the supreme sage, the bestower of heavenly bliss, the guard of mankind, the progenitor of heaven and earth, find a pathway for His off-springs. The enlightened devotees cherish the company of God, the giver of wealth. 4

Night and dawn, influencing each other's radiance, both together, nourish a child—a special fire—who is bright and radiant, and shines between heaven and earth. The enlightened devotees cherish the company of God, the giver of wealth. 5

The adorable God is the source of all wealth, and riches, and is the bestower of property. He is the banner of all noble selfless acts, and accomplishes all benevolent desires. Preserving their immortality, the enlightened devotees cherish the company of God, the giver of wealth. 6

Now and previously too, He has been the abode of riches. He provides habitation for all that exists and all that will come into existence. The enlightened devotees cherish the company of God, the giver of wealth. 7

May the supreme wealth-giver grant us the prosperity of movables and may the same wealth-giver grant us immovable objects, too. May He grant us vigour-providing food and may the bestower of wealth give us long life. 8

Fed with our fuel, O purifying fire, blaze for the sake of food. May the loving, venerable, indivisible, almighty God and natural forces of oceans, earth and heaven grant us our prayers. 9

(९७) सप्तमवतितमं सूक्तम्

(१-८) अष्टर्चास्यास्य सूक्तस्याङ्गिरसः कुत्स ऋषिः । अग्निः शुचिरग्निर्वा देवता । गायत्री छन्दः ॥

- ॥१॥ अपं नः शोशुचदुधमग्ने शुशुग्ध्या रयिम् । अपं नः शोशुचदुधम् ॥१॥
 सुक्षेत्रिया सुगतुया वसूया च यजामहे । अपं नः शोशुचदुधम् ॥२॥
 प्र यद्भन्दिष्ठ एषां प्रास्माकासश्च सूरयः । अपं नः शोशुचदुधम् ॥३॥
 प्र यत्ते अग्ने सूरयो जायेमहि प्र ते वयम् । अपं नः शोशुचदुधम् ॥४॥
 प्र यदग्नेः सहस्वतो विश्वतो यन्ति भानवः । अपं नः शोशुचदुधम् ॥५॥
 त्वं हि विश्वतोमुख विश्वतः परिभूरसि । अपं नः शोशुचदुधम् ॥६॥
 द्विषो नो विश्वतोमुखाति नवेव पारय । अपं नः शोशुचदुधम् ॥७॥
 स नः सिन्धुमिव नावयाति पर्षा स्वस्तये । अपं नः शोशुचदुधम् ॥८॥

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Apa nah śośucad aghām āgne śuśugdhy ā rayīm | āpa
 nah śośucad aghām || 1 || sukshetriyā sugatuyā vāsūyā ca
 yajāmahe | āpa -- || 2 || prā yād bhāndishṭha eśham prā-
 smākāsaś ca sūrayaḥ | āpa -- || 3 || prā yāt te agne sūrayo
 jāyemahi prā te vayām | āpa -- || 4 || prā yād agnēḥ sāhas-
 vato viśvāto yānti bhanāvah | āpa -- || 5 || tvām hi viśva-
 tomukha viśvātah paribhūr asi | āpa -- || 6 || dvīṣho no viś-
 vatomukhāti nāvēva paraya | āpa - || 7 || sá nah síndhūm
 iva nāváyāti parṣha svastáye | āpa -- || 8 ||

(९८) अष्टमवतितमं सूक्तम्

(१-३) दृक्स्यास्य सूक्तस्याङ्गिरसः कुत्स ऋषिः । अग्निर्वैश्वानरोऽग्निर्वा देवता । त्रिष्टुप् छन्दः ॥

- ॥१॥ वैश्वानरस्य सुमतौ त्याम राजा हि कं भुवनानामग्निः ।
 इतो जातो विश्वमिदं वि चष्टे वैश्वानरो यतते सूर्येण ॥१॥

98

Vaiśvānarasya sunatau syama rāja hi kam bhūvanā-
 nām abhiṣṛīḥ | ito jāto viśvam idām ví casṣṭe vaiśvānaró
 yatate sūryeṇa || 1 ||

97

May your light, O fire-divine dispel our sins; may your wealth shine on us. May your light dispel our sins. 1

We worship you for good fields, for secure paths, and for riches. May your light dispel our sins. 2

Among our people, here is the most devoted worshipper who speaks highly of you, and similarly, all our learneds pay you alone their homage. May your light dispel our sins. 3

O adorable Lord, the fire-divine, we all the learneds, are your devotees and in fact, we have become yours. May your light dispel our sins. 4

The ever-conquering beams of splendour of this fire-divine, are spreading in all directions. May your light dispel our sins. 5

You, with your face turned in all directions, are circum-ambient from all sides. May your light dispel our sins. 6

O with your face turned in all directions, may you take us across, as on a boat, beyond the reach of our adversaries. May your light dispel our sins. 7

98

May we continue to be in the grace of the leader of all; He is the august sovereign of all beings. Since the very inception, He is taking excellent care of the entire universe. This Leader of all accompanies the rising sun. 1

पृष्टो दिवि पृष्टो अग्निः पृथिव्यां पृष्टो विश्वा ओषधीरा विवेश ।
 वैश्वानरः सहसा पृष्टो अग्निः स नो दिवा स रिषः पातु नक्तम् ॥२॥
 वैश्वानर तव तत्सत्यमस्त्वंस्मात्रायौ मघवानः सचन्ताम् ।
 तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥३॥

prishṭó divi prishṭó agnīḥ prithivyām
 prishṭó víśvā óshadhīr á viveṣa | vaiṣvānarāḥ sáhasā pri-
 shṭó agnīḥ sá no dívā sá rishāḥ pátu náktam || 2 || vaiśvā-
 nara táva tát satyām astv asmān ráyo maghávānaḥ sacan-
 tām | tán no — || 3 ||

(९९) नवनवतितमं सूक्तम्

(१) एकवर्त्त्यास्य सूक्तस्य मापीचः कवपयः अपिः । अग्निर्जातवेदा अग्निर्वा देवता । त्रिष्टुप् छन्दः ॥

॥३॥ जातवेदसे सुनवाम सोममरातीयतो नि दहाति वेदः ।
 स नः पर्षदति दुर्गाणि विश्वा नावेव सिन्धुं दुरितात्यग्निः ॥१॥

99

Jātávedase sunavāma sónam arātiyató ní dahāti védaḥ |
 sá naḥ parshad āti. durgāṇi víśvā nāvéva síndhum duritāty
 agnīḥ || 1 ||

(१००) शततमं सूक्तम्

(१-१९) एकोनविंशत्यृचस्यास्य सूक्तस्य वार्षागिरा क्रन्नाश्वाम्बरीष-सहदेव-भयमान-
 सुराधसः अपयः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥८॥ स यो वृषा वृष्ण्येभिः समौका महो दिवः पृथिव्याश्च सम्राट् ।
 सतीनसत्वा हव्यो भरेषु मरुत्वान्नो भवत्विन्द्र ऊती ॥१॥

100

Sá yó vṛishā vṛishnyebhiḥ sámokā mahó divāḥ prithi-
 vyās ca samrāt | satinásatva hávyo bhāreshu marútvān no
 bhavaty indra ūtí || 1 ||

The fire-divine is present in heaven, and present on this earth; He pervades all plants and vegetation. May the fire-divine, the leader of all, who is present with vigour, guard us night and day against our enemies. 2

May that truth of yours descend on us. Let wealth, in rich abundance, gather around us. May the loving, venerable, indivisible almighty God and the natural forces of ocean, earth and heaven preserve and protect us. 3

99

May we dedicate our entire devotion to the all knowing God. May He deprive them of wealth who are hostile towards us. May the Lord carry us through all troubles as a boat carries men across the river against hurdles. 1

100

He is the great showerer of prosperity side by side functioning with other petty showers of wealth, the sovereign Lord of earth and heaven, the sender of water and helper in all conflicts. May this resplendent Lord, associated with vital principles, be our protection. 1

यस्यानामः सूर्यस्येव यामो भरेभरे वृत्रहा शुष्मो अस्ति ।
 वृषन्तमः सखिभिः स्वेभिरेवैर्मरुत्वान्नो भवत्विन्द्र उती ॥२॥
 दिवो न यस्य रेतसो दुघानाः पन्थासो यन्ति शवसापरीताः ।
 तरद्वेषाः सासुहिः पौंस्येभिर्मरुत्वान्नो भवत्विन्द्र उती ॥३॥
 सो अङ्गिरोभिरङ्गिरस्तमो भूदृषा वृषभिः सखिभिः सखा सन् ।
 ऋग्मिभिर्ऋग्मी गातुभिर्ज्येष्ठो मरुत्वान्नो भवत्विन्द्र उती ॥४॥
 स सुनुभिर्न रुद्रेभिर्ऋग्वा नृषाहो सासुहो अमित्रान् ।
 सनीळेभिः श्रवस्यानि तूर्वेन्मरुत्वान्नो भवत्विन्द्र उती ॥५॥

yāsyañāptaḥ sūryasyeva yāmo bhāre
 -bhare vṛtrahā śuśhma āsti | vṛṣhantamaḥ sākhibhiḥ své-
 bhir évair ma° || 2 || divó ná yásya rétasó dúghānaḥ pān-
 thaso yānti śávasāparitaḥ | tarāddveshaḥ sasahīḥ pañsye-
 bhir ma° || 3 || só āngirobhir āngirastamo bhūd vṛṣhā vṛ-
 shabhiḥ sākhibhiḥ sākha sán | ṛigmibhir ṛigmí gatúbhir jyé-
 shtho ma° || 4 || sá sunúbhir ná rudrébhir ṛibhva nṛisháhye
 sasahvān amitrān | sámlebbhiḥ śravasyāni tūrvan ma° || 5 ||

॥९॥ स मन्युमीः समदनस्य कर्तास्माकेभिर्नृभिः सूर्य सन्त ।
 अस्मिन्नहन्तस्त्पतिः पुरुहूतो मरुत्वान्नो भवत्विन्द्र उती ॥६॥
 तमूतयो रणयञ्छरसातो तं क्षेमस्य क्षितयः कृण्वत त्राम् ।
 स विश्वस्य कर्णस्येश एको मरुत्वान्नो भवत्विन्द्र उती ॥७॥

sá manyumíḥ samádanasya kartásmákebhir nṛibhiḥ sūr-
 yaṁ sanat | asmínn áhan sátpatiḥ puruhútó ma° || 6 ||
 tám ūtáyo raṇayañ chúrasatau tám kshémasya kshítáyah
 kṛiṇvata trām | sá vísvasya karúnasyeṣa éko ma° || 7 ||

His unparalleled speed is like the rays of the sun. He is destroyer of the devil of ignorance in every conflict. With his swiftmoving friends, He is the most bounteous. May this resplendent Lord, associated with vital principles, be our protection. 2

He emits radiance as sunshine, showers blessings, the heaven's moisture. With His vital strength He is always victorious over adversaries, and triumphs by His manly vigour. May the resplendent God, associated with vital principles, be our protection. 3

He is the fastest among all the fast runners, most bountiful among the bountiful, the mightiest among the mighty, a friend among friends, venerable among those who claim veneration, pre-eminent amongst the eminent. May this resplendent God, associated with vital principles, be our protection. 4

He, associated with vital principles—offsprings of the cosmic vital powers—is furious and has been able to conquer his foes and adversaries. Prompted by cosmic forces He releases waters from clouds and produces food. May this resplendent God, associated with vital principles, be our protection. 5

He is the subduer of sinners, the director of operations. He is the protector of the good. He alone has been invoked by all of us. His glory in the sun has been a blessing to our people up to this day. May this resplendent God, associated with vital principles, be our protection. 6

His protections bring about success in conflicts, and He is pleased by the success. He along with His vital principles presides over every act of worship. May this resplendent God, associated with vital principles, be our protection. 7

तमप्सन्तु शर्वस उत्सवेषु नरो नरमवसे तं धनाय ।
 सो अन्धे चित्तमसि ज्योतिर्विदन्मरुत्वान्नो भवत्विन्द्र ऊती ॥८॥
 स सव्येन यमति ब्राधतश्चित्स दक्षिणे संगृभीता कृतानि ।
 स कीरिणा चित्सनिता धनानि मरुत्वान्नो भवत्विन्द्र ऊती ॥९॥
 स ग्रामेभिः सनिता स रथेभिर्विदे विश्वाभिः कृष्टिभिर्व्यय ।
 स पौंस्येभिरभिभूरशस्तीर्मरुत्वान्नो भवत्विन्द्र ऊती ॥१०॥

tām

apsanta śāvasa utsavēshu nāro nāram āvase tāṃ dhānāya |
 só andhé cit tāmasi jyōtir vidan ma^o || 8 || sā savyēna ya-
 mati vrādhiataṣ cit sā dakshinē sāmgṛibhīta kṛitāni | sā
 kīrīṇa cit sānitā dhānāni ma^o || 9 || sā grāmebhiḥ sānita sā
 rāthebbhir vidē viśvabhiḥ kṛiṣṭībhir nv ādyā | sā paūnsye-
 bbhir abhibhūr āśastīr ma^o || 10 ||

॥१०॥

स जामिभिर्यत्समजाति मीळहेऽजामिभिर्वा पुरुहुत एवैः ।
 अपां तोकस्य तनयस्य जेषे मरुत्वान्नो भवत्विन्द्र ऊती ॥११॥
 स वज्रभृदस्युहा भीम उग्रः सहस्रचेताः शतनीथ ऋभ्या ।
 चम्रीषो न शवसा पाञ्चजन्यो मरुत्वान्नो भवत्विन्द्र ऊती ॥१२॥
 तस्य वज्रः क्रन्दति स्मत्स्वर्षा द्विवो न त्वेषो र्वथः शिमीवान् ।
 तं सचन्ते सनयस्तं धनानि मरुत्वान्नो भवत्विन्द्र ऊती ॥१३॥

sā jāmībbhir yāt samājati mīḷhē 'jāmibhir vā puruhutā
 évaiḥ | apām tokāśya tānayasya jeshē ma^o | 11 || sā vajra-
 bhṛīd dasyuhā bhīmā ugrāḥ sahāśracetaḥ śatānītha rībhva |
 camrīśhó ná śāvāsā pāñcajanyo ma^o || 12 || tāśya vajrah
 krandati smāt svarshā divó ná tveshó ravāthaḥ śīmuvan |
 tāṃ sacante sanāyas tāṃ dhānāni ma^o || 13 ||

In the hours of distress mighty brave men depend on His leadership for protection and wealth. In the midst of dim darkness of frustration, He is the source of light and encouragement. May this resplendent God, associated with vital principles, be our protection. 8

With His left hand He subdues the malignant and with His right hand He accepts the proffered selfless deeds. Pleased with invocations, He becomes the giver of riches to His worshippers. May this resplendent God, associated with vital principles, be our protection. 9

He alone with His accompaniments is the benefactor. He is immediately recognized by all enlightened persons through the movements of His aura of glory. By His enduring energy He is victor over the unruly elements. May this resplendent Lord, associated with vital principles be our protection. 10

Invoked by His own kinsmen, He proceeds quickly to fight for those who trust Him and those devoted friends who are engaged in conflicts. He helps brave soldiers and their families. May this resplendent Lord, associated with vital principles, be our protection. 11

He is the inflicter of punitive justice on robbers. For them He is fearful and fierce. He is cognizant of all things. He is mighty and praised by all. He is like spiritual elixir, exhilarates all the five classes of beings with his concentrated vigour. May this resplendent God, associated with vital principles, be our protection. 12

His punitive justice is very effective. He is as brilliant as the luminary of heaven, and is the source of all benefits. He is the promoter of beneficent acts. He is the Lord of all treasures. May He, associated with vital principles, be our protection. 13

यस्याजस्रं शर्वसा मानमुक्थं परिभुजद्रोदसी विश्वतः सीम् ।
 स पारिषत्क्रतुभिर्मन्दसानो मरुत्वान्नो भवत्विन्द्र ऊती ॥१४॥
 न यस्य देवा देवता न मर्ता आपश्च न शर्वसो अन्तमापुः ।
 स प्ररिक्ता त्वक्षसा क्षमो दिवश्च मरुत्वान्नो भवत्विन्द्र ऊती ॥१५॥

yásyájasraṃ

śávasā mānam ukthām paribhujád ródasi viśvātaḥ sīm | sá
 páriśat krátubhir mandasanó ma^o || 14 || ná yásya devā de-
 vāta ná mártā āpaṣ canā śávaso ántam apūḥ | sá praríkva
 tvākshasā ksh mó divāś ca ma^o || 15 ||

॥१२॥

रोहिच्छयावा सुमदैशुर्लामीद्युक्षा राय ऋज्राश्वस्य ।
 वृषण्यन्तं विभ्रती धूर्पु रथं मन्द्रा चिकेत नाहुषीषु विशु ॥१६॥
 एतत्त्यक्त इन्द्र वृष्ण उक्थं वार्षागिरा अभि गृणन्ति राधः ।
 ऋज्राश्वः प्रष्टिभिर्मन्वरीषः सहदेवो भयमानः सुराधाः ॥१७॥
 दम्यूज्जिम्यैश्च पुरुहूत एवैर्हत्वा पृथिव्यां शर्वा नि बर्हीत ।
 सन्तक्षेत्रं सखिभिः श्वित्येभिः मनुत्सूर्यं सनदपः सुवज्रः ॥१८॥
 विश्वाहेन्द्रो अधिवक्ता नो अस्त्वपरिहृताः सनुयाम वाजम् ।
 तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥१९॥

rohíe chyávā sumádañsur lakamír dyukshá rayá řijrá-
 śvasya | vṛishanyantam bíbhrati dhurshú rátham mandrá ei-
 keta náhuśhushu vikshú || 16 || etát tyát ta indra vṛishva
 ukthām varshagirá abhí grīnanti rádhaḥ | řijrásvaḥ práshti-
 bhir ambaríshaḥ sahádevo bháyamanaḥ surádhah || 17 || dá-
 syiñ ehínyūñś ca puruhútā évair hatvá pṛithivyām śárva
 ní barhīt | sánat kshétram sákhībhiḥ śvitnyébbhiḥ sánat sūr-
 yaṃ sánad apāḥ suvájrah || 18 || viśváhéndro adhivaktá no
 astv áparihṛitaḥ sanuyāma vājam | tán no — || 19 ||

He, with His excellent strength, cherishes earth and heaven eternally and absolutely. May He, delighted by our acts, convey us beyond misery. May the resplendent Lord, associated with vital principles, be our protection. 14

Neither the knowledge of divine and learned persons, nor their endeavours reach the limit of strength of that beneficent divinity. He surpasses earth and heaven by His subtle skill and strength. May the resplendent Lord associated with vital principles, be our protection. 15

The black and red beams, yoked to the cosmic chariot of the sun are self-radiant, full of the spectrum of colours, and celestial in appearance. This is fixed on a mighty axle for the attainment of bliss, as if these well-directed beams move on season-forming paths. They move with a speed for the benefit of mankind. 16

O resplendent sun, when you move on with the aura of glory directed with season-forming beams along with the constellations, you give rise to the five seasons: rain, summer, autumn, winter and spring. For this you are complimented with appropriate praises. 17

The much-invoked resplendent sun, along with vital principles, uprooted the mischief caused by parasites and aggressive infections after encounter and laid them low with his enduring action. He, then, with his white brilliant rays acted on the fields and, thereon the solar energy operated in conjunction with water. 18

May the resplendent Lord be our guide day by day and may we surrender totally to Him, and enjoy food. May the loving, venerable, indivisible, mighty God and the natural bounties of ocean, earth and heaven grant us favours. 19

(१०१) एकोत्तमशततमं सूक्तम्

(१-१०) एकादशर्चस्यास्य मृतस्याङ्गिरसः कुत्स ऋषिः । इन्द्रो देवता । (१-७) प्रथमादिसप्तर्चा
जगती, (८-१६) अष्टम्यादिचतसृणाञ्च त्रिष्टुप् छन्दसी ॥

॥ १.०॥

प्र मन्दिने पितुमर्चता वचो यः कृष्णगर्भा निरहङ्गजिश्चना ।
 अवस्यवो वृषणं वज्रदक्षिणं मरुत्वन्तं सख्याय हवामहे ॥१॥
 यो व्यसं जाह्नवाणेन मन्युना यः शम्बरं यो अहन्पिप्रुमव्रतम् ।
 इन्द्रो यः शुष्णमशुषं न्यावृणञ्चरुत्वन्तं सख्याय हवामहे ॥२॥
 यस्य द्यावापृथिवी पौंस्यं महद्यस्य व्रते वरुणो यस्य सूर्यः ।
 यस्येन्द्रस्य सिन्धवः सश्रति व्रतं मरुत्वन्तं सख्याय हवामहे ॥३॥
 यो अश्वानां यो गवां गोपतिर्वशी य आरितः कर्मणि कर्मणि स्थिरः ।
 वीळोश्चिदिन्द्रो यो असुन्वतो वधो मरुत्वन्तं सख्याय हवामहे ॥४॥
 यो विश्वस्य जगतः प्राणतस्पतिर्यो ब्रह्मणे प्रथमो गा अविन्दत् ।
 इन्द्रो यो दस्यूरधरो अवातिरन्मरुत्वन्तं सख्याय हवामहे ॥५॥
 यः शूरेभिर्हव्यो यश्च भीरुभिर्यो धावद्भिर्ह्वयते यश्च जिग्युभिः ।
 इन्द्रं यं विश्वा भुवनाभि सैधुर्मरुत्वन्तं सख्याय हवामहे ॥६॥

101

Prā mandīne pitumād arcata vāco yāḥ kṛishṇāgarbha
 nirāhann ṛijīṣvanā | avasyāvo vṛīṣhaṇam vājradakṣhiṇam
 marūtvantam sakhyāya havāmahe || 1 || yó vyāṇsam jāhri-
 shāṇéna manyúna yāḥ śāmbaram yó āhan píprum avratām |
 índro yāḥ śuṣṇam aśuṣham ny āvṛiṇaṇ ma° || 2 || yāsya
 dyāvāpṛithivī paūnsyam mahād yāsya vraté vāruṇo yāsya
 sūryaḥ | yāsyéndrasya sīndhavaḥ sāṣcati vratām ma° || 3 ||
 yó āśvānām yó gāvām gópatir vaśi yā āritāḥ kārmani-kar-
 mani sthirāḥ | vīlōṣ eid índro yó āsunvato vadhó ma° || 4 ||
 yó viśvasya jāgataḥ prāṇatās pátir yó brahmāṇe prathamó
 gā ávindat | índro yó dāsyūñ ādharāñ avātiran ma° || 5 || yāḥ
 śūrebhir hávyo yaś ca bhīrúbhir yó dhāvādbhir hūyáte
 yaś ca jigyúbhiḥ | índram yām viśvā bhūvanābhi samdadhúr
 ma° || 6 ||

101

Adore Him with offerings, and devotional songs,—Him, who is blissful, who straightaway destroys the strongholds of evil hidden in dark caves of ignorance. Desirous of protection, we invoke Him to become our friend,—Him, who is showerer of benefits, and who, associated with vital principles, holds punitive justice in his right hand. 1

We invoke for friendship, the resplendent God, who aided by cosmic, vital principles, and with triumphant wrath, subjugates the irresponsible, disrespectful, and the unrighteous ego and also destroys ignoble men. 2

We invoke for friendship, the resplendent God, who aided by cosmic, vital principles, manifests His great creative power in heaven and earth. The sun and oceans obey His eternal laws and the rivers follow His direction, flowing along their assigned courses. 3

We invoke for friendship, the resplendent God, who aided by cosmic, vital principles, is lord and master of wisdom and strength; who controls everyone, who is constantly present in every sacred act, who is widely cherished, and who is destroyer of obstinate abstainers from worshipful acts and those who do not offer oblations. 4

We invoke for friendship, the resplendent God, who aided by cosmic, vital principles, is the Lord of all that moves or breathes, who for the first time restored knowledge to seekers, and who annihilates and humbles low-minded offenders. 5

We invoke for friendship the resplendent God, who aided by cosmic vital principles is remembered by the timid as well as the brave, by the vanquished as well as the victorious, and to whom in times of distress all men turn for support. 6

॥१३॥

रुद्राणामेति प्रदिशा विचक्षणो रुद्रेभिर्योषां तनुते पृथु ज्रयः ।
 इन्द्रं मनीषा अभ्यर्चति श्रुतं मरुत्वन्तं सख्याय हवामहे ॥७॥
 यद्वा मरुत्वः परमे सधस्थे यद्वावमे वृजने मादयासे ।
 अत आ याह्यध्वरं नो अच्छा त्वाया हविश्वकृमा सत्यराधः ॥८॥
 त्वायेन्द्र सोमं सुषुमा सुदक्ष त्वाया हविश्वकृमा ब्रह्मवाहः ।
 अथा नियुत्वः सगणो मरुद्भिरस्मिन्यज्ञे बर्हिषि मादयस्व ॥९॥

rudrāṇām eti pradiśā vicakṣhaṇó rudrébhir yóshā tanute
 prithú jráyah | índram manīshā abhy ārcati śrutām ma° ||
 7 || yád vā marutvah paramé sadhásthe yád vāvamé vṛijāne
 mādáyāse | āta á yahy adhvarām no ácha tváyá haviṣ ca-
 kṛima satvaradhaḥ || 8 || tvayéndra sómaṁ sushuma suda-
 ksha tváyá haviṣ cakṛimā brahmavāhaḥ | ádhā niyutvah
 ságaṇo marúdbhir asmín yajñé barhīshi mādayasva || 9 ||

मादयस्व हरिभिर्ये ते इन्द्र वि श्यस्व शिप्रे वि सृजस्व धेने ।
 आ त्वा सुशिप्र हरयो वहन्तूशन्हुव्यानि प्रति नो जुषस्व ॥१०॥
 मरुस्तोत्रस्य वृजनस्य गोपा वयमिन्द्रेण सनुयाम वाजम् ।
 तन्नो मित्रो वरुणो मामहन्तामर्दितिः सिन्धुः पृथिवी उत द्यौः ॥११॥

mādáyasva hāribhir yé ta indra ví shyasva śipre ví sṛija-
 sva dhéne | á tvā susīpra hārayo vahantūśān havyāni prāti
 no jushasva || 10 || marútstotrasya vṛijānasya gopá vayāni
 indreṇa sanuyāma vājam | tán no — || 11 ||

We invoke for friendship, the resplendent God, who aided by cosmic vital principles, proceeds to the abodes of vital cosmic forces, and there with the aid of the dawn illuminates the horizon. He the far-renowned God is extolled with thoughtful hymns by all devotees.

O resplendent God, associated with vital cosmic principles, whether you are pleased to reside in the loftiest mansion or lowly dwellings, come to the place of our work and worship. O Lord, of imperishable wealth, we dedicate our love and devotion to you. 8

O mighty resplendent God, for you we sing our devotional prayers. Desiring communion with you, we chant devotional hymns and offer reverential homage. May you, associated with vital principles, come to our sacred place of worship and rejoice. 9

O resplendent God, may you be delighted with the effects of your vigorous accomplishments and speak to us. Let your jaws of justice be effective; may your words of blessings be conveyed to us. O God, with splendid crown, may your speedy benevolence bring you to us. O gracious God, accept our loving devotion. 10

May we, while being protected by you, O destroyer of evil, make a common objective with vital principles and sing your glory. May we receive sustenance from the resplendent Lord and may this loving, venerable, indivisible, mighty God and natural bounties of ocean, earth, heaven grant our prayers. 11

(१०२) द्युत्तमानतमं सुतम

(१-११) एकादशचर्यास्य सत्तन्याद्भिरसः कुत्स ऋषिः । इन्द्रो देवता । (१-१०) प्रथमादि-
दशचां जगती, (११) एकादश्याश्च त्रिष्टुप छन्दसी ॥

॥ १.४॥

इमां ते धियं प्र भरे महो महीमस्य स्तोत्रे धिषणा यत् आनजे ।
 तमुत्सवे च प्रसवे च सासहिमिन्द्रं देवासः शर्वसामदन्ननु ॥१॥
 अस्य श्रवो नयः सप्त बिभ्रति द्यावाक्षामा पृथिवी दर्शतं वपुः ।
 अस्मे सूर्याचन्द्रमसाभिचक्षे श्रद्धे कमिन्द्र चरतो वितर्तुरम् ॥२॥
 तं स्मा रथं मघवन्प्रावं सातये जैत्रं यं ते अनुमदाम संगमे ।
 आज्ञा न इन्द्र मनसा पुरुन्दत त्वायद्यो मघवञ्छमं यच्छ नः ॥३॥

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Imāṃ te dhīyaṃ prā bhare mahó mahīm asyā stotrē
 dhishāna yāt ta ānaje | tāṃ utsavē ca prasavē ca śasahīm
 indraṃ dēvasaḥ śāvasāmadann ānu || 1 || asyā śrāvo nadyāḥ
 saptā bibhṛati dyāvakshāmā pṛithivī darśatām vāpuḥ | asmē
 sūryācandramāsābhicākṣhe śradhdhē kām indra carato vitar-
 turām || 2 || tāṃ smā rātham maghavanṇ prāva satāye jāi-
 traṃ yām te anumādama saṅgamē | ajā na indra mānasa
 puruṣṭuta tvayādbhyo maghavañ chārma yacha nah || 3 ||

वयं जयेम त्वया युजा वृतसम्माकभंशमुदया भरेभरे ।
 असान्यमिन्द्र वरिवः सुगं कृधि प्र शत्रूणां मघवन्वृण्यो रुज ॥१॥
 नाना हि त्वा हवमाना जना इमे धनानां धर्तस्वसा विपन्यवः ।
 अस्माकं स्मा रथमा तिष्ठ सातये जैत्रं हीन्द्र निभ्रतं मनस्त्व ॥२॥

vayāṃ jayema tvāya yujā vṛitam asmākam ānṣaṇ ūd āva
 bhāre-bhare | asmābhyam indra vārivaḥ sugāṃ kṛidhi prā
 śātrūṇāṃ maghavan vṛiṣṇya ruja || 4 || nāna hī tvā hāva-
 mana jāna ime dhānanām dhartar āvasa vipanyāvah | asmā-
 kam sma rātham ā tiṣṭha satāye jāitram hindra nibhṛitam
 mānas tāva || 5 ||

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For you, O mighty resplendent Lord, I compose and offer my excellent hymns ; may I become worthy of your compassion through my sincere devotion to you. The enlightened devotess exhilarate the victorious Lord through the strength of their prayers to obtain riches and prosperity. 1

The seven oceans bear His glory far and wide. The heaven, sky and earth display His charming form. The sun and moon alternately revolve along in their assigned courses so that we may behold the supreme Lord and have faith in Him. 2

O bounteous resplendent Lord, we praise you heartily. May you grant us that same aura of glory, the victory chariot for our victory as the one in which you move, fighting against the evil forces. O bounteous Lord, grant us shelter as we love you intensely. 3

O resplendent Lord, may we, with your aid win all our adversaries. Encourage us in every fight and protect us. Make us worthy of obtaining riches in an easy way and grant us strength so that we may weaken the vigour of our enemy. 4

Possessor of large treasures, O resplendent Lord, those who invoke you for their protection are of diverse groups. Come with your aura of glory to bring us all the benefits. You have intensely resolute mind for victory. 5

॥१०॥

गोजिता ब्राह्म अमितक्रतुः सिमः कर्मन्कर्मञ्छ्रुतमतिः खजंकरः ।
 अकल्प इन्द्रः प्रतिमानमोजसाथा जना वि ह्वयन्ते सिषासवः ॥६॥
 उत्ते शतान्मघवन्नुच्च भूयस् उत्सहस्राद्रिरिचे कृष्टिषु श्रवः ।
 अमात्रं त्वा धिषणा तित्विषे मध्यधा वृत्राणि जिघ्रसे पुरंदर ॥७॥
 त्रिविष्टिधातु प्रतिमानमोजसस्तिष्ठो भूर्मानृपते व्रीणि रौचना ।
 अतीदं विश्वं भुवनं ववश्चिथाशत्रुरिन्द्र जनुषा सनादसि ॥८॥

gojīta bāhū āmitakratuḥ simāḥ kārman-karmañ chatām-
 ūtiḥ khajamkarāḥ | akalpā īndrah pratimānam ōjasāthā jānā
 vī hvayante sishāsavaḥ || 6 || ūt te satān maghavanu ūc ca
 bhūyasa ūt sahasrād ririce kṛiṣṭiṣhu śravaḥ | amātrāṇi tva
 dhishāna titvishe mahy ādha vṛitrāṇi jighnase purandara
 || 7 || trivisṭidhātu pratimānam ōjasas tisthō bhūmir nṛipate
 trīṇi rocanā | ātidāṃ viśvam bhūvanam vavakshithāsatrūr
 indra janūshā sanād asi || 8 ||

त्वां देवेषु प्रथमं हवामहे त्वं वभूथ पृतनासु सासहिः ।
 सेमं नः कारुमुपमन्युमुद्विदमिन्द्रः कृणोतु प्रसवे रथं पुरः ॥९॥
 त्वं जिगेथ न धनां रुरोधितार्भेष्वजा मघवन्महत्सु च ।
 त्वामुग्रमवसे सं शिशीमस्यथा न इन्द्र हवनेषु चोदय ॥१०॥
 विश्वाहेन्द्रो अधिवक्ता नो अस्त्वपरिहृताः सनुयाम वाजम् ।
 तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥११॥

tvām devēṣu prathamāṇi ha-
 vāmahe tvām babhūtha prītanāsu sāsahī | sēmām naḥ kā-
 rūm upamanyūm udbhīdam īndrah kṛiṇotu prasavē rātham
 purāḥ || 9 || tvām jigetha nā dhānā rurodhithārbheshv ājā
 maghavan mahātsu ca | tvām ugrām āvase sām śiśimasy
 āthā na indra hāvaneshu codaya || 10 || viśvāhēndro — ||
 11 ||

His arms may win treasures. His power is boundless. He is best in every action. His protective powers are endless. He inspires us to struggle against evils. None may rival the resplendent Lord in mighty strength. Therefore, the devotees desiring prosperity call on Him on all occasions. 6

O bounteous Lord, your glory exceeds a hundred, more than a hundred, more than a thousand, amid all divinities. You are boundless. Our praises reveal your endless glory. May you destroy the evil forces, O the destroyer of strongholds of evils. 7

O resplendent Lord, the protector of men, with your three-fold elements you are governing the three earths and three realms of light. From eternity you are without a rival. [Three elements—tranquility, activity and inertia; three earths—*bhuh*, *bhuvah*, and *svah*; three lights—*tapas*, *ṛta* and *satya*. 8

We invoke you first among all other divine powers; assuredly you can subdue all evil forces. May you, O resplendent Lord, infuse your divine spirit in the hearts of your devotees and may you come with your invincible and formidable aura of glory to establish supremacy over evils. 9

You always conquer and do not keep the benefits with you. O bounteous mighty Lord, we invoke you to help and protect us in all our conflicts, be they small or big. May you inspire us to continue fighting evil forces. 10

May resplendent Lord be always on our side to protect us, and may we unimpaired obtain riches in all contests. May loving, venerable, indivisible, and sustainer of earth, heaven and ocean grant our prayers. 11

(१०३) व्युत्पन्नगतनमं सूक्तम्

(१. ८) अष्टचंग्यास्य सूक्तस्याङ्गिरसः कुम्भ ऋषिः । उद्गाता देवता । धिष्ठिर्गणेशः ॥

॥१६॥ तत्त इन्द्रियं परमं पराचरधायन्त कवयः पुरेदम् ।
 क्षमेदमन्यद्विव्यदन्यदस्य समी पृथ्यते समनेय केतुः ॥१॥
 स धारयत्पृथिवीं पृथक्च वज्रेण हत्वा निरपः संसर्ज ।
 अहन्नहिमभिनद्रौहिणं व्यहन्यंसं मघवा शचीभिः ॥२॥
 स जातृर्मर्मा श्रद्धधान ओजः पुरो विभिन्दन्नचरद्भि दासीः ।
 विद्वान्वज्रिन्दस्येवे हेतिमस्यार्य स हो वर्धया युष्मभिन्द्र ॥३॥

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Tāt ta indriyām paramām parācair ādhārayanta kavā-
 yaḥ purédām | kshamédām anyād divy ānyād asya sām i
 prieyate samanēva ketūḥ || 1 || sā dhārayat pṛithivīm paprā-
 thac ca vājrena hatvā nīr apāḥ sasarja | āhann āhim ābhi-
 nad rauhinām vy āhan vyāṅsam maghāvā śacībhiḥ || 2 || sā
 jātūbharmā śraddādhāna ōjaḥ puro vibhindānn acarad vī
 dāsīḥ | vidvān vajrin dāsyaive hetīm asyāryam sāho var-
 dhayā dyumnām indra || 3 ||

तद्वचुषे मानुषेमा युगानि कीर्तेन्यं मघवा नाम विभ्रत् ।
 उपप्रयन्दस्युहत्याय क्वरी यद्वं सूनुः श्रवसे नाम दुधे ॥१॥
 तदस्येदं पश्यता भृरि पुष्टं श्रदिन्द्रस्य धत्तन वीर्यीय ।
 स गा अविन्दुत्सो अविन्दुदश्वात्स ओषधीः सो अपः स वनानि ॥२॥

tād ūcūshe mánushemā yugāni
 kirtényam maghāvā nāma bībhrat | upaprayān dasyuhatyāya
 vajrī yād dha sūnūḥ śrāvase nāma dadhé || 4 || tād asyedām
 paśyatā bhūri pushtām śrād indrasya dhattana vīryāya |
 sā gā avindat sō avindad āśvān sā ōshadhīḥ sō apāḥ sā
 vānāni || 5 ||

Prudent sages have formerly been possessed of your supreme light, which they still continue to possess. One light of this shines upon the earth, the other in heaven, and both are in combination with each other like a flag in battle. 1

He upholds the earth and spreads it widely. He having struck the devil of ignorance with His adamantine determination, invigorates the spirit of enlightenment. He destroys the serpentine darkness, puts an end to the fierce demon and through his prowess, annihilates the vices, as they appear in repulsive forms. 2

Armed with adamant determination and confidence in His prowess, He, the all-wise, resplendent Lord moves on—shattering the strongholds of law-breakers. May He, accepting our praises, impose His punitive justice against undisciplined law-breakers and increase the strength and glory of virtuous men. 3

He, the bounteous God, possessing glorious fame, instructs those human races which deserve it. He, the thunderer goes close to the law-breakers to destroy them, and thus obtains the title, “renowned for victorious prowess”. 4

Behold the abundant wealth of the resplendent Lord and have confidence in His prowess. He recovers the lost cattle of wisdom, the horses of vigour and the plants, forests, and waters. 5

॥ १. ३ ॥

भृङ्गिकर्मणे वृषभाय वृष्णे सत्यशुष्माय सुनयाम सोमम् ।
 य आदित्या परिपन्थीव शूरोऽयञ्चनो विभजन्नेति वेदः ॥६॥
 नदिन्द्र प्रेवं वीर्यं चकर्थ यत्ससन्तं वज्रेणावौध्रयोऽहिम् ।
 अनु त्वा पर्वाहपितं वयश्च विश्वं देवासो अमदन्ननु त्वा ॥७॥
 शुष्णं पिप्रुं कुर्यवे वृत्रमिन्द्र यदावधीर्वि पुरः शम्बरस्य ।
 तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत यौः ॥८॥

bhūṅrikarmaṇe vṛṣabhāya vṛṣṇe satyāśuśmāya su-
 navāma sōmam | yā ādṛītyā paripanthīva śūrō 'yajvano vi-
 bhājann ēti vēdah ॥ 6 ॥ tād indra prēva vīryaṁ cakārtha
 yat sasāntaṁ vājreṇābodayo 'him | ānu tvā pātnīr hṛishi-
 tāṁ vāyaś ca vīśve devāso amadann ānu tvā ॥ 7 ॥ śuśṇaṁ
 pīpruṁ kūyavaṁ vṛitraṁ indra yadāvādhīr vī pūraḥ śam-
 barasya | tān no — ॥ 8 ॥ 17 ॥

(१०४) चतुस्तमस्तोत्रं सुक्तम्

(१-०) नवचम्यास्य सूक्तस्याङ्गिरसः कृन्म ऋषिः । इन्द्रो देवता । विष्णु उच्यते ॥

॥ १ ॥

योनिष्ट इन्द्र निषदे अकारि तमा नि षीद स्वानो नार्वी ।
 विमुच्या वयौऽवसायाश्चान्द्रोषा वस्तोर्वहीयसः प्रपित्वे ॥१॥
 ओ त्वे नर इन्द्रमृतये गुर्न चित्तान्सद्यो अर्ध्वनो जगम्यात् ।
 देवासो मय्युं दासस्य श्रमन्ते न आ वक्षन्सुविताय वर्णम् ॥२॥
 अव त्मना भरते केतवेदा अव त्मना भरते फेनमुदन् ।
 क्षीरेण स्नातः कुर्यवस्य योषे हुते ते स्यातां प्रवणे शिफायाः ॥३॥

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Yōnish ṭa indra nishāde akāri tāma ā nī shīda svānō
 nārva | vimūcya vāyo 'vasāyāśvaṁ dośhā vāstor vāhīyasah
 prapitvā ॥ 1 ॥ ō tyē nāra indram ūtāye gur nū cit tān sa-
 dyō ādhvano jagamyat | devāso manyūṁ dāsasya śamnan
 té na ā vakshan suvitāya vārṇam ॥ 2 ॥ āva tmāna bharate
 kētavedā āva tmāna bharate phēnam udān | kshīrēṇa sna-
 taḥ kūyavasya yōshe hatē té syatām pravaṇe śīphayaḥ ॥ 3 ॥

To Him, who is the performer of all deeds, the possessor and giver of strength, the truly powerful Lord, we offer devotional prayers. He a highwayman, snatches wealth from the godless exploiters and gives it to honest devotees. 6

O resplendent Lord, performer of glorious deeds, when you unsheath dark shrouds to destroy them with your adamant determination, the vital divine powers greet you, and all other virtues extol you. 7

O resplendent Lord, as you destroy low-mindedness, ego, devilish ignorance, and demolish the strongholds of disrespectful tendencies, so may you, associated with vital principles, be our protection. 8

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O resplendent Lord, the altar of the innermost core of our heart has been made for you, as if, to sit upon it. May you hasten to appear during our morning and evening worship. May you be as eager as a horse, slackening his reins as he returns to his stable. 1

These persons have come to the resplendent Lord, to solicit His protection. May the Lord guide them along the right path. May the divines repress the fury of demons, and may they bring the venerable Lord to us for the success of sacred deeds. 2

Knowing the secret of possessing wealth, the demon of vagrancy earns riches and carries it off to himself. Let both his wives—greed and lethargy—bathe in the deep sea. O resplendent Lord, may he with his wives—greed and lethargy—be drowned in the depth of that river of luxury. 3

युयोप नाभिरुपरस्यायोः प्र पूर्वाभिस्तिरते राष्ट्रि शरः ।
 अजसी कुलिशी वीरपत्नी पयो हिन्याना उदभिर्भरन्ते ॥४॥
 प्रति यस्या नीथादृशि दस्योराको नाच्छा सदनं जानती गात ।
 अथ स्मा नो मघवञ्चकृतादिन्मा नो मघेवं निष्पपी परा दाः ॥५॥

yuyópa nábhīr úparasyayóḥ prá púrvābhis tirate rāśṭhī
 śúraḥ | añjasī kulīśī virāpatnī páyo hinvaná udābhir bha-
 rante || 4 || prāti yāt syā nīthādarsī dāsyaor óko nácha sáda-
 nam janatī gāt | ádha sma no maghavañ carkritād ín má no
 maghēva nishshapí pára dah || 5 ||

॥२०॥

स त्वं न इन्द्र सूर्ये सो अप्सवनागास्त्व आ भज जीवशसे ।
 मान्तरां भुजमा रीरिषो नः श्रद्धितं ते महत इन्द्रियाय ॥६॥
 अथा मन्ये श्रुते अस्मा अथायि वृषा चोदस्व महते धनया ।
 मा नो अकृते पुरुहूत योनाविन्द्र क्षुध्व्यो वय आसुति दाः ॥७॥
 मा नो वधीरिन्द्र मा परा दा मा नः प्रिया भोजनानि प्र मोषीः ।
 आण्डा मा नो मघवञ्चकृ निर्मेन्मा नः पात्रा भेत्सहजानुषाणि ॥८॥
 अर्वादेहि सोमकामं त्वाहुरयं सुतस्तस्य पित्रा मदाय ।
 उरुव्यचा जठर आ वृषस्व पितेवं नः शृणुहि ह्यमानः ॥९॥

sá tvám na indra sūrye só apsv ānāgastvá á bhaja ji-
 vasañsé | mántarām bhūjam á rīrīsho naḥ śrāddhitam te
 mahatā indriyāya || 6 || ádha manye śrāt te asma adhayi
 vṛisha codasva mahatē dhānaya | má no ákṛite puruhūta
 yónav indra kshúdhryadbhyo váya asutīm dah || 7 || má no
 vadhīr indra má pára da má naḥ priyá bhójanani prá mo-
 shīḥ | āṇḍá má no maghavañ chakra nīr bhen má naḥ pá-
 trā bhet sahājanushaṇi || 8 || arvāñ éhi sōmakamam tvahur
 ayām sutás tāsya piba mādaya | uruvyāca jāṭhāra á vṛisha-
 sva pitēva naḥ śṛiṇuhi hūyāmanah || 9 ||

The abiding-place of the vagrant remains hidden in the midst of waters of luxury. The vagrancy of the person is further enhanced by channel-waters of attachment, malice and passion which please and sustain him in the first instance. 4

As the track that leads to the dwelling place of law-breakers is discovered by us, and also, in the same way as a cow knows the way to her stall, O bounteous Lord, may you defend us from repeated violence of unruly persons. Do not cast us away, like a libertine casting away treasure. 5

O resplendent God, may you excite in us reverence for the sun, for the waters and for those living beings which are exempt from sin and as such are worthy of praise. May you not injure our offspring, while yet in the womb, for our trust is in your mighty power. 6

O resplendent Lord, may I have complete trust in you, for you are adored by all. I meditate on you with reverence. May you lead us on to great riches, and consign us not to the house of the destitutes. You grant us food and drink, when hungry. 7

Harm us not, O resplendent God. Abandon us not. Deprive us not of the enjoyments that delight us. O bounteous and supreme Lord, may our unborn offsprings meet with no injury, and may our kids also be spared who are just crawling along. 8

O resplendent Lord, favour us with your presence, as you are famous for loving acceptance of devotional offerings. They are here for us. May you accept them liberally, just as a person, with distending stomach, when offered a favourite drink, enjoys it to the full and consumes in plenty. May you, when invoked, hear us as a father listening to the words of his son. 9

(१०५) पञ्चोत्तमगतनमं सूक्तम्

(१-२०) एकानविशत्युच्यमानस्य सूक्तस्याप्यस्मिन् आङ्गिरसः कुत्सो वा क्रपिः । विश्वे देवा
देवताः । (१-५, ९-१८) प्रथमादिसप्तकां नवम्यादिदशानाञ्च पङ्क्तिः, (८) अष्टम्या
यवमय्या महावृहती, (१०) एकानविश्याश्च त्रिष्टुप् छन्दांसि ॥

॥२०॥

चन्द्रमा अप्सवन्तरा सुपर्णो धावते दिवि ।
न वो हिरण्यनेमयः पदं विन्दन्ति विद्युतो वित्तं मे अस्य रोदसी ॥१॥
अर्थमिहा उ अर्थिन आ जाया युवते पतिम् ।
तुञ्जाते वृष्ण्यं पयः परिदाय रसं दुहे वित्तं मे अस्य रोदसी ॥२॥
मा पु देवा अदः स्वर्गं पादि दिवस्परि ।
मा सोम्यस्य शंभुवः शूते भूम कदा चन वित्तं मे अस्य रोदसी ॥३॥

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Candramā apsv āntār ā suparṇo dbavate divi | nā vo
hiranyanemayah padam vīṇdanti vidyuto vittam me asya
rodasi || 1 || ārtham īd vā u arthīna ā jayā yuvate pātim | tuñ-
jāte vṛṣṇyam pāyah paridāya rāsam duhe vittam° || 2 || mō
shū deva adāḥ svār āva padī divās pāri | mā somyāsya
sambhūvah śūne bhūma kāda canā vittam° || 3 ||

यज्ञं पृच्छाम्यवमं स तद्वतो वि वोचति ।
कं ऋतं पृष्यं गतं कस्तद्विभर्ति नूतनो वित्तं मे अस्य रोदसी ॥४॥
अमी ये देवाः स्थने त्रिष्वा रोचने दिवः ।
कद्वं ऋतं कद्वृतं कं प्रत्ना व आहुतिर्वित्तं मे अस्य रोदसी ॥५॥
कद्वं ऋतस्य धर्णमि कद्वरुणस्य चक्षणम् ।
कद्वर्यम्णो महम्पथाति क्रामेस दृढ्यो वित्तं मे अस्य रोदसी ॥६॥

॥२१॥

yajñam pri-
chamy avamam sā tād dutó ví vocati | kvā rītām pūrvyam
gatam kās tād bibharti nūtano vi° || 4 || amī yé devā sthāna
trishv ā rocané divāḥ | kād va rītām kād ānritam kvā pra-
tnā va āhutir vi° || 5 ||

kād va rītasya dharnasī kād vāruṇasya cākṣhaṇam | kād
aryamṇo mahās pathāti krāmema dudhyo vi° || 6 ||

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The graceful moon moves with speed in the interspace, while the sun with beauteous wings rides above in the celestial region. The lightning with its golden flash is not aware of your extensive realm. Why this, may I know, O earth and heaven? 1

Those who are worthy of wealth do obtain it. A wife clings to her husband, and the two intertwine in embrace give and receive the bliss of love. And from their union progeny is born, Why this, may I know, O earth and heaven? 2

Never may that light, O cosmic powers, fall from its station in the sky. May we never live in a place, which is without spiritual joy. Why this, may I know, O earth and heaven? 3

I am enquiring from the cosmic prowess around me. As envoy, may it tell me, where the ancient benevolent law-giver is and who the new dispenser is. Why this, may I know, O earth and heaven? 4

O divine powers, you are present in the three-dimensional space of universe, glowing with splendour. Where is your eternal law and where does it fall? Where is my ancient devotional offering to you? May I know, O earth and heaven? 5

Where is your adherence to eternal truth? Where is the attentive eye of the Lord of justice? Which is the path of the glorious law-maker, by following which we overcome the malevolent? May I know why this, O earth and heaven? 6

अहं मा अस्मि यः पुरा मुने वदामि कानि चित् ।
 तं मा व्यन्त्याध्याहु वृको न तृष्णजं मृगं वित्तं मे अस्य रोदसी ॥७॥
 सं मा तपन्त्यभितः सपत्नीरिव पशवः ।
 मृषो न शिक्षा व्यदन्ति माध्यः स्तोतारं ते शतक्रतो वित्तं मे अस्य रोदसी ॥८॥
 अमी ये सप्त रश्मयस्तत्रा मे नाभिरातता ।
 त्रितस्तद्वेदाप्यः स जामित्वायं रेभति वित्तं मे अस्य रोदसी ॥९॥
 अमी ये पञ्चोक्षणो मध्ये तस्थुर्महो दिवः ।
 देवत्रा नु प्रवार्य्य सध्रीचीना नि वावृतुर्वित्तं मे अस्य रोदसी ॥१०॥

ahām sō

asmi yāḥ purā sūtē vādāni kāni cit | tām ma vyanti ādhyo
 vṛiko nā trīṣṇājam mṛigāṃ vi° || 7 || sām ma tapanty abhī-
 taḥ sapātnīr iva paśavaḥ | mūṣho nā śiṣṇā vy ādanti mā-
 dhyā stotāraṃ te śatakrato vi° || 8 || amī yē sapṭā raśmā-
 yas tātrā me nābhīr ātata | tritās tād vedāptyāḥ sā jāmi-
 tvāya rebhati vi° || 9 || amī yē pañcokṣhāṇo mādhye tasthūr
 mahō divāḥ | devatrā nū pravācyam sadhriecinā nī vāvṛitur
 vi° || 10 ||

॥२२॥

सुपर्णा एत आसते मध्य आरोधने दिवः ।
 ते संध्रन्ति पथो वृकं तरन्तं यङ्क्षतीरपो वित्तं मे अस्य रोदसी ॥११॥
 नव्यं नदुक्थ्यं द्वितं देवासः सुप्रवाचनम् ।
 कृतमर्षन्ति सिन्धवः सत्यं तानान् मर्य्यो वित्तं मे अस्य रोदसी ॥१२॥
 अग्ने तव त्यदुक्थ्यं देवेष्वस्त्याप्यम् ।
 स नः सुतो मनुष्यदा देवान्यग्नि विदुष्टरो वित्तं मे अस्य रोदसी ॥१३॥

suparnā etā āsate mādhyā arōdhane divāḥ | tē sedhanti
 pathō vṛikaṃ tārantam yāhvātir apō vi° || 11 || nāvyaṃ tād
 ukthyāṃ hitāṃ dēvasaḥ supravācanām | ṛitām arshanti sīn-
 dhavaḥ satyām tatana sūryo vi° || 12 || āgne tāva tyād
 ukthyāṃ devēśiv asty āpyam | sā naḥ sattō manusīvāḥ ā
 devān yakshi viduṣṭaro vi° || 13 ||

I am the same person who in olden days recited many sacred hymns, and yet worries and sorrows consume me as a wolf devours the thirsty deer. May I know why this, O earth and heaven? 7

O embodiment of total selfless actions, my ribs are paining me like the rival co-wives from all sides, or like the rats gnawing at the weaver's thread. May I know why this, O earth and heaven? 8

My centre of gravity is there, where those seven rays are emerging from. This is known to the sun, the creator of the triple concept of time,—of past, present and future, and the offspring of waters. Is that why they pray to the divine sun with affectionate feeling? May I know why this, O earth and heaven? 9

May the five givers of benefits who abide in the centre of the vast heavens, having heard my sacred prayers return to me simultaneously—fire on earth, wind in interspace, sun in heaven, moon among constellations and lightning in clouds. May I know why this, O earth and heaven? 10

High in the mid-ascent of heaven, those birds of beauteous pinions sit—the rays of sun. They drive the wolf of darkness from the path as the sun crosses the restless floods. May I know why this, O earth and heaven? 11

O divine powers, this new hymn is worth chanting, and is for you. "The waters would flow, is the divine law. The light of the sun would extend, is the divine truth." May I know why this, O earth and heaven? 12

O cosmic fire, your commendable relationship is with the divine powers. May you, O all-knowing Lord, bring those powers to benevolent deeds of men. May I know why this, O earth and heaven? 13

सुतो होता मनुष्वदा देवौ अच्छा विदुष्टरः ।

अमिर्हव्या सुषुदति देवो देवेषु मेधिरो वित्तं मे अस्य रोदसी ॥१४॥

ब्रह्मा कृणोति वरुणो गातुविदं तमीमहे ।

व्यूणोति हृदा मतिं नव्यो जायतामृतं वित्तं मे अस्य रोदसी ॥१५॥

sattō hótā manushvād á

devāñ áchá vidúshṭarah | agnír havyā sushūdati devó de-
vėshu médhiro vi° || 14 || bráhmā kṛiṇoti vāruṇo gātuvidam
tām īmahe | vy ūṇoti hṛidā matim nāvyo jāyatām ṛitām
vi° || 15 ||

॥२३॥

असौ यः पन्था आदित्यो दिवि प्रवाच्यं कृतः ।

न स देवा अतिक्रमे तं मर्तासो न पश्यथ वित्तं मे अस्य रोदसी ॥१६॥

त्रितः कूपेऽवहितो देवान्हवत उतये ।

तच्छ्राव बृहस्पतिः कृष्वन्नहरणादुरु वित्तं मे अस्य रोदसी ॥१७॥

अरुणो मा सकृदृकः पथा यन्तं ददर्श हि ।

उज्जिहीते निचाय्या तष्टेव पृष्ट्यामयी वित्तं मे अस्य रोदसी ॥१८॥

एनाङ्गुषेण वयमिन्द्रघन्तोऽमि प्याम व्रूजने सर्ववीराः ।

तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत यौः ॥१९॥

asaú yāḥ pānthā ādityó divi pravácyaṁ kṛitāḥ | ná sá
devā atikráme tām martāso ná paśyatha vi° || 16 || tritāḥ
kūpé 'vahito devāñ havata ūtāye | táč chuṣṛāva brīhaspá-
tiḥ kṛiṇvānn aṇhūraṇád urú vi° || 17 || aruṇó mā sakṛíd vṛi-
kaḥ pathā yāntam dadārśa hí | ūj jihite nicāyyā táshteva
pṛiṣhtyāmayí vi° || 18 || enāṅgūshēṇa vayām índravanto 'bhi
shyāma vṛijāne sāravīrāḥ || tán no — || 19 ||

O fire-divine, most active among all divine powers, come, like an honoured guest participating in the fire ritual; may you carry these oblations to the surroundings in air, water and land. May I know why this, O earth and heaven? 14

The cosmic ocean becomes our preserver. We depend on him for our welfare. He fills our heart with joy. New life is born out of it. Let my sacred worship generate new virtues in my heart. May I know why this, O earth and heaven? 15

The divine sun assuredly charts out that path in celestial regions which is not to be transgressed even by cosmic powers, not to speak of you, O mortals, who cannot even see it. May I know why this, O earth and heaven? 16

Bound at three places—knowledge, action, faith—and entrapped in dark ignorance, the helpless man has been praying to the divine powers for protection. Ultimately the great Lord would hear his voice and indicate to him the path of liberation. May I know why this, O earth and heaven? 17

So often, while I am on my way, the wolf of temptations happens to see me. He tries to lift me up as a carpenter does with an aching backbone. May you know why this, O earth and heaven? 18

Through this hymn, may we aided by the resplendent Lord, and all our brave brethern, conquer in our struggles. May the venerable, friendly, and sustainer God and the Lord of eternal earth, heaven, and ocean grant our prayers. 19

[अथ षोडशोऽनुवाकः ॥]

(१.०६) पङ्क्त्यन्ततमं सूक्तम्

(१-७) मातृव्याम्य मृतस्याद्विगम कुत्स ऋषिः । विश्वे देवा देवताः । (१-६) प्रथमाद्विपङ्क्तां
जगती, (७) सप्तम्याश्च विष्णु छन्दसी ॥

॥२४॥

इन्द्रं मित्रं वरुणमग्निमुतये मारुतं शर्यो अदितिं हवामहे ।
 रथं न दुर्गाहंसवः सुदानवो विश्वस्मान्नो अहंसो निष्पिपर्तन ॥१॥
 त आदित्या आ गता सर्वतातये भूत देवा वृत्रतूर्येषु शंभुवः ।
 रथं न दुर्गाहंसवः सुदानवो विश्वस्मान्नो अहंसो निष्पिपर्तन ॥२॥
 अवन्तु नः पितरः सुप्रवाचना उत देवी देवपुत्रे ऋतावृधा ।
 रथं न दुर्गाहंसवः सुदानवो विश्वस्मान्नो अहंसो निष्पिपर्तन ॥३॥
 नराशंसं वाजिनं वाजयन्निह क्षयद्दीरं पृषणं सुधैरीमहे ।
 रथं न दुर्गाहंसवः सुदानवो विश्वस्मान्नो अहंसो निष्पिपर्तन ॥४॥
 बृहस्पते सधमन्नः सुगं कृधि शं योर्यत्ते मनुर्हितं तदीमहे ।
 रथं न दुर्गाहंसवः सुदानवो विश्वस्मान्नो अहंसो निष्पिपर्तन ॥५॥

106.

Indram mitrām varuṇam agnīm utāye mārutaṇi śārdho
 āditim havāmahe | rātham nā durgād vasavaḥ sudānavo vi-
 śvasmān no āṇhaso nīsh pipartana || 1 || tā ādityā ā gata
 sarvātātaye bhūtā deva vṛitratūryeshu sambhūvaḥ || rātham
 — || 2 || āvantu naḥ pitāraḥ supravācanā utā devī devāpu-
 tre rītāvṛidha | rātham — || 3 || mārāśaṅsaṃ vajinaṃ vajāyann
 iha kshayādviraṇa pushāṇam sumnaīr imāve | rātham — || 4 ||
 bṛihaspate sādama in naḥ sugāṃ kṛidhi śam yōr yāt te mā-
 nurhitam tād imahe | rātham — || 5 ||

इन्द्रं कुत्सो वृत्रहणं शचीपतिं काटे निवाह्य ऋषिरह्वतये ।
 रथं न दुर्गाहंसवः सुदानवो विश्वस्मान्नो अहंसो निष्पिपर्तन ॥६॥
 देवेर्नो देव्यादितिर्नि पातु देवस्त्राता त्रायतामप्रयुच्छन् ।
 तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत योः ॥७॥

indram kūtso vṛitra-
 hāṇam śācīpātim katē nīvaḥha rīshir ahvad utāye | rātham
 — || 6 || devaīr no devy āditir nī patu devās tratā trāya-
 tāṃ āprayuchan | tān no — || 7 ||

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We invoke for our preservation the head of state, the people in charge of social welfare, justice, militia and the preceptors. May these bountiful people save us from all distress just a chariot is rescued from a difficult ravine. 1

O preceptors, come to our sacred works and help us to remove poverty and provide us peace and hapiness, and save us from distress just as a chariot is rescued from a difficult ravine. 2

May our praiseworthy elders and also the daughters of the learned men and ladies, the preservers of old traditional virtues, protect us just as a chariot is rescued from a difficult ravine. 3

At this sacred rite we solicit Him who is the purifier and preserver of brave men. We praise them who give us nourishment. May the brave leaders, with a reputation, save us from distress just as a chariot is rescued from a difficult ravine. 4

O head of the state, make our paths easy. We solicit you for the gift of the twin faculties (one of providing comforts and the other of obviating perils) which are fully beneficial to men. May you protect us from distress just as a chariot is rescued from a difficult ravine. 5

The poor individual is sunk in the well of ignorance. He has been repeatedly praying for deliverance. May the supreme God save him from distress just a chariot is rescued from a difficult ravine. 6

May the goddess of knowledge, along with other teachers and the learned, be vigilant for our protection. May the gracious, venerable, and eternal sustainer of all grant our prayers. 7

(१०७) ममोत्तमान्तमं सुक्तम्

(१-३) नृचम्याम्य सुक्तम्याङ्गिरसः कुन्म ऋषिः । विश्वे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥ २१ ॥

यज्ञो देवानां प्रत्येति सुम्नमादित्यासो भवता मृळयन्तः ।
 आ वोऽर्वाचीं सुमतिर्ववृत्यादृहांश्चिद्या वरिवोविस्तरासत ॥१॥
 उप नो देवा अयसा गमन्त्वङ्गिरसां सामभिः स्तूयमानाः ।
 इन्द्रं इन्द्रियैर्मरुतो मरुद्भिरादित्यैर्नो अदितिः शर्म यंसत ॥२॥
 तन्न इन्द्रस्तद्वरुणस्तदग्निस्तदर्यमा तत्सविता चनो धात ।
 तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥३॥

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Yajñó devánam práty eti sumnám ádityaso bhávata
 mṛilayántaḥ | á vo 'rvácī sumatir vavṛityād aṇhós cid yá
 varivovittarasát || 1 || úpa no devá ávasá gamantv āṅgirasāṃ
 sāmabhi stūyámānaḥ | índra indriyaír marúto marúdbhir
 adityaír no áditiḥ sárma yaṅsat || 2 || tán na índras tát vá-
 runas tát agnis tát aryamá tát savitá cáno dhāt | tán no
 — || 3 ||

(१०८) अष्टोत्तमान्तमं सुक्तम्

(१-२३) त्रयोदशचम्याम्य सुक्तम्याङ्गिरसः कुन्म ऋषिः । इन्द्राग्नी देवते । त्रिष्टुप् छन्दः ॥

॥ २६ ॥

य इन्द्राग्नी चित्रतमो रथो वामभि विश्वानि भुवनानि चष्टे ।
 तेना यातं सरथं तस्थिवांसाथा सोमस्य पिबतं सुतस्य ॥१॥
 यावद्विदं भुवं विश्वमस्त्युरुच्यचा वरिमता गभीरम् ।
 तावौ अयं पातये सोमो अस्त्वरमिन्द्राग्नी मनसे युवभ्याम् ॥२॥

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Yá indragñi citrátamo rátho vām abhí víṣvāni bhúva-
 nāni cáshte | téná yātaṃ saráthaṃ tasthiváṅsáthā sómasya
 pibatam sutásya || 1 || yávad idám bhúvanam víṣvam ásty
 uruvyáca varimátā gabhīrām | távāu ayám pátave sómo astv
 áram indragñi mánase yuvábhyām || 2 ||

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May our selfless actions furnish our learned leaders with the spirit of benevolence. O preceptors, may you be gracious to us. And may your good intentions be directed towards us so as to be an abundant source of help in removing afflictions of the poor. 1

May the learned persons, who have been declared meritorious in their training in science, come to us with their help. May the head of the state with his resplendence and authority, and the soldiers, armed with their weapons, and the preceptors, with their super-knowledge, give us felicity. 2

May the giver of the high code of conduct bestow upon us full satisfaction and delight. May the gracious, venerable, eternal God and the Lord of ocean, earth and heaven grant us our prayers. 3

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O resplendent self and supreme mind, sitting in the chariot of your body, you perceive all the worlds. May both of you come seated in this chariot and enjoy the essence extracted from the environments. 1

The entire environmental world is vast and profound in depth. O resplendent self and mind-supreme, for your enjoyment the elixir of pleasures is extracted to your liking. May it be sufficient to quench your desires. 2

चक्राथे हि सध्यः^१द्धाम भद्रं सद्भीचीना वृत्रहणा उत स्थः ।
 ताविन्द्राग्नी सध्यञ्चा निषद्या वृष्णः सोमस्य वृष्णा वृषेथाम् ॥३॥
 समिद्धेष्वभिष्वानजाना यतसृचा वहिरं निस्तिराणा ।
 तीर्वः सोमः परिषिक्तेभिरवागेन्द्राग्नी सोमनसाय यातम् ॥४॥
 यानीन्द्राग्नी चक्रधुर्वीर्याणि यानि रूपाण्युत वृष्ण्यानि ।
 या वा प्रब्रानि मुख्या शिवानि तेभिः सोमस्य पिवतं सुतस्य ॥५॥

eakráthe hí sadhryāñ
 nāma bhadram sadhricinā vritrahaṇā utā sthaḥ | tāv indrāgnī
 sadhryāñcā nishādyā vṛishṇaḥ sōmasya vṛishṇā vṛishethām
 || 3 || sāmiddheshv agnīshv ānajānā yatāsruçā barhīr u ti-
 stirāṇā | tivrañ sōmañ pāriśiktebhīr arvāg ēndragñī sau-
 manasāya yātam || 4 || yānīndragñī eakráthur vīryāṇi yāni
 rūpāṇy utā vṛishṇyāni | yā vām pratuāni sakhyā śivāni tē-
 bhiḥ sōmasya pibatam sūtasya || 5 ||

॥३॥ यद्व्रवं प्रथमं वा वृणानोऽयं सोमो असुरेणो विहव्यः ।
 तां सत्यां श्रद्धामभ्या हि यातमथा सोमस्य पिवतं सुतस्य ॥६॥
 यदिन्द्राग्नी मदथः स्वे दुरोणे यद्रुहाणि राजनि वा यजत्रा ।
 अतः परि वृषणावा हि यातमथा सोमस्य पिवतं सुतस्य ॥७॥
 यदिन्द्राग्नी यदुषु त्वर्वाषु यद्रुह्युष्वनुषु पूरुषु स्थः ।
 अतः परि वृषणावा हि यातमथा सोमस्य पिवतं सुतस्य ॥८॥
 यदिन्द्राग्नी अवमस्यां पृथिव्यां मध्यमस्यां परमस्यामुत स्थः ।
 अतः परि वृषणावा हि यातमथा सोमस्य पिवतं सुतस्य ॥९॥

yād ābravam prathamam vām vṛiṇānō 'yām sōmo āsu-
 rair no vihvayah | tām satyām sraddhām abhy ā hī yātām
 āthā sōmasya pibatam sūtasya || 6 || yād indrāgnī mādathah
 svē duroṇē yād brahmāṇi rājani vā yajatrā | ātah pāri vṛi-
 shaṇāv ā hī yātām āthā sōmasya pibatam sūtasya || 7 || yād
 indrāgnī yādushu turvāṣeshu yād druhyūshy ānusbu pūrū-
 shu sthāh | ātah — || 8 || yād indragñī avamāsyām pṛithivyām
 madhyamāsyām paramāsyām utā sthāh | ātah — || 9 ||

O resplendent self and mind, both of you have made your names blessed in having slain the demon of ignorance. Both of you continue to be allies. May both of you sit together and enjoy the elixir of worldly pleasures and make yourself strong. 3

O resplendent self and mind, the fires are kindled for the sacred rituals ; the clarified butter is being poured with the raised ladle. The grassmats have been spread for you. May you come now for more enjoyment having accepted further stimulated elixir of pleasures. 4

O resplendent self and the mind-supreme, whatever heroic exploits you have achieved, whatever forms you have adopted, whatever benefits you have provided and whatever friendship you have contacted, come with them all for the sake of enjoying the elixir of worldly pleasures. 5

Both of you come and witness the truthful sincerity and enjoy the elixir of worldly pleasures. I affirm that this elixir of pleasure is extracted by the sense-organs solely to be dedicated to you. 6

O resplendent self and mind, if you have ever been delighted with the offerings in your own dwelling or in that of a learned devotee, or in that of a king, come here from wherever you may be and cherish the elixir in your own true form and nowhere else. 7

O resplendent self and mind, whether you are among the non-violent or the violent, aliens or allies, and also fully-contented, O showerers of blessings, come here from wherever you may be and cherish the elixir in your true form and nowhere else. 8

O resplendent self and mind, whether you are in the lower or middle or upper regions of the inner world, O showerers of blessings, come here from wherever you may be and cherish the elixir in your own true form and nowhere else. 9

यदिन्द्राग्नी परमस्यां पृथिव्यां मध्यमस्यामवमस्यामुत स्थः ।
 अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य ॥१०॥
 यदिन्द्राग्नी दिवि श्रो यत्पृथिव्यां यत्पर्वतोषधीष्वप्सु ।
 अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य ॥११॥
 यदिन्द्राग्नी उदिता सूर्यस्य मध्ये दिवः स्वधया मादयेथे ।
 अतः परि वृषणावा हि यातमथा सोमस्य पिबतं सुतस्य ॥१२॥
 एवेन्द्राग्नी पपिवांसो सुतस्य विश्वास्मभ्यं सं जयतं धनानि ।
 तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥१३॥

yád in-

drāgnī paramāsyām prithivyām madhyamāsyām avamāsyām
 utāsthāh | ātaḥ — || 10 || yād indrāgnī divī sbthó yāt prithi-
 vyām yāt párvateshv óshadhīshv apsú | ātaḥ — || 11 || yád
 indrāgnī úditā sūryasya mádhyc diváh svadháyā madáye-
 the | ātaḥ — || 12 || evēndrāgnī papivānsā sutāsyā víśvāsmā-
 bhyam sám jayatam dhánāni | tán no — || 13 ||

(१०९) नवोत्तराततमं सूक्तम्

(१-८) अष्टवस्यास्य सूक्तस्याङ्गिरसः कुत्स ऋषिः । इन्द्राग्नी देवते । त्रिष्टुप् छन्दः ॥

॥२८॥

वि ह्यख्यं मनसा वस्य इच्छन्निन्द्राग्नी ज्ञास उत वा सजातान् ।
 नान्या युवत्प्रमतिरस्ति मह्यं स वा धियं वाजयन्तीमतक्षम् ॥१॥
 अश्रवं हि भूरिदावतरा वा विजामातुस्त वा घा स्यालात् ।
 अथा सोमस्य प्रयती युवभ्यामिन्द्राग्नी स्तोमं जनयामि नव्यम् ॥२॥

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Ví hy ákhyam mánasā vāsya ichānn indrāgnī jñāsá utá
 vā sajātán | nānyā yuvát prámatir asti máhyam sá vān-
 dhíyam vājayántīm ataksham || 1 || áśravam hí bhūridāvata-
 tarā vām víjāmātur utá vā ghā syāláat | áthā sómasya prá-
 yatī yuvábhyām indrāgnī stómam janayāmi nāvnyam || 2 ||

O resplendent self and mind, whether you are in the upper, middle, or lower regions of the inner world, O showerers of benefits, come here from wherever you may be and cherish the elixir in your own true form and nowhere else. 10

O resplendent self and mind, whether you are in heaven or upon earth, in the mountains, in the herbs, or in the waters, you, showerers of benefits, come here from wherever you may be and cherish the elixir in your true form and nowhere else. 11

O resplendent self and mind, on the rising of the sun and also in the midst of the sky, you may be exhilarated by your own splendour, yet may you come here from wherever you may be, and cherish the elixir in your own true form and nowhere else. 12

Thus, O resplendent self and mind, having cherished the spiritual joy, may you now be the possessor of all kinds of wealth and wisdom. May the friendly, venerable and indivisible Lord and His bounteous creation, including the ocean, the earth and the celestial regions, grant us our wishes. 13

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O resplendent self and mind, for wealth and wisdom, I look upon you as my own kinsmen and relations. No other providence but you alone are with me. So I am glorifying you through these devotional verses. 1

O resplendent self and mind, I have heard that you are much more affectionate and loving than a son-in-law or a brother-in-law. I offer to both of you the spiritual elixir of my devotion and address you with a newly composed tune. 2

मा च्छेद्म रश्मीरिति नार्धमानाः पितॄणां शक्तीरनुयच्छमानाः ।
 इन्द्रामिभ्यां कं वृषणो मदन्ति ता ह्यद्रीं धिषणाया उपस्थे ॥३॥
 युवाभ्यां देवी धिषणा मदयेन्द्राग्नी सोममुशती सुनोति ।
 तार्वश्चिना भद्रहस्ता सुपाणी आ धावतं मधुना पृक्कमुप्सु ॥४॥
 युवामिन्द्राग्नी वसुनो विभागे तवस्तमा शुश्रव वृत्रहत्ये ।
 तावासव्या बर्हिषि यज्ञे अस्मिन् चर्षणी मादयेथां सुतस्य ॥५॥

mā chedma raśmīr iti nārdhamānāḥ pitṛiṇām śaktīr anu-
 yāchamānāḥ | indrāgnibhyām kām vṛiṣhaṇo madanti tā hy
 ādri dhishāṇāyā upāsthe || 3 || yuvābhyām devī dhishāṇā mā-
 dāyēndrāgni sōmam uśatī sunoti | tāv aśvinā bhadrahastā
 supāṇī ā dhāvatam mādhunā prīṅktām apsu || 4 || yuvām in-
 drāgni vāsuno vibhāgē tavāstamā śuśrava vṛitrahātye | tāv
 āśādyā barhīshi yajñē asmīn prā carshanī mādayethām su-
 tāśya || 5 ||

॥२९॥

प्र चर्षणिभ्यः पृतनाहवेषु प्र पृथिव्या रिरिचाथे दिवश्च ।
 प्र सिन्धुभ्यः प्र गिरिभ्यो महित्वा प्रेन्द्राग्नी विश्वा भुवनात्यन्या ॥६॥
 आ भरतं शिक्षतं वज्रबाहू अस्मौ इन्द्राग्नी अवतं शचीभिः ।
 इमे नु ते रश्मयः सूर्यस्य येभिः सपित्वं पितरो न आसन् ॥७॥
 पुरंदरा शिक्षतं वज्रहस्तास्मौ इन्द्राग्नी अवतं भरेषु ।
 तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत यौ ॥८॥

prā carshanibhyaḥ prītanāhāveshu prā prithivyā riri-
 cāthe divāś ca | prā śīndhubhyaḥ prā girībhyo mahitvā
 prēndrāgni vīśvā bhūvanāty anyā || 6 || ā bharataṁ śīksha-
 taṁ vajrabāhū asmāu indrāgni avataṁ śacībhiḥ | imē nū tē
 raśmāyaḥ sūryasya yēbhiḥ sapitvām pitāro na āsan || 7 ||
 pūraṇidarā śīkshataṁ vajrabastāsmāu indrāgni avataṁ bhā-
 reshū | tān no — || 8 ||

Those who pray—"Never may we break the link of posterity", and who wish—"May the descendants be endowed with the vigour of their forefathers" attain happiness by the grace of the resplendent self and mind and may these two, destroyers of evil, be nearby to hear this adoration. 3

For the delight of both of you, O resplendent self and mind, the spiritual elixir has been preserved. O vital twins (the in-breath and out-breath), you have handsome arms to give and graceful hands to receive ; may both of you come speedily and mix the sweetness of the elixir with our noble actions. 4

O resplendent self and mind, we have heard at the merit allotments that both of you are most vigorous in the destruction of the demon of ignorance ; come therefore, and be seated in our hearts and enjoy the exciting spiritual experiences. 5

O resplendent self and mind, when the call for the battle against evil is given, both of you surpass all men. And you are vaster than the earth, the sky, the rivers, and the mountains ; and you exceed all other existing regions. 6

O resplendent self and mind, with adamant arms, may both of you grant us wealth, instruct us and protect us with your wisdom. May those rays of wisdom, by which, our ancestors attained together heavenly bliss, shine upon us. 7

O resplendent self and mind, destroyers of the strongholds of evil, instruct us and protect us in our struggles with adamant hands. May the friendly, venerable and indivisible Lord and His bounteous creation, including the ocean, the earth and the celestial regions grant us our wishes. 8

(११०) दशोत्तरशततमं सूक्तम्

(१-९) नवर्चस्यास्य सूक्तस्याङ्गिरसः कुन्त ऋषिः । ऋभवो देवताः । (१-४, ६-८) प्रथमाद्विचतुर्ध्रुवां पञ्चादितृचस्य च अगती, (१.१०) पञ्चमीनवम्योश्च त्रिदप छन्दसी ॥

॥३०॥

त॒तं मे॒ अप॒स्तदु॒ ता॒यते॒ पुनः॒ स्वादि॒ष्टा धी॒तिरु॒चथा॒य शस्य॑ते ।
 अ॒यं संमु॒द्र इ॒ह वि॒श्वदे॒व्यः स्वाहा॑कृतस्य॒ समु॒ तृ॒णुत॒ ऋ॒भवः ॥१॥
 आ॒भो॒गयं॒ प्र य॒दिच्छ॑न्त॒ ऐत॑नापोकाः प्राञ्चो मम के चि॒दाप॑र्यः ।
 सौ॒धन्व॑नासश्चरि॒तस्य॑ भू॒मना॑गच्छन् सवि॒तुर्दा॑शुषो॒ गृह॑म् ॥२॥
 तत्स॑वि॒ता वो॑ऽमृ॒तत्व॑मा॒सुव॑दगो॒ह्यं यच्छृ॑वयन्त॒ ऐत॑न ।
 त्वं चि॒च्चम॑समसुर॒स्य भ॒क्षण॑मेकं सन्त॑मकृ॒णुता॒ चतु॑र्वयम् ॥३॥

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Tatām me āpas tad u tāyate pūnaḥ svādishṭhā dhitir
 ucāthāya śasyate | ayām samudrā ihā viśvādevyaḥ svāhā-
 kṛitasya sām u triṇṇuta ṛibhavaḥ || 1 || ābhogāyam prā yād
 ichānta aītanāpākāḥ prāñco māma ké cid āpāyaḥ | saūdhan-
 vanāsaḥ caritāsya bhūmánāgachata savitūr dāśuṣho grī-
 hām || 2 || tát savitā vo 'mṛitatvām āsuvaḥ āgohyaṁ yāc chra-
 vāyanta aītana | tyām cic camasām āsurasya bhākṣhaṇam
 ékaṁ sántam akrīṇutā caturvayam || 3 ||

वि॒ष्टी श॑मी तर॒णित्वे॑न॒ वा॒घतो॒ मर्ता॑सः सन्तो॒ अमृ॑तत्वमा॒नशुः ।
 सौ॒धन्व॑ना ऋ॒भवः सू॒रच॑क्षसः रा॒वत्सरे॑ सम॒पृच्छ॑न्त धी॒तिभिः॑ ॥४॥
 क्षे॒त्रमि॒व वि॒ ममु॑स्तेजेने॒नै॒ एकं॑ पा॒त्रमृ॑भवो जेह॑मानम् ।
 उप॑स्तुता उप॒मं नाध॑माना॒ अम॑र्त्येषु श्रव॑ इच्छ॑मानाः ॥५॥

visiṭvī śāmī tara-
 nitvēna vāghāto mārṭasaḥ sānto amṛitatvām ānaṣuḥ | san-
 dhanvanā ṛibhāvaḥ sūracakṣhasaḥ samvatsarē sām aprī-
 cyanta dhītibhiḥ || 4 || kshétram iva ví mamus téjanenañ
 ékaṁ pātram ṛibhāvo jéhamānam | úpastutā upamām nā-
 dhamānā amartyeṣhu śráva ichāmānāḥ || 5 ||

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O wise men, the selfless deeds I have performed ; I shall perform again and again. The melodious hymns are chanted to celebrate the divine powers. The ocean of the spiritual joy of our devotion is ready for all divines. May they cherish this to their entire satisfaction when offered with the syllables "*svaha*" (a conventional exclamation uttered at the time of offering an oblation). 1

O wise men, you have been worthy of reverence amongst my ancestors, but you are still immature ; you are desirous of enjoying the fruits of actions and, therefore, you have come out (for austerity). O the sons of spiritual archers, please follow the high code of conduct and move to the abode of the bounteous creator. 2

When you, with firm faith which could not be concealed, proclaim your devotion, the divine creator bestows immortality upon you. The ladle for the food of the vital breaths (the revealed knowledge) is one, yet the creator has filled it with the fourfold (has divided in the four sections), — R̥k (poems), Yajuh (prose), Saman songs) and Atharva (codes). 3

They, though mortals, by constantly performing sacred work and worship, acquired immortality. The wise men, sons of spiritual archers, bright as the sun, acquired in a year's time all types of devotional melodies. 4

The wise men, applauded by the associates, anxious for renown amongst the immortals and desirous of acquiring exemplary glory, started with self-evaluations, as a surveyor measures a field with a rod, or the contents are measured with the help of a vessel repeatedly filled up. 5

॥३१॥ आ मनीषामन्तरिक्षस्य नृभ्यः सुचेवं घृतं जुह्वाम विद्वान् ।
 तरणित्वा ये पितुरस्य सश्विर ऋभवो वाजमरुहन्द्भिवो रजः ॥६॥
 ऋभुर्न इन्द्रः शर्वसा नवीयानृभुवर्जैर्भिवसुर्भिवसुर्दुदिः ।
 युष्मार्क देवा अवसाहनि प्रियेऽभि निष्ठेम पृत्सुतीरसुन्वताम् ॥७॥
 निश्चर्मण ऋभवो गामर्पिशतं सं वत्सेनासृजता मातरं पुनः ।
 सौधन्वनासः स्वपस्यया नरो जिह्री युवाना पितराकृणोतन ॥८॥
 वाजैर्भिर्नो वाजसातावविबुधृभुमौ इन्द्र चित्रमा दर्शि राधः ।
 तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥९॥

á manīshām antārikshasya nṛibhyah sruceva ghrītām ju-
 havāma vidmānā | taranitvā yé pitúr asya saścirā ṛibhāvo
 vājam aruhan divó rájah ॥ 6 ॥ ṛibhúr na índrah śávasā ná-
 viyān ṛibhúr vājebhir vásubhir vásur dadīḥ | yushmākam
 devā ávasāhani priyē 'bhi tishṭhema pṛitsutír ásunvatām
 ॥ 7 ॥ nīṣ cārmaṇa ṛibhavo gām apiṇṣata sām vatsénāsrijatā
 mātāram pūnaḥ | saúddhanvanāsaḥ svapasyáyā naro jívri yú-
 vanā pitárakṛiṇotana ॥ 8 ॥ vājebhir no vājasātāv avidīḥy
 ṛibhumān indra citrām á darshi rádbhah | tán no — ॥ 9 ॥

(१११) एकादशोत्तरशततमं सूक्तम्

(१-५) पञ्चर्वन्ध्याम्य सूक्तस्याङ्गिरसः कुत्स ऋषिः । ऋभवो देवताः । (१-४) प्रथमादिचतुर्भुवो-
 जगती, (५) पञ्चम्याश्च त्रिष्टुप् छन्दसी ॥

॥३२॥ तक्षत्रथं सुवृत्तं विद्वानपसस्तक्षन्हरी इन्द्रवाहा वृषण्वसू ।
 तक्षन्पितृभ्यामृभवो युवद्वयस्तक्षन्वत्साय मातरं सचाभुवम् ॥१॥

Tákshan rátham suvrítam vidmanápasas tákshan hārī
 indravāhā vṛiṣhaṇvasū | tákshan pitṛibhyām ṛibhāvo yúvad
 váyas tákshan vatsāya mātāram sacābhúvam ॥ 1 ॥

As clarified butter in ladles, we through our knowledge would dedicate our hymns to the spiritual architects of the inner realm. These wise men, due to their promptness, have, as it were, come nearer to the sun, the sustainer of the universe, and have ascended to great heights. 6

The most excellent realized seer, rejuvenated with strength, is our protection like our resplendent head. May he, possessed of vigour and wealth, bestow prosperity on us. O God, may we, the one under your care, on a happy day, overcome the hosts of the faithless ones. 7

O realized seers, you provide an attractive skin (i.e. poetry) to the cow of knowledge, and you bring back the son (i.e. virtue) to the mother (i.e. knowledge) and O spiritual archers, you give fresh youth to the old and traditional. 8

O the realized resplendent self, provide us with food and nourishment in our struggles, and bestow upon us wonderful riches. May the friendly, venerable and indivisible Lord and His bounteous creation, including the ocean, the earth and the celestial regions, grant us our wishes. 9

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The realized architects of the inner realm, possessed of skill, construct a well-designed chariot, and also build the horse-engines, worthy to be attached to the spiritual chariot of the resplendent self, and they provide the elders with youthful age and also give to the calf its attachment to its mother. 1

आ नो यज्ञाय तक्षत ऋभुमद्वयः कृत्वे दक्षाय सुप्रजावतीभिषम् ।
 यथा क्षयाम सर्ववीरया विशा तन्नः शर्धाय धासथा स्विन्द्रियम् ॥२॥
 आ तक्षत सातिमस्मभ्यमृभवः सातिं रथाय सातिमर्वते नरः ।
 सातिं नो जैत्रीं सं महेत विश्वहाजामिमजामिं पृतनासु सक्षणिम् ॥३॥
 ऋभुक्षणमिन्द्रमा हुव ऊतय ऋभून्वाजान्मरुतः सोमपीतये ।
 उभा मित्रावरुणा नूनमश्विना ते नो हिन्वन्तु सातये धिये जिषे ॥४॥
 ऋभुर्भराय सं शिशतु सातिं समर्यजिद्वाजो अस्मौ अविष्टु ।
 तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥५॥

ā no ya-

jūāya takshata ṛibhumād vāyah krátve dákshāya suprajá-
 vatīm iśham | yáthā ksháyāma sáravavīrayā viṣā tán naḥ
 sárdhāya dhāsathā sv indriyām || 2 || ā takshata sātīm asmá-
 bhyam ṛibhavaḥ sātīm rāthāya sātīm árvate naraḥ | sā-
 tīm no jaśtrīm sám maheta viśvāhā jāmīm ájānim pṛita-
 nāsu sakshānim || 3 || ṛibhukshānam indram ā huva ūtāya
 ṛibhūn vājān marútaḥ sómapītaye | ubhā mitrávaruṇā nū-
 nām aśvinā té no hinvantu sātāye dhiyé jishé || 4 || ṛibhūr
 bhārāya sám śiśātu sātīm samaryajíd vājo asmāñ avishṭu |
 tán no — || 5 ||

(१.१२) द्वादशोत्तरशततमं सूक्तम्

(१-२५) पञ्चविंशत्युच्यमान्य सूक्तस्याङ्गिरसः कुत्स ऋषिः । (१) प्रथमर्चः प्रथमपादन्य आवापृथिव्यौ,
 द्वितीयपादस्याग्निरुत्तपार्श्वे (२-२५) द्वितीयादिषु त्रिंशतीनाञ्चाश्विनौ देवताः । (१-२३) प्रथमादि-
 त्रयोविंशतीनां जगती, (२४-२५) चतुर्विंशीपञ्चविंशयोश्च त्रिष्टुप् छन्दसी ॥

॥३३॥

इले द्यावापृथिवी पूर्वचित्तयेऽग्निं घर्मं सुरुचं यामिष्टये ।
 याभिर्भरे कारमंशाय जिन्वथस्ताभिरु पु ऊतिभिरश्विना गतम् ॥१॥

112,

Īle dyāvāpṛithivī pūrvācittaye 'gnīm gharinām surīcam
 yāman ishtāye | yābhir bhāre kārām ānsāya jīnvathas tā-
 bhir ū shū ūtibhir aśvinā gatam || 1 ||

Bestow on us for our selfless noble actions the life of the realized resplendent self, and for the performance of noble actions and for our strength such food and nourishment as may provide us with good progeny. May we live long along with our vigorous descendants. May we have all strength in our sense-organs for our prosperity. 2

O realized architects of the inner realm, bestow sustenance upon us, upon our body chariot, upon our horse-like senses. Let everyone daily acknowledge our victorious wealth and may we triumph in our battle of life, over our foes, whether strangers or kinsmen. 3

I invoke for protection the inner self, with its perpetual companion, the architect of the inner realm, the mighty realized soul. I invite wisdom, vigour, vitality, cosmic light, cosmic plasma and the twin faculties to share my spiritual joy. May they direct us to wealth, wisdom and victory. 4

May the realized seer furnish us with ample wisdom to conquer all evils. May the enlightened and victorious self bring us victory in our struggle. May the friendly, the venerable and indivisible Lord, along with His bounties including the oceans, the earth and the celestial regions, grant us our wishes. 5

112

During the early hours, for preliminary meditation, I adore heaven and earth, fire and pleasant sunshine. O twin divines, may you come willingly with those aids which inspire men to conquer in the battle of life. 1

युवोर्दानाय सुभरा असश्चतो रथमा तस्थुर्वचुमं न मन्तवे ।
 याभिर्धियोऽवधः कर्मन्निष्ठये ताभिरू पु ऊतिभिरश्विना गंतम् ॥२॥
 युवं तासां दिव्यस्य प्रशासनि विशां क्षयथो अमृतस्य मज्मना ।
 याभिर्धेनुमुखं पिब्यथो नरा ताभिरू पु ऊतिभिरश्विना गंतम् ॥३॥
 याभिः परिज्मा तनयस्य मज्मना द्विमाता तूर्पु तरणिर्विभूषति ।
 याभिस्त्रिमन्तुरभवद्विचक्षणस्ताभिरू पु ऊतिभिरश्विना गंतम् ॥४॥
 याभी रेभं निवृतं मितमद्य उद्वन्दन्मेरयतं स्वर्दृशे ।
 याभिः कण्वं प्र सिषामन्तमावतं ताभिरू पु ऊतिभिरश्विना गंतम् ॥५॥

yuvór danáya su-
 bhárā asaścáto rátham á tasthur vacasām ná mántave | yá-
 bhir dhíyó 'vathah kármann ishtáye tábhir — || 2 || yuvām
 tāsām divyásya prasāsane viśām kshayatho amṛtasya maj-
 mánā | yábhir dhenúm asvām pínvatho narā tábhir — || 3 ||
 yábhiḥ párijmā tánayasya majmánā dvimātā tūrshú tarāṇir
 vibhúshati | yábhis trimántur ábhavad vicakṣanās tábhir
 — || 4 || yábhi rebhām nívrítam sitām adbhyá úd vānda-
 nam árayatam svār dṛiṣé | yábhiḥ káṇvam prá śśbhāsan-
 tam ávatam tábhir — || 5 ||

॥३४॥

याभिरन्तकं जसमानमार्गेण भुज्युं याभिरव्यथिभिर्जिजिन्वथुः ।
 याभिः कर्कन्धुं वर्य्यं च जिन्वथस्ताभिरू पु ऊतिभिरश्विना गंतम् ॥६॥
 याभिः शुचन्ति धन्तमां सुपमदं तप्तं घर्ममोम्यावन्तमत्रये ।
 याभिः पृथिग्रेण पुरुकुत्समावतं ताभिरू पु ऊतिभिरश्विना गंतम् ॥७॥

yábhir ántakam jásamanam áraṇe bhujyúm yábhir avya-
 thibhir jijinváthuh | yábhiḥ karkándhum vayyām ca jínva-
 thas tábhir — || 6 || yábhiḥ śucantīm dhanasām sushamsá-
 dam taptām gharṇám omyávantam átraye | yábhiḥ pṛiṣni-
 gum purukútsam ávatam tábhir — || 7 ||

Wherewith you defend the noble thoughts and help in efforts for attaining our objectives, with those aids, O twin divines, may you come willingly here. 2

By the vigour infused out of the celestial nectar, you have been able to rule over all men. Wherewith the poor milch-cows are made to furnish plentiful milk—with those aids O twin divines, may you come willingly here. 3

The circumambient swift-moving wind is the father and the two upper and lower pieces of attrition of wood are the mother, and the child produced is the fire, which in its turn further is strengthened by the wind. Wherewith the priest performing the three kinds of the fire-ritual (with oblations of food materials, butter or medicinal herbs), or the three-functional devotee, through knowledge, actions and worship attained his objectives—with those aids, O twin divines, may you come willingly here. 4

Wherewith you have been lifting up the submerged priests who are cast (in the well of ignorance), and also worshippers to behold the divine light, and by which you protect an academic intellectual, longing to see the light—with those aids, O twin-divines, may you come willingly here. 5

By which you rescue a servant of mankind, about to be destroyed, from the traps of the wicked, by which you preserve a rescuer on a mission, suddenly caught into difficulties and by which you relieve craftsmen and men belonging to a common fellowship—with those aids, O twin-divines, may you come willingly here. 6

By which you provide habitation to rich, liberal and holy, and you render the scorching heat pleasurable to a sage, who is free from three kinds of miseries, and by which you preserve a space-pilot and arsenal-master—with those aids, O twin-divines, may you come willingly here. 7

याभिः शर्चीभिर्वृषणा परावृजं प्रान्धं श्रोणं चक्षंस एतवे कृथः ।
 याभिर्वर्तिकां ग्रमिनाममुञ्चन् ताभिरू पु ऊतिभिरश्विना गतम् ॥८॥
 याभिः सिन्धुं मधुमन्तमसंश्चतं वसिष्ठं याभिरजरावजिन्वतम् ।
 याभिः कुत्सं श्रुतर्यं नर्यमावतं ताभिरू पु ऊतिभिरश्विना गतम् ॥९॥
 याभिर्विष्पलीं धनसामध्वर्यं सहस्रमीळ्ह आजावजिन्वतम् ।
 याभिर्विशमश्व्यं प्रेणिमावतं ताभिरू पु ऊतिभिरश्विना गतम् ॥१०॥

yábhīḥ śácabhir

vrishañā parāvṛjāṃ prāndhām śroṇām cākshasa étave kṛ-
 thāḥ | yábhīr vārtikāṃ grāsītām āmuñcatam tābhir — || 8 ||
 yábhīḥ sindhum mādhumantam āsaṣcatam vāsishṭham yá-
 bhir ajarāv ājinvatam | yábhīḥ kútsam śrutáryam náryam
 ávatam tābhir -- || 9 || yábhīr viṣpālām dhanasām athar-
 vyām sahasramīḷha ājāv ājinvatam | yábhīr vāṣam aśvyām
 preṇīm ávatam tābhir — || 10 ||

॥११॥

याभिः सुदान् औशिजाय वृणिजे दीर्घश्रवसे मधु कोशो अक्षरत् ।
 कक्षीवन्तं स्तोतारं याभिरावतं ताभिरू पु ऊतिभिरश्विना गतम् ॥११॥
 याभी रसां क्षोदसोद्वः पिपिन्वथुरनश्च याभी रथमावतं जिषे ।
 याभिस्त्रिशोकं उखिया उदार्जत ताभिरू पु ऊतिभिरश्विना गतम् ॥१२॥
 याभिः सूर्यं परियाथः परावति मन्धातारं क्षैत्रपत्येष्वावतम् ।
 याभिर्विप्रं प्र भरद्वाजमावतं ताभिरू पु ऊतिभिरश्विना गतम् ॥१३॥

yábhīḥ sudanū auṣijāya vaṇīje dīrghāśravase mādhu
 kōṣo áksharat | kakshívantam stotāram yábhīr ávatam tá-
 bhir — || 11 || yábhī rasām kshódasodnáḥ pipinváthur ana-
 svām yábhī rátham ávatam jishé | yábhis triśoka usríyā
 udājata tābhir — || 12 || yábhīḥ sūryam pariyathāḥ parāvāti
 mandhātāram kshātrapatyeshv ávatam | yábhīr vípram prá-
 bharádvajam ávatam tābhir — || 13 ||

By which bounteous and virtuous actions, O showerers of blessings, you provide shelter to a banished and eyes to a blind, ears to a deaf and limbs to a lame, and by which you set free a quail bird seized by a wolf — with those aids, O twin-divines, may you come willingly here. 8

By which you cause sweet rivers to flow ; by which you, who are exempt from decay, and gratify the most celebrated, by which you protect a generous, well-versed in the Vedic lore, and best amongst leaders —with those aids, O twin-divines, may you come willingly here. 9

By which you enable an opulent stationary army,—even when it is unable, —to march in battles where thousands of benefits are to be gained and by which you protect vigorous, inspiring and charming youths — with those aids, O twin-divines, may you come willingly here. 10

O bounteous donors, by which clouds shed sweet rain water for the sake of a rich merchant, and by which you protect an industrious devotee—with those aids, O twin-divines, may you come willingly here. 11

By which, you fill a dry river-bed with forcefully flowing water, by which you drive a chariot to victory without exertion to horses and by which persons involved in all the three types of anxiety are recovered—with those aids, O twin-divines, may you come hither. 12

By which you encompass the sun, when far off (to extricate him from total eclipse) ; by which you defend an aeronautical architect in the discharge of his essential duties, and by which you protect a farsighted who is in charge of food stores—with those aids, O twin-divines, may you come willingly here. 13

याभिर्महामतिथिग्वं कशोजुवं दिवोदासं शम्बरहत्य आवतम् ।
 याभिः पूर्भिद्ये त्रसदस्युमावेतं ताभिरु पु ऊतिभिरश्विना गतम् ॥१४॥
 याभिर्वन्नं विपिपानमुपस्तुतं कलिं याभिर्वितजानिं दुवस्यथः ।
 याभिर्व्यश्वमुत पृथिमावेतं ताभिरु पु ऊतिभिरश्विना गतम् ॥१५॥

yābhir mahām atithi-
 gvaṁ kaśojúvaṁ dívodasaṁ śaṁbarahátya ávataṁ | yābhiḥ
 purbhídye trasádasyuṁ ávataṁ tábhir — || 14 || yābhir van-
 ráṁ vipipanaṁ upastutám kalim yābhir vittájānim duvas-
 yáthaḥ | yābhir vyāśvaṁ utá pṛthim ávataṁ tábhir — ||
 15 ||

॥३६॥

याभिर्नरा शयवे याभिरत्रये याभिः पुरा मनवे गातुमीषथुः ।
 याभिः शारीराजतं स्यूमरश्मये ताभिरु पु ऊतिभिरश्विना गतम् ॥१६॥
 याभिः पठर्वा जठरस्य मज्मनाग्निर्नादीदिक्षित इद्धो अज्मन्ना ।
 याभिः शर्यातमवथो महाधने ताभिरु पु ऊतिभिरश्विना गतम् ॥१७॥
 याभिरङ्गिरो मनसा निरण्यथोऽग्रं गच्छथो विवरे गोअर्णसः ।
 याभिर्मनु शूरमिषा समावेतं ताभिरु पु ऊतिभिरश्विना गतम् ॥१८॥
 याभिः पत्नीर्विमदाय न्यूहथुरा घ वा याभिरुणीराशिक्षनम् ।
 याभिः सुदास ऊहथुः सुदेव्यं ताभिरु पु ऊतिभिरश्विना गतम् ॥१९॥

yābhir nara śayaṁve yābhir átraye yābhiḥ purá mánave
 gātum śhátuh | yābhiḥ śārīr ájataṁ syúmarasṁmaye tábhir
 — || 16 || yābhiḥ pátharvá játharasya majmánāgnír nádidec
 citá iddhó ajman á | yābhiḥ śáryātam ávatho mahadhané
 tábhir — || 17 || yābhir āngiro mánasā niranyátho 'graṁ gá-
 cbatho vivaré góarnasaḥ | yābhir mánuṁ súraṁ śhā sam-
 ávataṁ tábhir — || 18 || yābhiḥ pátñīr vimadáya nyūhā-
 thur á gha vá yābhiḥ aruṇīr áśikṣatam | yābhiḥ sudāsa
 ūhátuh sudevyām tábhir — || 19 ||

By which you defend mighty and hospitable persons, and water-impellers and also the devotees of the learned in a battle, having destroyed the devil, and by which you protect them from the horrors of the aliens—with those aids, O twin-divines, may you come here. 14

By which you preserve such persons as are not of much significance, and yet very popular in social amusements, and by which you help married astronomers, and also such persons of extensive knowledge, yet deprived of vigour—with those aids, O twin-divines, may you come willingly here. 15

By which, you bless persons, who are exempt from three types of miseries, and show them a way for their liberation; by which you urge cavaliers to attack with arrows upon the foes of justice—with those aids, O twin-divines, may you come willingly here. 16

By which cadets shine with strength of form in battles, like a blazing fire piled up with fuel; by which you defend the adepts in war—with those aids, O twin-divines, may you come willingly here. 17

By which, with contented mind, you delight in praise and thence proceed to vital stages to restore shrouded wisdom; and further, wherewith you sustain brave seekers with sustenance—with those aids, O twin-divines, may you come willingly here. 18

Wherewith you help men addicted to drinks and men with forsaken wives, and wherewith for their delight, you help celebrate maidens, and thereby confer excellent wealth to deserving and learned persons—with those aids, O twin-divines, may you come willingly here. 19

॥३७॥

याभिः शंताती भवथो ददाशुषे भुज्युं याभिर्ग्रथो याभिर्ग्रिगुम् ।
 ओम्यावतीं सुभरांमृतस्तुभं ताभिरू पु ऊतिभिरश्विना गतम् ॥२०॥
 याभिः कृशानुमसने दुवस्यथो जवे याभिर्यूनो अर्वन्तमावतम् ।
 मधु प्रियं भरथो यत्सरद्धयस्ताभिरू पु ऊतिभिरश्विना गतम् ॥२१॥
 याभिर्नरं गोषुयुधं नृषाह्ये क्षेत्रस्य साता तनयस्य जिन्वथः ।
 याभी रथौ अवथो याभिरर्वतस्ताभिरू पु ऊतिभिरश्विना गतम् ॥२२॥

yābhiḥ śāntāti bhāvatho
 dadāśuṣhe bhujyūṃ yābhir āvatho yābhir ādhrigum | om-yā-
 vatīm subhārām ṛitastūbham tābhir — || 20 || ॐ ||

yābhiḥ kṛśānum āsane duvasyātho javé yābhir yūno
 ārvantam āvatam | mādhu priyām bharatho yāt sarāḍbhyas
 tābhir — || 21 || yābhir nāraṃ goṣuyūdham nṛishāhye kshé-
 trasya sātā tánayasya jīnvathah | yābhī rāthau āvatho yā-
 bhir ārvatas tābhir — || 22 ||

याभिः कुत्समार्जुनेयं शतक्रतु प्र तुर्वीति प्र च दभीतिमावतम् ।
 याभिर्ध्वसन्ति पुरुषन्तिमावतं ताभिरू पु ऊतिभिरश्विना गतम् ॥२३॥
 अग्रस्वतीमश्विना वाचमस्मे कृतं नो दत्ता वृषणा मनीषाम् ।
 अद्युत्येऽवसे नि ह्ये वां वृधे च नो भवतं वाजसातौ ॥२४॥
 युभिरकुभिः परि पातमस्मानरिष्टेभिरश्विना सौभगेभिः ।
 तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उन यौः ॥२५॥

yābhiḥ kútsam ārjuneyām śa-
 takratū prā turvítim prā ca dabhítim āvatam | yābhir dhva-
 sántim purushántim āvatam tābhir — || 23 || āpnasvatim
 aṣvinā vācam asme kṛtām no dasrā vṛṣhaṇa manīṣām |
 adyūtyé 'vase ní hvaye vaṃ vṛidhé ca no bhavataṃ vāja-
 sātan || 24 || dyúbhir aktúbhiḥ pári patam asmán ārishtēbhir
 aṣvinā saubhāgebhiḥ | tán no — || 25 ||

Wherewith you bring bliss to him who offers homage, wherewith you protect a rescuers on a noble mission, and mobile men and wherewith you provide nourishing food to upholders of truth—with those aids, O twin-divines, may you willingly come here. 20

Wherewith you defend weak men in battle, and help the speedy young horses, and wherewith you deliver delicious honey to bees—with those aids, O twin-divines, may you willingly come here. 21

Wherewith you protect leaders contending for wealth and wisdom ; wherewith you assist them in the acquisition of their share of produce from fields and preserve their chariot and their energy—with those aids, O twin-divines, may you willingly come here. 22

Wherewith you protect all intelligent and dynamic devotees and protect them from a suppresser, a murderer, and one who creates differences among men—with those aids O twin-divines, may you willingly come here. 23

O twin-divines, showerers of benefits, subduers of our evil desires and invigorators of our understanding, may you sanctify our words with works. We invoke you both for our protection in the last watch of our life's night. May you be with us for increase in the provision of food. 24

O twin-divines, may you cherish us both by day and by night with undiminished blessings ; may friend, venerable and indivisible Lord with His bounties including the oceans, the earth and the celestial regions, grant us our wishes. 25

(११३) अथोद्देशोत्तरपाततमं सूक्तम्

(१ २०) विशात्पृथस्यान्य सूक्तन्याङ्गित्सः कुत्सः कपिः । (१, २-२०) प्रथमर्षः पूर्वार्चस्य द्वितीयाद्ये-
कोनविंशतीनाञ्च उपाः, (१) प्रथमाया उत्तरार्चस्य च शभिर्देवते । विष्णु छन्दः ॥

॥१॥ इदं श्रेष्ठं ज्योतिषां ज्योतिरागाश्चित्रः प्रकेतो अजनिष्ट विभ्वा ।
 यथा प्रसूता सवितुः सवार्यै एवा रात्र्युषसे योनिमारैक ॥१॥
 रुशद्वत्सा रुशती श्वेत्यागादारैर्गु कृष्णा सदनान्यस्याः ।
 समानबन्धू अमृते अनुची द्यावा वर्णं चरत आमिनांने ॥२॥
 समानो अध्वा स्वस्वोरनन्तस्तमन्यान्या चरतो देवशिष्टे ।
 न मेथेते न तस्थतुः सुमेके नक्तोषासा समनसा विरूपे ॥३॥
 भास्वती नेत्री सूर्यतानामचेति चित्रा वि दुरो न आवः ।
 प्राप्या जगद्भु नो रायो अख्यदुषा अजीगर्भुवनानि विश्वा ॥४॥
 जिह्मायेर्षु चरितवे मघोन्याभोगय इष्टये राय उ त्वम् ।
 दध्नं पश्यच्च उर्विया विचक्ष उषा अजीगर्भुवनानि विश्वा ॥५॥

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Idāṃ śrēśṭhāṃ jyōtiṣāṃ jyōtir āgāc citrāḥ praketo
 ajanishṭa vibhva | yāthā prāsuta savitūḥ savāryai evā rātry
 ushāse yōnim araik || 1 || rūśadvatsa rūśatī śvetyāgād āraig
 n kṛiṣṇā sādanan̄y asyaḥ | samanābandhu amṛite amai
 dyāva vārṇaṃ carata āmināṇe || 2 || samanō ādhva svāsrar
 anantās tām anyānyā carato devāśiṣṭe | nā methete nā
 tasthatuḥ sumēke nāktoshāsa sāmanasa vīrupe || 3 || bhāsvati
 netrī sunṛitanām āceti citrā vī dūro na avaḥ | prāpyā jā-
 gad vy ū no rāyō akhyad ushā ajgar bhuvanani vīṣva || 4 ||
 jīhmagāyē caritave maghōny ābhogāya iṣṭāye rāyā u tvam |
 dabhṛām pāṣyadbhya urviyā vicāksha ushā || 5 ||

॥२॥ क्षत्राय त्वं श्रवसे त्वं महीया इष्टये त्वमर्थमिव त्वमित्यै ।
 विसदृशा जीविताभिप्रचक्ष उषा अजीगर्भुवनानि विश्वा ॥६॥

kshatrāya tvam śrāvase tvam mahiyā iṣṭāye tvam ār-
 tham iva tvam ityai | vīsadṛiṣa jīvitābhipracāksha ushā —
 || 6 ||

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This most excellent light amid all lights has arrived ; the wonderful, the far-extending, the manifest has been born. As the night is born for the sun's uprising, so she has yielded a birthplace for the dawn. 1

The white shining dawn, the parent of the bright sun, has arrived ; to her the dark one (night) has resigned her dwelling. Both of them, the night and dawn, friendly to each other, immortal, following each other, and mutually effacing each other's complexion, traverse the heaven. 2

The path of these sisters is common and unending. Guided by the radiant sun, they travel alternately,—though different in hues, yet one-minded. Night and dawn, giving birth to all things, clash not, neither do they stand still. 3

Bright guide of benevolent actions, she is seen by us. This tinted dawn, having illuminated the world, has unfolded the portals of our door and makes our riches manifest. She swallows as it were all the regions to be given back again.

The magnificent dawn awakens persons who have been sleeping—some to enjoyment, others devotion, and some others to wealth. She enables those who are almost lightless to see distinctly. The dawn has swallowed as it were all the regions to be given back again. 5

She awakens some to acquire wealth, others to earn food, and a few to achieve greatness ; she prompts some to sacrifices ; some to pursue their own professions, and others to activities—and thus inspires all men to their various means of maintaining life. The dawn swallows as it were all regions to be given back again. 6

एषा दिवो दुहिता प्रत्यदशि व्युच्छन्ती युवतिः शुक्रवासाः ।
 विश्वस्येशाना पार्थिवस्य वस्व उषो अद्येह सुभगे व्युच्छ ॥७॥
 परायतीनामन्वेति पथ आयतीनां प्रथमा शश्वतीनाम् ।
 व्युच्छन्ती जीवमुदीरयन्त्युषा मृतं कं च न बोधयन्ती ॥८॥
 उषो यदग्निं समिधे चकथ वि यदावश्वसंसा सूर्यस्य ।
 यन्मानुषान्यक्ष्यमाणौ अजीगस्तद्देवेषु चकृषे भद्रमग्नः ॥९॥
 कियत्या यत्समया भवति या व्यूषुर्याश्च नूनं व्युच्छान् ।
 अनु पूर्वाः कृपते वावशाना प्रदीधाना जोषमन्याभिरिति ॥१०॥

eshā divó duhitā prāty adarṣi vyuchāntī yuvatīḥ ṣu-
 krāvasaḥ | vīsvasyeśānā pārbhivasya vāsva úsho adyéhā su-
 bhage vy úcha || 7 || parāyatīnām ānv eti pātha ayatīnām
 prathamā śaśvatīnam | vyuchāntī jivām udrāyanty ushā
 mṛitām kām canā bodhāyanti || 8 || úsho yád agnīm samí-
 dhe cakārtha ví yád āvaṣ cakshasā sūryasya | yān mānu-
 shān yakshyāmāṇān ājīgas tād devēshu cakṛishe bhadram
 āpnaḥ || 9 || kiyāty ā yāt samāyā bhāvati yā vyūshúr yāṣ
 ca nūnām vyuchān | ānu pūrvāḥ kṛipate vāvaśānā pradī-
 dhyana jósham anyābhir eti || 10 ||

॥११॥

ईयुष्टे ये पूर्वतरामपश्यन्व्युच्छन्तीमुषसं मर्त्यासः ।
 अस्माभिर् नु प्रतिचक्ष्याभूदो ते यन्ति ये अपरीषु पश्यान् ॥११॥
 यावयद्वेषा ऋतुपा ऋतेजाः सुम्नावरीं सुवृता ईरयन्ती ।
 सुमङ्गलीर्विश्रती देववीतिमिहायोषः श्रेष्ठतमा व्युच्छ ॥१२॥

iyúsh té yé pūrvatarām āpaśyan vyuchāntīm ushāsam
 mārtyasaḥ | asmābhir u nú praticākshyabhūd ó té yanti yé
 aparīshu páśyān || 11 || yāvayáddvesha ṛitapā ṛitejāḥ sunnā-
 vārī sunṛitā irāyanti | sumāṅgalīr bíbhṛati devāvītim ihā-
 dyóshaḥ śrēṣṭhātama vy úcha || 12 ||

The young maid, white-robed, the daughter of the celestial regions, the maiden with all earthly treasures, is beheld coming forward, dissipating the darkness, May you, auspicious dawn, shine upon us here and now. 7

Following the path of the mornings that have departed, she is the first of endless mornings to come hereafter. At her rising, she urges forth the living beings and awakens them from slumber, even them who lay like dead. 8

O divine light, inasmuch as you have caused the sacred fire to be kindled, inasmuch as you have awakened men to perform selfless deeds, you have performed the benevolent acts and have done good service to the enlightened ones. 9

For how long a period is it that they should be together—dawns that have shone in the past, and dawns to shine hereafter? For how long a period would dawns continue to stay? And for how long a period would they rise, still desirous to bring us light? The dawns pursue the functions of their predecessors and go forth shining gloriously with the other dawns. 10

Gone are the men, who in the days before us have been looking on the rising of earlier dawns. We, the living, now behold her brightness, and they are coming who shall see her hereafter. 11

May the beings, hostile to acts of devotion, withdraw : for the dawn is the protectress of sacred rites, the guardian of law, the giver of bliss, the awakener of pleasant voices, auspicious, inspiring, the bearer of homage for the divines. May the-bright dawn shine on us here and now. 12

शश्वत्पु॒रोषा व्यु॒वास दे॒व्यथो अ॒द्येदं व्या॒वो म॒घोनीं ।
 अथो व्यु॒च्छादु॒त्तरौ अनु द्यू॒नजरा॒मृता चरति स्व॒धाभिः ॥१३॥
 व्य॒ञ्जिभिर्दिव आता॒स्वद्यौदपे कृ॒ष्णां निर्णिजं दे॒व्यावः ।
 प्रबो॒धयन्त्यरु॒णेभिरश्वै॒रोषा याति सुयु॒जा रथेन ॥१४॥
 आव॒हन्ती पोष्या वा॒र्याणि चित्रं केतुं कृ॒णुते चेकि॒ताना ।
 ईयु॒षीणासुप॒मा शश्व॒तीनां विभा॒तीनां प्रथ॒मोषा व्यश्नेत् ॥१५॥

śaśvat purōshā vy
 āvāsa devy ātho adyēdām vy āvo maghōni | ātho vy ūchad
 ūttarañ ānu dyūn ajārāmṛta carati svadhābhiḥ || 13 || vy
 āñjibhir divā ātasv adyaud āpa kṛishṇām nirñijam devy
 āvah | prabodhāyanty aruṇēbhir āsvair ōshā yati snyūja
 rāthena || 14 || avāhanti pōshya vāryaṇi citrām ketūm kṛi-
 nute cēkitānā | iyūshīṇām upamā śaśvatinām vibhātīnām
 prathamōshā vy āsvait || 15 ||

॥१॥ उदी॒र्ध्वं जी॒वो असु॒र्न आगा॒दप प्रागा॒त्तम आ ज्योति॒रिति ।
 आरै॒क्पन्थां या॒तवे सूर्या॒यागन्म यत्र प्र॒तिरन्त आयुः ॥१६॥
 स्यू॒मना वाच उ॒दियति व॒ह्निः स्तवा॒नो रेभ उ॒षसो विभा॒तीः ।
 अ॒द्या तदु॒च्छ गृ॒णते म॒घोन्यस्मे आयु॒र्नि दि॒दीहि प्र॒जावत् ॥१७॥
 या गोम॒तीरुष॒सः सर्व॒वीरा व्यु॒च्छन्ति दाशु॒षे म॒र्त्याय ।
 वा॒योरेव सु॒नृता॒नामु॒दुर्के ता अ॒श्वदा अ॒श्वत्सोम॒सुत्वा ॥१८॥

ūd īrdhvam jīvo āsur na āgād āpa prāgāt tāma ā jyōtir
 eti | āraik pānthām yātave sūryāyāganma yātra pratirānta
 āyuh || 16 || syūmanā vācā ūd iyarti vāhni stāvāno rebhā
 ushāso vibhātīḥ | adyā tād ucha gṛiṇatē maghony asme
 āyur nī didihi prajāvat || 17 || yā gōmatīr ushāsah sārva-
 virā vyuchānti dāśuṣhe mārtyāya | vāyōr iva sūnṛitānām
 udarkē tā āsvadā āṣnavat somasūtva || 18 ||

The divine dawn, the source of aesthetic wealth has been shining from days eternal. She still shows her light today. So will the immortal dawn shine and move on and on. Exempt from decay or death she goes on as ever in her splendour. 13

The divine dawn on the horizon shines in splendour: She throws off her veil of darkness and, awakening the world, comes at it were, on her well-harnessed chariot with purple horses. 14

Bringing with her life-sustaining blessings, and giving life to the lifeless, she imparts her brilliant lustre to the world. The dawn of today has appeared as the last one of the countless mornings that have gone by, but she is the first among the brilliant dawns that are to come. 15

Arise; inspiring life is revived again; darkness has passed away; the brilliant light is approaching. Dawn has opened a path for the sun to travel ; we arrive at a stage where we start a fresh life. 16

The divine poet, singing the praises of the refulgent mornings, repeats the well-knit words of the sacred lore. So shine today, O dawn, the possessor of affluence, on him who adores; confer on us the gift of life and offspring. 17

May not only the mortal men, but also horses, cattle and progeny prosper in the light shed by dawns. May those persons who offer libations of herbal extracts and recite hymns of praises become like the wind, worthy of favour of dawns. 18

माता देवानामदितेरनीकं यज्ञस्य केतुर्बृहती वि भहि ।
 प्रशस्तिकृद्ब्रह्मणे नो व्युच्छा नो जने जनय विश्ववारे ॥१९॥
 यश्चित्रमग्न उषसो वहन्तीजानाय शशमानाय भद्रम् ।
 तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत यौः ॥२०॥

mātā devānām

āditer ānikam yajñasya ketūr brīhatī vī bhāhi | praśastikṛd
 brāhmaṇe no vy ūchā no jāne janaya viśvavāre || 19 || yāc
 citrām āpna uśāsō vāhantījānāya śaśamanāya bhadram |
 tām no — || 20 || 4 ||

(११४) चतुर्वर्गोत्पत्तयस्ततमं सूक्तम्

(१-११) एकादशवर्गस्य सूक्तस्याङ्गिरसो कुत्सः प्रापि । रुद्रो देवता । (१-२) प्रथमादि-
 नवर्गा वसन्ती, (१०-११) दशम्योकादशम्योच भिक्षुः कृन्वती ॥

॥१॥

इमा रुद्राय तवसे कपर्दिने क्षयद्वीराय प्र भ्रमामहे मतीः ।
 यथा शमसंष्टिपदे चतुष्पदे विश्वं पुष्टं ग्रामे अस्मिन्नानातुरम् ॥१॥
 मूळा नो रुद्रोत नो मयस्कृधि क्षयद्वीराय नमसा विधेम ते ।
 यच्छं च योश्च मनुरायेजे पिता तदश्याम तव रुद्र प्रणीतिषु ॥२॥
 अश्याम ते सुमतिं देवयज्यया क्षयद्वीरस्य तव रुद्र मीढुः ।
 सुम्नायज्जिह्विशो अस्माकमा चरारिष्टवीरा जुह्वाम ते हविः ॥३॥

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Imā rudrāya tavāse kapardīne kshayādvīrāya prā bha-
 rāmahe matīḥ | yāthā śāmi āsad dvīpāde cātushpade viś-
 vam puṣṭām grāme asmiṇ anāturām || 1 || mṛṇā no ru-
 drotā no māyas kṛdhi kshayādvīrāya nāmasā vidhema te
 yāc chām ca yōṣ ca mánur āyejē pitā tād aśyāma tāva
 rudra prāṇitishu || 2 || aśyāma te sumatīm devayajyāyā ksha-
 yādvīrasya tāva rudra mīdhvaḥ | sumnayānu id viśo asma-
 kam ā carārishṭavīrā juhavāma te havīḥ || 3 ||

O mother of divine powers, the life-force of the earth, and the ensign of sacrificial works, may you shine forth exalted. May you rise up, bestowing reward on our devotion. O, the universally respected maid, make us eminent among the people. 19

Whatever splendid wealth the dawns bring with them, may it be a blessing to the man who offers praise and worship. May friend, venerable and indivisible Lord with His bounties, including oceans, the earth, and celestial regions, grant us our wishes. 20

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We offer these praises to the divine healer, with braided splendours and protector of brave heroes, in order that health and strength may be enjoyed and the bipeds and quadrupeds and all beings around us are nourished and become exempt from disease. 1

O divine healer, may you be gracious to us. Grant us happiness and freedom from disease; we offer our salutations to you, O ruler of valiant men. Come to our families, bringing them bliss, and may we obtain that sound health and peace which our ancestors bestow upon us, having obtained them from you. 2

O bounteous divine healer, bestower of happiness and protector of heroes, may we, through your worship, obtain your splendid wisdom. May you favour us with your kindness by making our posterity happy. May our invincible brave men be always safe. May we perform selfless deeds to gratify you. 3

त्वेषं वयं रुद्रं यज्ञसाधं वङ्कुं कविमवसे नि ह्वयामहे ।
 आरे अस्मदैव्यं हेळो अस्यतु सुमतिमिद्वयमस्या वृणीमहे ॥४॥
 दिवो वराहमरुषं कपर्दिनं त्वेषं रूपं नमसा नि ह्वयामहे ।
 हस्ते बिभ्रद्वेषजा वार्याणि शर्म वर्म च्छर्दिस्सभ्यं यंसत् ॥५॥

tveshām va-
 yām rudrām yajñasādham vankūṁ kavīm āvase ní hvayā-
 mahe | āré asmād aśvīyam hēlo asyatu sumatim íd vayām
 asyā vṛṇīmahe || 4 || divó varahām arushām kapardīnam
 tveshām rūpām námasā ní hvayāmahe | háste bíbhrad bhe-
 shajā váryāṇi śárma váрма chardír asmābhyam yaṁsat || 5 ||

॥६॥ इदं पित्रे मरुतामुच्यते वचः स्वादोः स्वादीयो रुद्राय वर्धनम् ।
 रास्वा च नो अमृत मर्तभोजनं तमनें तोकाय तनयाय मृळ ॥६॥
 मा नो महान्तमुत मा नो अर्भकं मा न उक्षन्तमुत मा न उक्षितम् ।
 मा नो वधीः पितरं मोत मातरं मा नः प्रियास्तन्वो रुद्र रीरिषः ॥७॥
 मा नस्तोके तनये मा न आयौ मा नो गोषु मा नो अश्वेषु रीरिषः ।
 वीरान्मा नो रुद्र भामितो वधीर्हविष्मन्तुः सद्मिन्त्वा हवामहे ॥८॥
 उप ते स्तोमान्पशुपा इवाकरं रास्वा पितर्मरुतां सुन्नमसे ।
 भद्रा हि ते सुमतिर्भूयत्तमाथा वयमव इते वृणीमहे ॥९॥

idāṁ pitré marútām ucyate vācaḥ svādóḥ svādiyo ru-
 drāya vārdhanam | rāsvā ca no amṛita martabhójanam
 tmāne tokāya tánayāya mṛiḷa || 6 || mā no mahāntam utá
 mā no arbhakām mā na úkshantam utá mā na ukshitām |
 mā no vadbīḥ pitāram móta mātāram mā naḥ priyās tanvó
 rudra rīrishah || 7 || mā nas toké tánaye mā na āyau mā
 no góshu mā no áśveshu rīrishah | vīrán mā no rudra bhā-
 mitó vadbīr havīṣmantāḥ sādām ít tvā havāmahe || 8 || úpa
 te stómān paṣupā ivākaram rāsvā pitar marutām sumnām
 asné | bhadrá hí te sumatír mṛīlayāttamāthā vayām āva ít
 te vṛṇīmahe || 9 ||

We invoke for our preservation the inspirer, the wise and impetuous divine healer; may he remove far from us, the antipathies of natural powers; verily, we aspire for His favours. 4

We invoke Him (the divine healer) from heaven with reverence; Him who is stout as a cloud, as if with braided purple splendours. He is radiant and dazzling. May He be possessed of disease-preventing medicaments, and may He grant us health, protection and a secure home. 5

Thus praise, sweeter than the sweets and congratulatory, is addressed to the divine healer, the father of healing elements. May you grant us; O divine healer, the nourishment sufficient for mortals. May you be gracious to me and my children. 6

O divine healer, may you not injure those amongst us who are old or young; harm not the one who is growing or who is fully-grown. Kill not father or mother, not afflict our personal bodies to which we are so dearly attached. 7

O divine healer, may you not inflict injury on our offspring, or other males, nor on our cows, nor on our horses. Inflamed with anger, may you not kill our valiant men. We invoke you and pay you our homage of oblations for granting these favours. 8

O the father of the healing elements, like a herdsman we offer you praises. May you bestow happiness upon us; we adore you. Your auspicious benevolence is the source of successive delights to us, so verily do we solicit your saving help. 9

आरे ते गोघ्नमुत पूरुषघ्नं क्षयहीर सुन्नमस्मे ते अस्तु ।
 मूळा च नो अधि च ब्रूहि देवाधा च नः शर्म यच्छ द्विवर्हीः ॥१०॥
 अवोचाम नमो अस्मा अवस्यवः शृणोतु नो हवै रुद्रो मरुत्वान् ।
 तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥११॥

āre te goghnām utā pūrushaghnām kshā-
 yadvira sumnām asmé te astu | mṛilā ca no ādhi ca brūhi
 devādhā ca naḥ śarma yacha dvibārhāḥ ॥ 10 ॥ āvocāma
 nāmo asmā avasyāvaḥ śṛiṇótu no hāvaṃ rudró marútvān |
 tán no — ॥ 11 ॥

(११५) पञ्चदशोत्तरयाततमं सूक्तम्

(१-६) षड्वचस्यास्य सूक्तस्याङ्गिरसः कुस्त ऋषिः । सूर्यो देवता । त्रिष्टुप् छन्दः ॥

॥१॥

चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः ।
 आप्रा द्यावापृथिवी अन्तरिक्षं सूर्य आत्मा जगत्स्तस्थुषश्च ॥१॥
 सूर्यो देवीमुषसं रोचमानां मर्यो न योषामभ्येति पश्चात् ।
 यत्र नरो देवयन्तो युगानि वितन्वते प्रति भद्राय भद्रम् ॥२॥
 भद्रा अश्वा हरितः सूर्यस्य चित्रा एतन्वा अनुमाद्यासः ।
 नमस्यन्तो दिव आ पृष्ठमस्थुः परि द्यावापृथिवी यन्ति सद्यः ॥३॥
 तत्सूर्यस्य देवत्वं तन्महित्वं मध्या कर्तोर्विततं सं जभार ।
 यदेदयुक्त हरितः सधस्थादाद्रात्री वासस्तनुते सिमसै ॥४॥

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Citrām devānām úd agād ānikam cākshur mitrásya vá-
 runasyāgnēḥ | āprā dyāvāprithivī āntāriksham sūrya ātmā
 jāgatas tasthúshaḥ ca ॥ 1 ॥ sūryo devīm ushāsam rōcamā-
 nām māryo ná yóshām abhy éti paścāt | yātrā náro deva-
 yānto yugāni vitanvaté prāti bhadráya bhadram ॥ 2 ॥ bha-
 drā āsvā harītaḥ sūryasya citrá étagvā anumādyāsaḥ | na-
 masyānto divā ā priśṭhām asthuh pári dyāvāprithivī yanti
 sadyāḥ ॥ 3 ॥ tát sūryasya devatvām tán mahitvām madhyā
 kártor vítatam sám jabhāra | yadéd áyukta harītaḥ sadhá-
 sthād ād rátri vāsas tanute simásmai ॥ 4 ॥

O Lord of heroes, may the cow-killing or man-slaying divine weapons of destruction be kept far away from us. May the felicity granted by you be ours; may you, the owner of mighty two realms (mundane and spiritual), be gracious to us in granting prosperity. 10

Desirous of protection, we say, reverence be to Him; may the mighty divine healer and the healing elements accept our invocations; may friendly, venerable, and indivisible Lord, with His bounties including oceans, the earth and celestial regions, grant us our wishes. 11

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Yonder has arisen with wonderful divine effulgence the eye of our light, life and energy. He has filled the celestial regions, the earth and the interspace with his glory. This sun is the soul of all that moves or is immovable. 1

The sun follows the divine and brilliant dawns, in the same way, as a young man follows a maiden. For the sake of good rewards, pious persons, aspiring to be divine, perform ceremonies according to seasonal times. 2

The sun ascends the summit of the sky, as if driven by the well-limbed swift horses yoked to it, traversing along a road in the interspace, and circumambulates earth and heaven. Our reverence to the blissful glory of the rays. 3

Such is the divinity, such is the majesty of the radiant sun that, when he sets, he withdraws into himself the diffused light (which has been shed upon the unfinished task). When he withdraws the beams from his aura of glory, as if unyoking the coursers from the chariot, the night extends the veiling darkness over all. 4

तान्मन्त्रस्य वरुणस्य । मन्त्रस्य मया रूपं कृणुते योरुपस्थं ।
 अनन्तमन्यद्गर्गदस्य पातः कृणुमन्यद्गर्गः । स भेरन्ति ॥५॥
 अथा देवा उदितः सस्य निगंहसः पिपृता निगंध्यात ।
 तन्नो मित्रो वरुणो म मरुन्तामादात मित्युः । प्रथिवी उत योः ॥६॥

tan mitrasya

vārunasyabhicāksb survo rupam kṛnute dyor upasthe-
 anantun anyād rusa l asya paṇah kṛishnam anyad dharita-
 sām bhīranti ॥ 5 ॥ adya deva ūdita suryasya nīr anhasa
 pipṛita nīr avadyāt tan no ॥ 6 ॥

[अथ सप्तदशोऽध्यायः ।]

११११ वाङ्मालासङ्गान्तम मूलम्

११११ वाङ्मालासङ्गान्तम मूलम् । अथ सप्तदशोऽध्यायः । अथ सप्तदशोऽध्यायः । अथ सप्तदशोऽध्यायः ।

॥५॥ नासत्याभ्यां बर्हिग्वि प्र वृत्ते स्तोमौ इयम्यभ्रियेव वातः ।
 यावभगाय विमदाय जाया सेनाजया न्यहत् रथेन ॥१॥
 वीलपन्मभिगशुहेर्मभिया देवानां वा जुतिभः आर्गदाना ।
 तद्रामभो नासत्या गहस्त्रमाज्ञा यमस्य प्रथने जिगाय ॥२॥
 तृमो ह भुज्युर्मश्वनादमेघे रयिं न कश्चिन्ममृवौ अवाहाः ।
 तमहथुर्नोभिगोत्सन्वतीभग्नन्तिप्रक्षिप्रद्विग्वोदकाभिः ॥३॥

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Nasatvabhyam barhur iva prā vṛtije stóman iyarmy
 abhríyeva vātaḥ | yav arbhagava vimadaya jayam senajaya
 nyuhātu rathena ॥ 1 ॥ vīlupatnabhih asuhēmabhih va devā
 nam va jutibhih sasaduna tad rasabho nasatya sahasram
 ājā yamasya pradhrice jigaya 2 | turgro ha bhujyam asvi-
 nodameghe rayim n kaś cin mamṛiyau avalah | tam uha-
 thur naubhih atmanvatbhih antarikshaaprūdabhih apodaka-
 bhih ॥ 3 ॥

In the middle of the heavens, the radiant sun displays his form. He enable us to see properly the light and life. His rays extend brilliant power on the one hand and, on the other, bring on the darkness of the night. 5

O twin-divine forces, with the rising of the sun, deliver us from heinous crime and dishonour. May friendly, venerable and indivisible Deity with His beauties, including ocean, all earth and all aerial regions, grant us all wishes.

11

As the wind drives on the clouds, so do I recite these sacred hymns of praises, addressed to the determined fighters against lawlessness. We welcome them to our ceremonial ritual by trimming the sacred grass in their honour. They have been able to provide the ever-cheerful young person with a bride, having freed her from the clutches of molesting rivals. 1

These determined fighters against lawlessness, moving on rapid vehicles and encouraged by the wise men of society, have overcome thousands of miscreants of society in the maintenance of law and order introduced by the state. 2

O twin-divines, save us from the wicked and send the benevolent helping band of people forming a corps to the sea as a dying man parts with his riches. Whereas this helping corps is involved in difficulties, while fighting against pirates, you help us in rescuing them in your floating boats over the ocean and thus you help them in keeping out of waters. 3

ति॒क्षः क्ष॒प॒स्त्रिर॒हा॒ति॒व्रज॑द्भिर्नास॒त्या भु॒ज्युमू॑ह॒युः प॒त॒ङ्गैः ।
 स॒मु॒द्रस्य॑ ध॒न्व॒न्ना॒द्रस्य॑ पा॒रे त्रि॒भौ रथैः॑ श॒त॒प॒द्भिः ष॒ळ॒श्वैः ॥४॥
 अ॒ना॒र॒म्भ॒णे तद॑वीरये॒थाम॒ना॒स्थाने॑ अ॒ग्र॒भ॒णे सं॒मु॒द्रे ।
 यद॑भि॒ना उ॒ह॒युर्भु॑ज्युमस्तै॑ श॒तारि॑त्रां ना॒व॒मा॒त॒स्थि॒वांस॑म् ॥५॥

tisráh kshápas trir áhativrájadbhír násatya bhu-
 jyúm ūhathuḥ patamgañ | samudrásya dhánvann ardrásya
 pāre tribhī ráthaiḥ śatápadbhiḥ śhāḷashvaiḥ || 4 || anaram-
 bhaṇé tād avirayetham anasthané agrabhāṇé samudré | yád
 aśvinā ūháthur bhujyúm ástam śatáritram návam atasthi-
 váṅsam || 5 ||

॥५॥

यम॑भि॒ना द॒द॒युः श्वे॒तम॑श्च॒म॒घाश्वा॑य॒ शश्व॑दि॒त्स्व॒स्ति ।
 तद्वा॑ दा॒त्रं म॒हिं की॑र्ते॒न्यं भू॒त्पै॒द्वो वा॒जी स॒दु॒मि॒द्ध॒व्यो अ॒र्यः ॥६॥
 यु॒वं न॑रा स्तु॒वते॑ प॒ञ्चि॒याय॑ क॒क्षी॒र्वते॑ अर॒दत्तं॑ पु॒रंधि॑म् ।
 का॒रो॒तरा॑च्छ॒फाद॑श्च॒स्य वृ॒ष्णः श॒तं कु॑म्भौ अ॒सि॒ञ्च॒तं सु॒रा॒याः ॥७॥
 हि॒मे॒ना॒ग्निं घ्न॑स॒म॒वा॒रये॑थां पि॒तु॒म॒ती॒मूर्ज॑म॒स्मा अ॒धत्त॑म् ।
 ऋ॒षी॒से अ॒त्रि॒म॒भि॒नाव॑नी॒तमु॒न्न्य॒थुः स॒र्व॒गणं॑ स्व॒स्ति ॥८॥

yám aśvinā dadáthuḥ śvetám áśvam agháśvāya śaśvad
 ít svastí | tād vām dátrām máhi kirtényam bhūt paidvó
 vājī sádám íd dhávyo aryáh || 6 || yuvám nara stuvaté pa-
 jriyāya kakshívate aradatam púramdhim | károtarác cha-
 phád áśvasya vṛishnaḥ śatám kumbhāñ asiñcatam sūrāyāḥ
 || 7 || himénāgnim ghrāṅsám avārayetham pitumátim rúrjam
 asmā adhattam | ṛibíse átrim aśvinávanitam ún ninyathuḥ
 sárvagaṇam svastí || 8 ||

These fighters against lawlessness may take three nights and three days to reclaim the rescuing corps. In this reconnoitre, revolving cars having hundreds of wheels, drawn by three (i.e. several) pairs of motors, and the big boats may be involved. This triple operation involves the efforts made in the ocean and in sailing across waters and in driving on to the dry land. Finally they succeed in bringing back the corps out of water. 4

O twin-divines, thus by your valour you achieve success where apparently there is nothing to support, nothing to rest upon and nothing to cling to. And here, with the help of a hundred old ships, you are able to help the rescuing corps, and deliver it back to its own headquarters (as if brought back to the father's house). 5

O twin-divines, the armoured car, as if drawn by a motor resembling a white horse, which you have given to the infantry, whose armed vehicles (horses) are indestructible, may ever lead him to success. This precious gift of yours is always to be celebrated. This automobile of the infantry, the scatterer of the enemy, is always to be invoked. 6

O leaders, twin-divines, you gave to the field marshal, belonging to the stout and strong race, the skill of protection. You filled from the casks, designed after the hoofs of horse, hundreds of the containers of a nourishing drink. 7

O twin-divines, may you apply the fire-quenching cold devices to the blazing flames that encompass the civil population. May you supply to the civil area the food-supported strength. May you extricate the area, O twin-divines, from the darkness into which it has been thrown headlong and restore it to every kind of welfare. 8

परावतं नासत्यानुदेयमुष्णानुमं चक्रयुजिह्वारम् ।
 क्षरन्नापो न पायनाय राये सहस्राय तृष्यते गोतमस्य ॥९॥
 जुजुरुषो नासत्योत वरिं प्रासृञ्चते द्वापिमिव च्यवानात् ।
 प्रातिरतं जह्रितस्यायुर्दुस्सादित्यतिमहृणुते कृनीनाम् ॥१०॥

pārāvatām nāsatyānudethām uccā-
 budhnam cakrathur jihmābāram | kshārann āpo ná pāyā-
 nāya rāyē sahāsrāya trīshyate gótamasya || 9 || jujurúsho
 nāsatyotá vavrīm prāmuñcatam drāpīm iva cyāvánāt | prā-
 tiratam jahitāsyaáyur dasrád ít pátim akrīnutam kanínām
 || 10 ||

॥०॥ तद्धी नरा शंस्यं राज्यं चाभिष्टिमन्नासत्या वरूथम् ।
 यद्विद्वांसा निधिमिवापगूल्बमुदशतादूपयुर्वन्दनाय ॥११॥
 तद्धी नरा सनये दंस उग्रमाविष्कृणोमि तन्यतुर्न वृष्टिम् ।
 दुष्यद् ह यन्मज्जायर्वणो वामश्वस्य शीर्ष्णा प्र यदीमुवाच ॥१२॥
 अजोहवीन्नासत्या कुरा वा महे यामेन्पुरुमुजा पुरंधिः ।
 श्रुते तच्छालुखिव वद्विमत्या हिरण्यहस्तमधिनावदत्तम् ॥१३॥

tád vām narā śānsyam rādhyam cābhishtimān nāsatyā
 várūtham | yád vidvānsā nidhīm ivāpagūlham úd darṣatád
 ūpāthur vāndanāya || 11 || tád vām narā sanāye dānsa ugrām
 āvīsh kṛiṇomi tanyatúr ná vṛishṭīm | dadhyān ha yán mādhv
 ātharvaṇó vām āśvasya śīrshṇā prā yád im uvāca || 12 ||
 ājohavīn nāsatyā karā vām mahé yāman purubhuṣā pūram-
 dhiḥ | śrutām tác chāsar iva vadhrimatyā hīraṇyahastam
 aśvināv adattam || 13 ||

O fighters, against lawlessness, may you raise up wells and other water sources and may you make the base which has been turned upward as to give an appearance of a curved mouth, and thus revive the entire water system which has suffered a lot during war operations; may water be made available as a fine drink for the thirsty innocent civilians. 9

O twin-divines, destroyers of enemies, you have provided new youth and prosperity to the old famished nation, and thereby you have given longevity to the down-trodden country; and thereafter you have made the country lord of several bounteous prosperities. 10

O leaders of the virtuous, and fighters against lawlessness, glorious is that celebrated group of yours, worthy of adoration and to be invoked by us, through the help of which you always rescue the dedicated worshipper from difficulties like a concealed treasure from a place, visible from outside. 11

O leaders, twin-divines, I proclaim with a vehemence that an inflieter of punitive justice and the spiritual leader devoted to non-violence, becomes a preceptor of the mysteries of military science (figuratively meaning 'assuming the head of horse') to meet the emergency for the sake of happiness. 12

O twin-divines, fighters against lawlessness, accomplishers of desires and protectors of men, whenever an intelligent lady invokes you with a deep-felt request, her prayer is granted like a request made by a student to the teacher; you two divines, give to the lady the golden hand of assistance. 13

आओ वृकस्य वर्तिकामभीके युवं नरा नासत्यामुमुक्तम् ।
 उतो कविं पुरुभुजा युवं ह कृपमाणमकृणुतं विचक्षे ॥१४॥
 चरित्रं हि वेरिवाच्छेदि पर्णमाजा खेलस्य परितक्म्यायाम् ।
 सद्यो जहामायसीं विस्पलयै धने हिते सतेवे प्रत्यधत्तम् ॥१५॥

āsnó vṛikasya vārtikām abhīke yu-
 vām narā nāsatyāmumuktam | utó kavīm purubhujā yuvām
 ha kṛipamāṇam akṛiṇutam vicákshhe || 14 || caritram hí vér
 iváchedi parṇám ājā khelásya páritakmyāyām | sadyó jān-
 ghām áyasīm viṣpálāyai dhāne hité sártave práty adhat-
 tam || 15 ||

॥१४॥ शतं मेषान्वृक्ये चक्षदानमृज्राश्वं तं पितान्धं चकार ।
 तस्मा अक्षी नासत्या विचक्ष आधत्तं दत्ता भिषजावर्नवन् ॥१६॥
 आ वां रथं दुहिता सूर्यस्य कार्ष्मेवातिष्ठदर्वता जयन्ती ।
 विश्वे देवा अन्वमन्यन्त हृद्भिः समु श्रिया नासत्या सचेथे ॥१७॥
 यदयातं दिवोदासाय वर्तिर्भरद्वाजायाश्चिना हयन्ता ।
 रेवदुवाह सचनो रथो वां वृषभश्च शिशुमारश्च युक्ता ॥१८॥
 रयिं सुक्षत्रं स्वपत्यमायुः सुवीर्यं नासत्या वहन्ता ।
 आ जह्नावीं समनसोप वाजैस्त्रिरह्णो भागं दधतीमयातम् ॥१९॥

ṣatām meshān vṛikyè cakshadānām rījṛāśvam tām pi-
 tāndhām cakāra | tasmā akshī nāsatyā vicáksha ādhattam
 dasrā bhiṣhajāv anarvān || 16 || ā vām rātham duhitā sūrya-
 sya kārshmevātishṭhad ārvatā jāyanti | viṣve devā ānv
 amanyanta hṛidbhīh sám u śriyā nāsatyā sacethe || 17 ||
 yād áyātam dívodāsāya vartír bharádvājāyāśvinā háyantā |
 revád uvāha sacanó rátho vām vṛishabhás ca śiṣumāraś
 ca yuktá || 18 || rayīm sukshatráṇi svapatyām áyuḥ suvīr-
 yam nāsatyā váhantā | ā jahnāvīm sámanasópa vājais trír
 áhno bhāgām dádhātīm ayātam || 19 ||

O the leaders, fighters against lawlessness, you liberate the helpless girl from the clutches of the kidnapper, as if the quail from the mouth of a dog that has seized her. You, who are the benefactors of all, have given protection to the intellectuals and those who are engaged in the pursuit of knowledge. 14

The foot of an army commander is likely to be cut off like a wing of the bird in an encounter during the night. In such a case, may you provide an iron leg to the commander, so that his army may march under his command to attack the guarded treasure. 15

The innocent straightforward state employee gives hundreds of undue privileges to a party of the vested interests (as if giving a hundred sheep to the butcher to be cut to pieces); the protector of the state passes an order for rendering him blind. The state physicians and surgeons are called to give him back the eyes that were rendered sightless so that he might see again. 16

The daughter of the sun (dawn) ascends your car like a runner to a goal when you win the race with your swift horse. All the divine powers, supported you with eager eyes. This was victory for the truth. 17

O twin-divines, when, on invitation, you go to the dwellings of the devotees, dedicated to learning, and give them ample valuable presents, then your helping chariot contains food and treasure in abundance. Yoked to your chariot are valour and discretion. 18

O defenders of the truth, bearing strength and wealth with posterity, go to the loyal people to give them vigour-sustaining food and other three types of sustenance—clothes, medicines and equipment useful for domestic work. 19

परिविष्टं जाहुषं विश्वतः स्त्रीं सुगेभिर्नक्तमूहयु रजोभिः ।
 विमिन्दुना नासत्या रथेन वि पर्वतौ अजरयू अयातम ॥२०॥
 ॥२१॥ एकस्या वस्तोरावते रणाय वशमश्विना सनये महसा ।
 निरहतं दुच्छुना इन्द्रवन्ता पृथुश्रवसो वृषणावरातीः ॥२१॥
 शरस्य चिदार्चत्कस्यावतादा नीचादुष्वा चक्रथुः पतन्व वाः ।
 शयवे चिन्नासत्या शर्चीभिर्जसुरस्ये स्तुर्यं पिप्यथुर्गाम ॥२२॥

pāriśiṣṭam jahuṣam
 viśvātaḥ sīm sugēbhīr nāktam ūhathū rajobhāḥ vibhīnduna
 nāsatyā rāthēna vī pārvatāñ ajarayū ayaṭam 20

ekasyā vāstor āvatam rāṇāya vāsam aśvina sanave sa
 hāsra | nīr ahataṁ duchūnā indravantā | pṛithuśravaso vi
 śhaṇāv ārātiḥ || 21 || śarāsya cid ārcatkasyāvatad a nād
 necā cakrathuḥ pātave vāḥ | śayāve cin nāsatyā śacibhi
 jāsuraye staryam pipyathur gām || 22 ||

अवस्यते स्तुवते कृष्णियाय ऋजूयते नासत्या शर्चीभिः ।
 पशुं न नष्टमिव दर्शनाय विष्णाप्यं ददथुर्विश्वकाय ॥२३॥
 दश रात्रीरश्विना नव द्यूनवनद्धं श्रद्धितमप्यन्तः ।
 विप्रुतं रेभमुदनि प्रवृत्तमुन्नित्यथुः सोममिव स्रवण ॥२४॥
 प्र वां दसांस्यश्विनाववोचमस्य पतिः स्यां सुगवः सुवीरः ।
 उत पश्यन्श्रुवन्दीर्घभापुरस्तमिवेक्षरिमाणं जगम्याम ॥२५॥

avasatyatē stuvatē kṛ
 śhṇiyāya rījūyatē nāsatyā śacibhiḥ | paṣum nā naṣṭam iva
 dārṣanāya viśhṇāpvam dadathur viśvakaya 23 dāśa rā
 trīr āśivenā nāva dyūn āvanaddham śmṛhitam apsv āntaḥ
 viprutam rebhām udāni prāvṛiktam ūn ninyathuḥ somam
 iva sruvāna || 24 || prā vām dānsānsy aśvinav avocam aśya
 pātiḥ syām sugāvaḥ suvīraḥ | utā pāsyann aśnurvān dir
 ghām āyur āstam ivēj jarimānam jagamyam 25 ;

Irresistible fighters against lawlessness, you march by night in your foe-overwhelming car, and march to the unfortified cities, surrounded by enemies through approachable roads, and at times you also march to inaccessible fortresses for victory. 20

O fighters, you preserve, brilliant leader so that he may obtain in a single day thousands of acceptable gifts. You are the showerer of the benefits and associated with the head of the state. You destroy the malignant and protect the granaries from the attack of enemies. 21

O fighters against lawlessness, you have been able to raise water from the lower level of the valley to the top for the thirsty sons of the loyal citizen, and by your powers you also give protection to the barren cows and enable them to yield plentiful milk for the exhausted and famished people. 22

O twin-divines, fighters against lawlessness, by your acts to the public you restore such children of the charming parents as are soliciting your protection, and as have been adoring you and are lovers of rectitude; you also give true guidance to the unruly younger elements of society. 23

Just as the extract of medicinal herbs is raised in the ladle for the fire oblation, similarly you raise a realized sage in distress from the deep well of ignorance, where he has been lying, bound with the strings of bondage for numberless nights and days, quite unattended and suffering in agony as if wounded and injured. 24

O twin-divines, I have very well described your achievements. May I become the master of my house, having abundant cattle and numerous progeny; may I retain my physical and intellectual vision and with that may I be enjoying a long life. And may I enter into an old age, as if, one entering into his own house. 25

(११७) सप्तदशोत्तरशततमं सूक्तम्

(१-२५) पञ्चविंशत्युच्यन्त्यास्य सूक्तस्यौगिभो देवैर्मतः कथितानि ऋषिः ।

अग्निनी देवते । त्रिषुप उच्यते ॥

- ०१३॥ मध्वः सोमस्याश्विना मदाय प्रत्नो होता विवासते वाम् ।
 बर्हिष्मती रातिर्विश्रिता गीरिषा यातं नासत्योप वाजैः ॥१॥
 यो वामश्विना मनसो जवीयान्नथः स्वश्वो विश आजिगाति ।
 येन गच्छथः सुकृतो दुरोणं तेन नरा वर्तिरस्मभ्यं यातम् ॥२॥
 ऋषिं नरावहंसः पाञ्चजन्यमृषीसादत्रिं मुख्यो गणेन ।
 मिनन्ता दस्योरशिवस्य माया अनुपूर्वं वृषणा चोदयन्ता ॥३॥
 अश्वं न गुल्हमश्विना दुरेवैर्ऋषिं नरा वृषणा रेभमप्सु ।
 सं तं रिणीथो विप्रुतं दंसोभिर्न वा जूर्यन्ति पुर्व्या कृतानि ॥४॥
 सुषुप्वांसं न निर्रतेरुपस्थे सूर्यं न दक्षा तमसि क्षियन्तम् ।
 शुभे रुक्मं न दर्शते निखातमुदूपथुरश्विना वन्दनाय ॥५॥
- ०१४॥ तद्वा नरा शंस्यं पञ्चियेण कक्षीवता नासत्या परिज्मन् ।
 शफादश्वस्य वाजिनो जनाय शते कुम्भो असिध्वतं मघूनाम् ॥६॥

117.

Mādhvaḥ sómasyāśvinā mādāya pratnó hótā vivāsatē
 vām | barhiṣmatī rātīr vīśritā gīr īśhā yātaṁ nāsatyópa
 vājaiḥ || 1 || yó vām aśvinā mánaso jáviyān ráthah svāśvo
 víśa ājígāti | yéna gāchathah sukṛito duroṇāṁ téna narā
 vartīr asnūabhyam yātaṁ || 2 || řīshim narāv āñhasaḥ pāñ-
 cajanyam řibísād átrim muñcatho gaṇéna | minántā dásyor
 áśivasya māyā anupūrvām řiṣhaṇā codāyanta || 3 || áśvam
 ná gūlhām aśvinā durévair řīshim narā řiṣhaṇā rebhām
 apsū | sāṇi tāṁ řiṇītho víprutaṁ dānsobhir ná vāṇi jūr-
 yanti pūrvyā kṛitāni || 4 || sushupvānsam ná nířriter upāsthe
 sūryam ná dasrā támasi kshiyántam | řubhé rukmāṇi ná
 darsatām níkhātām úd ūpathur aśvinā vāndanāya || 5 ||

tād vām narā śānsyam pajriyeṇa kakshívatā nāsatyā
 párijman | řaphād áśvasya vājino jánāya śatām kumbhāñ
 asiñcatam mādhdhūnām || 6 ||

117

O twin-divines, may you be entertained by sweet drinks. We the loyal subjects adore you. And in that honour the former ritual of pouring the offering on the sacred grass is accomplished, and the hymn is ready for your laudation. Come, O fighters of truth, for the maintenance of law and order. 1

With that vehicle, O twin-divines, which moves with the speed of the mind, and which is drawn by good horses, and with which you proceed to the house of the virtuous, may you come to our house also. 2

O twin-divines, the leaders and showerers of benefits, you are able to rescue the eminent citizens consisting of seers, virtuous people and those very well respected by the five classes, and the foreigners, from the prison of the wicked with other co-prisoners. You destroy the enemies and baffle the devices of the malignant. 3

O leaders, showerers of benefits, you restore the realized sages, tortured by unassailable enemies, as if thrown into the water and wounded. You arrange for the healing of their wounds like curing a horse. One can never forget your previous achievements which never become old. 4

O twin-divines, the destroyer of enemies, you extricate a worshipper cast into the well of ignorance in the same manner as one extricates from the depth of the earth a handsome and splendid ornament designed for embellishment, or like the sun who disappears in darkness but reappears again from there. 5

O leaders, fighters against lawlessness, your accomplishments are to be celebrated by the field marshal belonging to the race of the stout and the strong with the drinks filled in containers designed after the hoofs of the horses. 6

युवं नरा स्तुवते कृष्णि॒याय॑ विष्णा॒प्वं ददथुर्वि॒श्वका॑य ।
घोषा॒यै चि॒त्पित॑रुषदे॒ दुरो॑णे पतिं॒ जूर्य॑न्त्या अ॒श्विनाव॑दत्तम् ॥७॥
युवं श्यावा॒य रू॒दाती॑मदत्तं॒ मुहः॑ क्षोणस्या॒श्विना॒ कप्वा॑य ।
प्र॒वाच्य॑ तद॒वषणा॑ कृतं वा॒ यन्ना॑र्षदाय॒ श्रवो॑ अ॒ध्यर्ध॑त्तम् ॥८॥
पुरू॒ वर्षा॑स्य॒श्विना॒ दधाना॑ नि पेद॒व ऊ॒हयुरा॑शुम॒श्वम् ।
स॒हस्र॑सां वा॒जिन॑मप्रतीतमहि॒हनं॑ श्रव॒स्यं॑ तरु॒त्रम् ॥९॥
ए॒तानि॑ वां श्रव॒स्यो सु॑दानु॒ ब्रह्मा॑शुषं स॒दनं॑ रोद॒स्योः ।
यदा॑ प॒ञ्चासो॑ अ॒श्विना॒ हव॑न्ते या॒तमि॑षा च वि॒दुषे॑ च वाज॑म् ॥१०॥

yuvām narā stuvaté kṛishṇīyāya
vishṇāpvaṁ dadathur viśvakāya | ghóshāyai cit pitṛisháde
duroné pátim jūryantyā aśvināv adattam || 7 || yuvām syá-
vāya rúsatīm adattam maháh kshonásyāśvinā kápvāya | pra-
vácyam tád vṛishanā kṛitām vām yán nārshadāya śrávo
adhyádhattam || 8 || purú vārpānsy aśvinā dádhānā ní pe-
dáva ūhathur āśum áśvam | sahasrasām vājīnam ápratītam
ahibānam śravasyām tárutram || 9 || etāni vām śravasyā su-
dānū bráhmāṅgūshām sádanam ródasyoh | yád vām pajráso
aśvinā hávante yātām ishā ca vidúshe ca vājām || 10 ||

॥११॥ सु॒नोम॑नि॒नाश्वि॑ना गृ॒णाना॑ वाजं वि॒प्राय॑ भुर॒णा र॑दन्ता ।
अ॒गस्त्ये॑ ब्रह्म॒णा वावृ॑धाना सं वि॒स्पला॑ नासत्या॒रिणी॑तम् ॥११॥
कु॒ह या॑न्ता सु॒ष्टुतिं॑ का॒च्यस्य॑ दि॒वो न॑पाता वृष॒णा श॑युत्रा ।
हि॒र॒ण्यस्ये॒व क॒लशं॑ नि॒खात॑मु॒दूष॑थु॒र्दश॑मे अ॒श्विना॑हन् ॥१२॥
यु॒वं च्य॑वान॒मश्वि॑ना ज॒रन्तं॑ पु॒नर्यु॑वानं च॒क्रथुः॑ श॒चीभिः॑ ।
यु॒वो रथं॑ दु॒हिता॑ सूर्यस्य॒ सह॑ श्रि॒या ना॑सत्यावृणीत ॥१३॥

sūnór mānenāśvinā grīṇānā vājām viprāya bhuraṇā rá-
dantā | agástye bráhmaṇā vāvṛidhānā sām viśpálām nāsa-
tyarīṇitam || 11 || kúha yántā sushtútiṁ kāvyásya dívo na-
pātā vṛishanā śayutrā | hīraṇyasyeva kalāṣam níkhātam ūd
upathur daśamé aśvināhan || 12 || yuvām cyāvānam aśvinā
jārantam púnar yúvānam cakrathuḥ śácibhiḥ | yuvó rátham
dubhitā sūryasya sahá śriyā nāsatyāvṛīṇita || 13 ||

O you leaders, twin divines, you restore true guides and representatives of the public and charming youths. You bestow husbands to such talented unmarried maids with sweet voices as grow old and tarry in their father's dwelling. 7

O twin-divines, you give lovely brides to learned young men; you also give sight to an intellectual who is unable to see his way through darkness. O showerers of benefits, this graceful action of yours is also to be glorified by which you give hearing to the young group of leaders. 8

O twin-divines, assuming many forms, you give swift horses to the infantry, through which it could win thousands of treasures; the infantry which is powerful, irresistible, the destroyer of foes, an object of praise and one who carries across the dangers. 9

O twin-divines, the liberal givers, these achievements of yours are to be celebrated, and the resounding prayer propitiates you, while abiding in heaven and earth. When the learned friends invite you, may you come with food and grant strength to us. 10

O twin-divines, fighters for truth, glorified by the young and steady-minded persons, and the givers of food to the sages, you restore the town administration. 11

O twin-divines, the blessed sons of the heaven, showerers of benefits, is it not that, whenever you go to the residence of a poet to listen to the composition, you raise up on your way the needy sages from the poverty as if a buried vessel full of gold has been unearthed ? 12

O twin-divines, physicians, you render the old composer of songs young by your knowledge of medicine. The daughter of the sun, the dawn, O fighters for truth, invests your chariot with beauty. 13

युवं तुग्राय पूर्व्येभिरेवैः पुनर्मन्यावभवत्, युवाना ।
 युवं भुज्युमर्णसो निः समुद्राद्विभिरुहथुर्कृज्रेभिरश्वैः ॥१४॥
 अजोहवीदश्विना तौग्यो वा प्रोळ्हः समुद्रमव्यधिर्जगन्वान् ।
 निष्टमूहथुः सुयुजा रथेन मनोजवसा वृषणा स्वस्ति ॥१५॥

yuvām ti

grāya pūrvyébhir évaiḥ punarmanyāv abhavataṃ yuvānā
 yuvām bhujyūm āṛṇaso nīḥ samudrād víbhir ūbathur ṛijre
 bhir āśvaiḥ ॥ 14 ॥ ājohavid aśvinā taugryó vām prólha
 samudrán avyathír jagannvān | nīś tām uhathuḥ suyúja ra
 thena mānojavasā vṛiṣhaṇa svastí ॥ 15 ॥

॥१६॥ अजोहवीदश्विना वर्तिका वामास्त्रो यत्सीमसुञ्चतं वृकस्य ।
 वि जयुषा ययथुः सान्वद्रेर्जातं विष्वाचो अहतं विषेण ॥१६॥
 शतं मेषान्वृक्ये मामहानं तमः प्रणीतमश्विने पित्रा ।
 आक्षी ऋज्राश्वे अश्विनावधत्तं ज्योतिरन्धाय चक्रथुर्विचक्षे ॥१७॥
 शुनमन्धाय भरमह्वयत्सा वृकीरश्विना वृषणा नरेति ।
 जारः कनीन इव चक्षदान ऋज्राश्वः शतमेकं च मेषान् ॥१८॥
 मही वामुतिरश्विना मयोभूरुत स्रामं धिष्ण्या सं रिणीथः ।
 अथा युवामिदह्वयत्पुरंधिरागच्छतं सीं वृषणावधोभिः ॥१९॥

ājohavid aśvina vārtika vām āsnó yāt sīm āmuñcatan
 vṛikasya | ví jayúsha yayathuḥ sánv ādrer jātām vishvácer
 ahatam vishéna ॥ 16 ॥ śatām meshān vṛikyè māmahanān
 tāmāḥ prāṇitam āṣivena pitrá | ākshī ṛijrásve aśvinav
 adhattaṃ jyótir andhāya cakrathur vicáksho ॥ 17 ॥ śunām
 andhāya bhāram ahvayat sá vṛikír aśvina vṛiṣhaṇa náréti
 jaráḥ kanína iva cakshadāná ṛijrásvaḥ śatām ékaṃ ca me
 shān ॥ 18 ॥ mahí vam utír aśvina mayobhúr utá sramām
 dhiṣhnyā sām rinithaḥ | átha yuvām íd ahvayat púramdhir
 āgachataṃ sīm vṛiṣhaṇav ávobhiḥ ॥ 19 ॥

O redeemers (the twin-divines), the saviours from the wicked speak highly of you, always as ever. You again earn laurels, whenever you bring the benevolent helping corps from the tossing ocean—ships, equipped with rapid-driving propellers. 14

O twin-divines, showerers of benefits, a helping corps belonging to saviours glorifies you, when after rescue, it could cross the ocean and reach the place of safety, and when you provide a swift car, well-harnessed, to bring it to a safe place. 15

A helpless girl glorifies you when saved from the clutches of kidnappers, as if a quail is rescued from wolf. You carry the devotional prayer to the top of mountain in your triumphant chariot and slay crooked mischief-mongers with deadly poisonous weapons. 16

You restore eyes of a straightforward employee who gives hundreds of privileges to a party of vested interests (as if presenting sheep to a butcher to be cut to pieces). The indignant father of a state passes an order for rendering him blind. You give light to the blind so that he might see all things clearly again. 17

The vested interests appeal that the sense of blinds be restored, so that they may enjoy themselves and say : O twin-divines, showerers of benefits, leaders of the sacrifice, this straightforward employee, as a youthful gallant, has given me a hundred and one privileges for personal use. 18

O twin-divines, worthy of laudation and showerers of blessings, your powerful guidance is a source of happiness. You cure maimed and invalids. For this reason songstress calls upon you. May you come here for help. 19

अधेनुं दत्ता स्तर्यं^१ विषक्तामपिन्वते शयवे अश्विना गाम् ।
 युवं शचीभिर्विमदाय जायां न्यूहथुः पुरुमित्रस्य योषाम् ॥२०॥
 यवं वृकेणाश्विना वपन्तेषां दुहन्ता मनुषाय दत्ता ।
 अभि दस्युं बकुरेणा धर्मन्तोरु ज्योतिश्चक्रथुरार्योय ॥२१॥
 आथर्वणायाश्विना दधीचेऽश्व्यं शिरः प्रत्यैरयतम् ।
 स वां मधु प्र वोचदत्तायन्त्याष्टं यदस्त्रावपिकक्ष्यं वाम् ॥२२॥

ādhenum dasrā

staryām vīshaktām āpinvatam śayāve aśvinā gām | yuvām
 śācībhir vimadāya jāyām ny ūhathuḥ purumitrāsya yōsham
 || 20 ||

yāvam vṛikenāśvinā vāpantēsham duhānta mānushaya
 dasrā | abhī dāsyaum bākureṇa dhāmantorū jyōtiṣ cakrathur
 āryāya || 21 || ātharvaṇāyāśvinā dadhicē 'śvyam śiraḥ prāty
 airayatam | śā vām mādhu prā vocad ṛitayān tvashṭrām
 yād dasrāv apikakshyām vām || 22 ||

सदा कवी सुमतिमा चके वां विश्वा धियो अश्विना प्रावतं मे ।
 अस्मे रयिं नासत्या बृहन्तमपत्यसाचं श्रुत्यै रराथाम् ॥२३॥
 हिरण्यहस्तमश्विना रराणा पुत्रं नरा वधिमत्या अदत्तम् ।
 त्रिधा ह श्यावमश्विना विकस्तमुज्जीवसं ऐरयतं सुदानू ॥२४॥
 एतानि वामश्विना वीर्योणि प्र पूर्योण्यायवोऽवोचन् ।
 ब्रह्म कृष्वन्तो वृषणा युवभ्यां सुवीरांसो विदथमा वदेम ॥२५॥

sāda kavī sumatīm ā

cake vām vīśva dhīyo aśvinā prāvatam me | asme rayīm
 nāsatya bṛihāntam apatyasācam śrūtyaṁ rarātham || 23 ||
 hīraṇyahastam aśvinā rārāṇa putrām narā vadhrimatyā
 adattam | trīdhā ha śyāvam aśvinā vīkastam ūj jivāsa aira-
 yatam sudanū || 24 || etāni vām aśvinā vīryāṇi prā pūr-
 vyāṇy āyāvo 'vocan | brāhma kṛiṇvānto vṛiṣhaṇā yuvā-
 bhyām suvīrāso vidātham ā vadema || 25 ||

O destroyer of enemies, you fill the milkless, barren and emaciated cows, and exhausted people with milk. By your powers you bring the daughter of a friend of people to become the wife of a cheerful young man. 20

O twin-divines, after the ploughing, you cause barley to be sown (in fields) for the welfare of mankind. You milk the cows, having destroyed the aliens with a thunder bolt. You bestow great satisfaction upon cultivators. 21

O twin-divines, you inspire a leader dedicated to the principle of non-violence to become a teacher of the mysteries of military science. True to his promise (figuratively meaning putting the head of a horse on a man's body) he also reveals the science (of surgery), learned from his preceptor, and this knowledge becomes supplementary to you, as if a girdle of your waist. 22

O sapient twin-divines, and fighters for truth, I invoke you for the attainment of benevolent wisdom. May you protect all our mental faculties and grant abundant and excellent wealth along with offspring. 23

O liberal, bounteous twin-divines, you give the golden hand of assistance to an intelligent lady. You restore to life a virtuous person, seriously wounded at several places (physically in head, body and legs or spiritually in the mental complex). 24

O twin-divines, showerers of blessings, your accomplishments have been celebrated by our forefathers and we also offer you our adoration. May we always repeat your glory along with other associates in this synod. 25

(११८) अष्टादशोत्तरातमं सूक्तम्

(१-११) एकादशार्चन्यास्य सूक्तस्योऽश्विनो देवतमसः कक्षीवान् ऋषिः ।

अश्विनौ देवते । त्रिष्टुप् छन्दः ॥

॥ १ ॥

आ वां रथो अश्विना श्येनपत्वा सुमृत्कीकः स्ववीं यात्वर्वाङ् ।
 यो मर्त्यस्य मनसो जवीयान्त्रिवन्धुरो वृषणा वारतराहाः ॥ १ ॥
 त्रिवन्धुरेण त्रिवृता रथेन त्रिक्रेण सुवृता यातमर्वाक् ।
 पिन्वते गा जिन्वतमर्वतो नो वर्धयतमश्विना वीरमस्मे ॥ २ ॥
 प्रवद्यामना सुवृता रथेन दस्त्राविमं शृणुतं श्लोकमद्रेः ।
 किमङ्ग वां प्रत्यवर्ति गमिष्ठाहुर्विप्रासो अश्विना पुराजाः ॥ ३ ॥
 आ वां श्येनासो अश्विना वहन्तु रथे युक्तासं आशवं पतङ्गाः ।
 ये अमुरो दिव्यासो न गृध्रा अभि प्रयो नासत्या वहन्ति ॥ ४ ॥
 आ वां रथं युवतिस्तिष्ठदत्र जुष्टी नरा दुहिता सूर्यस्य ।
 परि वामश्चा वपुषः पतङ्गा वयो वहन्त्वरुषा अभीके ॥ ५ ॥

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Ā vāṃ rātho aśvinā syenāpatva sumṛṇīkākḥ svāvāṃ yatv
 arvāṃ | yó mārtyasya mānaso jāviyān trivandhuró vṛishanā
 vātarañhāḥ || 1 || trivandhurēṇa trivṛitā rāthēna tricakrēṇa
 suvṛitā yātaṃ arvāk | pīnvataṃ gā jīnvataṃ ārvato no
 vardhāyataṃ aśvina vīrām asmé || 2 || pravādyāmanā su-
 vṛitā rāthēna dāsrāv imāṃ śṛiṇutaṃ ślókam ādreḥ | kīm
 aṅgā vāṃ prāty āvartim gāmishthāhūr vipraso aśvinā pu-
 rājāḥ || 3 || ā vāṃ syenāso aśvinā vahantu rāthe yuktāsa
 āśavaḥ pataṅgāḥ | yé aptūro divyāso nā grīdhra abhī prāyo
 nāsatyā vāhanti || 4 || ā vāṃ rātham yuvatīś tishthad ātra
 juṣṭyī narā duhitā sūryasya | pāri vāṃ āṣvā vāpushaḥ pa-
 taṅgā vāyo vahantv arushā abhīke || 5 ||

॥ ६ ॥

उहन्दनमैरतं इमनाभिरुद्रेभं दस्त्रा वृषणा शचीभिः ।
 निष्टौम्यं पारयथः समुद्रात्पुनश्चवानं चक्रयुर्ववानम् ॥ ६ ॥

ūd vāndanam airatam daśśānabhir ūd rebhām dasrā
 vṛishanā śācībhiḥ | nīśh taugryām pārayathah samudrāt
 pūnaś cyāvānam cakrathur yūvanam || 6 ||

O twin-divines, showerers of benefits, may your automatic, elegant and triply-chained rich chariot, swift as a hawk, quick as the mind of a man, rapid as the wind, come hither towards us. 1

O twin-divines, come to us with your triply chained, triply covered chariot, with triple wheels and well-constructed. Replenish our cows with milk, give spirit to our horses and augment our young posterity. 2

O twin-divines, destroyers of our foes, may you be here with your quick and well-designed movement. May you hear this praise from one who reveres you. Is it not so, that the ancient sages have been saying that you come to avert poverty with swiftness ? 3

O twin-divines, and the fighters of truth, may your quick-moving prancing steeds, rapid as falcon, yoked to your chariot bear you hither. These horses are shining like the sun and like eagles move swiftly through space to convey you to the place of operation. 4

O leaders of the battle, youthful victory is seated along with both of you in your car as if the youthful daughter of the sun between you two. May your strong-bodied prancing fleet and shining horses bring you to the battle-field. 5

May you, the destroyer of foes and showerer of benefits, elevate the devotee by your skill and endeavour and raise the realized sage with your strength. You save the benevolent and rescue the intelligent across the sea and you also give new youth to an exhausted seer. 6

युवमत्रयेऽवनीताय तसमूर्जमोमानमश्विनावधत्तम् ।
 युवं कण्वायापिरिसाय चक्षुः प्रत्यधत्तं सुष्टुतिं जुजुषाणा ॥७॥
 युवं धेनुं शयवे नाधितायापिन्वतमश्विना पुर्व्यया ।
 अमुञ्चतं वर्तिकांमंहसो निः प्रति जङ्घां विस्पलाया अधत्तम् ॥८॥
 युवं श्वेतं पेदव इन्द्रजूतमहिहानमश्विनादत्तमश्वम् ।
 जोहूत्रमर्यो अभिभूतिमुग्रं सहस्रसां वृषणं वीङ्मङ्गम् ॥९॥
 ता वां नरा स्वसे सुजाता हवामहे अश्विना नार्धमानाः ।
 आ न उप वसुमता रथेन गिरो जुषाणा सुविताय यातम् ॥१०॥
 आ श्येनस्य जवसा नूतनेनास्मे यातं नासत्या सजोषाः ।
 हवे हि वामश्विना रातहव्यः शश्वत्तमाया उषसो व्युष्टौ ॥११॥

yuvám ātrayé

'vanitāya taptām ūrjam omānam aśvināv adhattam | yuvám
 kānvāyāpiriptāya cākshuh prāty adhattam sushṭutīm juju-
 shāṇā || 7 || yuvám dhenūm śayāve nādhitāyāpinvatam aśvinā
 pūrvyāya | āmuñcatam vārtikām ānhaso nīḥ prāti jāṅghām
 viśpālāyā adhattam || 8 || yuvám śvetām pedāva indrajūtam
 ahihānam aśvinādattam āśvam | johūtram aryó abhībhūtim
 ugrām sahasrasām vṛśhaṇam vīdvāṅgam || 9 || tā vām narā
 sv āvase sujatā hāvāmahe aśvinā nādhamānāḥ | ā na ūpa
 vāsumata rāthena gīro juśhāṇā suvitāya yātam || 10 || ā sye-
 nāsya jāvasā nūtanenāsmé yātam nāsatya sajōshāḥ | hāve
 hī vām aśvinā rātāhavyah śasvattamāyā ushāso vyūshṭau
 || 11 ||

(११९) एकोनविंशत्युत्तरघाततमं सूक्तम्

(१-१०) वषावत्यास्य सूक्तस्यौषधो देवतमसः कक्षीयाम् अग्निः । अश्विनौ देवते । वगती छन्दः ॥

॥२०॥

आ वां रथं पुरमायं मनोजुवं जीराश्वं यज्ञियं जीवसे हवे ।
 सहस्रकेतुं वनिनं शतहस्तं श्रुष्टिवानं वरिवोधामभि प्रयः ॥१॥

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Ā vām rātham purumāyām manojīvam jirāśvam yajñi-
 yam jivāse huve | sahasraketum vanīnam śatādvasum śru-
 shṭivānam varivodhām abhī prāyah || 1 ||

You, solicitous of worthy praise, give relief to the civil population surrounded by the forces of the enemy and protect them from scorching heat and feed with food. And you give vision to a blind intellectual. 7

O twin-divines, you provide the cows belonging to old peaceful persons with milk, when they implore you for help. You also liberate innocent kidnapped girls from the clutches of kidnappers (as if a quail from the mouth of wolf) and you also give, as it were a new leg to a chief town administrator. 8

O twin-divines, you both give to our infantry brilliant, foe-trampling, foe-defying, loudly roaring, high-spirited, strong-bodied vigorous vehicles, capable of acquiring a thousand treasures in exploits. 9

O twin-divines, nobly born, leaders, we solicit your help and call you for our protection. May you come here in response to our prayers on your treasure-laden chariot for our well-being. 10

Come to us, auspicious fighters for truth; come with the fresh swift vigour of a hawk. Bearing an oblation, I invoke you, O twin-divines at the first break of ever-constant dawn. 11

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With the desire of procuring food and the object of protecting my life, I invoke O twin-divines, your wonderful chariot, swift as mind, drawn by swift horses, worthy of veneration, equipped with thousands of banners, bearers of rain containing hundreds of types of wealth and conferring delight and riches. 1

ऊर्ध्वा धीतिः प्रत्यस्य प्रयामन्यधायि शस्मन्त्समयन्त आ दिशः ।
 स्वदामि घर्मं प्रति यन्त्युतय आ वामूर्जानी रथमश्विनारुहत् ॥२॥
 सं यन्मिथः पस्पृधानासो अग्मत शुभे मखा अमिता जायवो रणे ।
 युवोरहं प्रवणे चैकिते रथो यदश्विना वहथः सुरिमा वरम् ॥३॥
 युवं भुज्युं भुरमाणं विभिर्गतं स्वयुक्तिभिर्निवहन्ता पितृभ्य आ ।
 यासिष्टं वर्तिवृषणा विजेन्यं दिवोदासाय महिं चेति वामवः ॥४॥
 युवोरश्विना वपुषे युवायुजं रथं वाणीं येमतुरस्य शर्ध्यम् ।
 आ वा पतित्वं सख्याय जग्मुषी योषावृणीत जेन्या युवां पती ॥५॥

ūrdhvā dhītīḥ
 prāty asya prāyāmany ādhāyi śāsman sām ayanta ā dīśaḥ ।
 svādāmi gharmām prāti yanty ūtāya ā vām ūrjāni rātham
 aśvinārubat ॥ 2 ॥ sām yān mithāḥ paspṛidhānāso āgmata
 ṣubhé makhā āmitā jāyāvo rāṇe | yuvór āha pravaṇé ce-
 kite rátho yád aśvinā vābathah sūrīm ā vāram ॥ 3 ॥ yuvām
 bhujoyum bhurāmāṇam víbhir gatām sváyuktibhir nivāhantā
 pitribhya ā | yāsishtām vartír vṛishanā vijenyām dívodā-
 sāya máhi ceti vām āvah ॥ 4 ॥ yuvór aśvinā vāpushe yu-
 vāyújam rátham vāṇī yematur asya śārdhyam | ā vām pa-
 titvām sakhyāya jagmúshī yósbāvrīṇīta jēnyā yuvām pāti
 ॥ 5 ॥

॥२॥

युवं रेभं परिषूतेरुष्यथो हिमेन घर्मं परितप्तमत्रये ।
 युवं शयोरवसं पिप्यथुर्गवि प्र दीर्घेण वन्देनस्तार्यायुषा ॥६॥

yuvām rebhām párishūter urushyatho biména gharmām
 páritaptam átraye | yuvām śayór avasām pipyathur gāvi
 prá dírghēṇa vāndanas tāry āyusha ॥ 6 ॥

O twin-divines, whilst the chariot moves, our minds are elevated in praise, and then our hymns sweeten the oblation; the assistance comes from all directions and victory is assured as if the brilliant dawn ascends the car. 2

O twin-divines, when devout and unnumbered soldiers, victorious in battles and mutually contending for wealth, come together, your chariot is perceived on your downward course, in which you bear excellent wealth for the learned. 3

O showerers of benefits, you bring him back to his parents, the one who, borne by his own steeds, is about to perish, but who has been rescued with your self-harnessed horses and sent back to his distant dwelling. This is a great service which you render to people dedicated to learning. 4

O twin-divines, your admirable horses bear the chariot which you harness for the sake of honour, and the damsel (victory personified), who is the prize, comes through affection to you as if surrendering with such words, "I have accepted both of you as my Lord". 5

Both of you give protection to the group of realized sages from the violence around them. You counteracted the miseries of the civil population, as if quenching the scorching heat with snow. You produce milk in the cows belonging to peaceful persons (i.e. give them prosperity). 6

युवं वन्दनं निर्रितं जरण्यया रथं न दत्त्वा कृणा समिन्वथः ।
 क्षेप्रादा विप्रं जनथो विपण्यया प्र वामत्र विधते दंसना भुवत् ॥७॥
 अर्गच्छतं कृपमाणं परावति पितुः स्वस्य त्यजसा निर्बाधितम् ।
 स्वर्वतीरित ऊतीर्युवोरहं चित्रा अभीके अभवन्नभिष्टयः ॥८॥
 उत स्या वां मधुमन्मक्षिकारपन्मदे सोमस्यौशिजो हुवन्यति ।
 युवं दधीचो मन आ विवासथोऽथा शिरः प्रति वामश्व्यं वदत् ॥९॥
 युवं पेदवे पुरुवारमश्विना स्पृधां श्वेतं तरुतारं दुवस्यथः ।
 शर्यैरभिद्युं पृतनासु दुष्टरं चर्कृत्यमिन्द्रमिव चर्षणीसहम् ॥१०॥

yuvām vāndanam

nirritam jaranyāyā rātham ná dasrā karaṇā sām invathah |
 kshétrād ā vipram janatho vipanyāyā prā vām ātra vi-
 dhaté daṁsānā bhuvat || 7 || āgachatam kṛpamānam parā-
 vāti pitūḥ svāsya tyājasā 'nibādhitam | svārvatīr itā ūtīr
 yuvór āha citrá abhīke abhavann abhīśtāyāḥ || 8 || utá syá
 vām mādhuman mākshikārapan mādē sōmasyausijó hu-
 vanyati | yuvām dadhicó māna ā vivāsathó 'thā śīrah prāti
 vām āśvyam vadat || 9 || yuvām pedāve puruvāram aśvinā
 spridhām śvetām tarutāram duvasyathah | śāryair abhī-
 dyum prītanāsu duṣṭāram carakṛītyam indram iva carsha-
 nisāham || 10 ||

(१२०) विशत्युत्तराततमं सूक्तम्

(१-१२) द्वादशार्चस्यास्य सूक्तस्यौशिजो देवैतमसः कक्षीवान् ऋषिः । अश्विनौ देवते । (१,१०-१२) प्रथमर्चः

दशम्यादिवृत्तस्य च गायत्री, (२) द्वितीयायाः ककुप्, (३) तृतीयायाः काविराद्, (४) चतुर्थ्या

नहकपी, (५) पञ्चम्यास्तनुशिरा, (६) षष्ठ्या ठञ्जिह्व, (७) सप्तम्या विष्टारपृहती,

(८) अष्टम्याः कृति, (९) नवम्याश्च विराद् उन्वांसि ॥

॥२२॥ का राधदोत्राश्विना वां को वां जोष उभयोः । कृया विधात्यप्रचेताः ॥१॥

Kā rādhad dhótrāśvinā vām kó vām jósha ubháyoḥ |
 kathá vidhaty āpracetāḥ || 1 ||

O tactful destroyers of enemies, you restore health to worshippers, debilitated by old age, as if repairing a worn-out car, and you bring forth the genius from his very inception (as if blessed from very embryonic stage). May the achievements of both of you be exemplary for those who offer you homage at this place. 7

You always reward him who stands in support of you in the nation's service, and has been abandoned by his own father for serving the nation and joining you from afar. The prompt defence planning of both of you have been wonderfully applauded on account of its brilliance. 8

The honey-seeking bee also murmurs your praise. The poets invoke you in the rapturous joy of devotional prayers. You inspire the mind of the leader, dedicated to the principle of non-violence, to become a teacher of military science and (as if with the head of horses) he reveals the science of warfare to you. 9

O twin-divines, you give to the infantry the white horses (automobiles) desired by many, the breaker-through of combatants, shining, invincible as lightning and not to be won over by our enemies in battles or wars, and fit for work in all eventualities. 10

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O twin-divines, what praise would be acceptable to you ? And what, indeed, would be pleasing to you both ? How may an unintelligent person pay befitting homage to you ? 1

विद्वांसाविदुरः पृच्छेदविद्वानिन्थापरो अचेताः । नू चिन्नु मर्ते अक्रौ ॥२॥

ता विद्वांसा हवामहे वां ता नो विद्वांसा मन्म वोचेतमथ ।

प्रार्चयमानो युवाकुः ॥३॥

वि पृच्छामि पाक्या३ न देवान्वषट्कृतस्याद्भुतस्य दत्ता ।

पातं च सख्यसो युवं च रभ्यसो नः ॥४॥

प्र या घोषे भृगवाणे न शोभे यया वाचा यजति पञ्चियो वाम् ।

प्रेषयुर्न विद्वान् ॥५॥

vidvānsāv id dūrah prīched
āvidvan itthāparo acetāḥ | nū cin nú mārte ākrau || 2 || tā
vidvānsa havamahe vām tā no vidvānsā mánma vocetam
adyā | prācad dāyamāno yuvākuḥ || 3 || ví prichāmi pākyā
ná devān vāṣaṭkṛitasyādbhutāsya dasrā | pātām ca sāhyaso
yuvām ca rābhyaso naḥ || 4 || prā yā ghóshe bhrīgavāṇe ná
śóbhe yáyā vācā yājati pajriyó vām | praishayúr ná vidvān
|| 5 ||

॥२३॥

श्रुतं गायत्रं तर्कवानस्याहं चिद्धि रिरेभाश्विना वाम् ।

आक्षी शुमस्पती दत् ॥६॥

युवं ह्यास्तै महो रभ्युवं वा यन्निरततंसतम् ।

ता नो वसू सुगोपा स्यातं पातं नो वृकादघायोः ॥७॥

मा कस्मै धातमभ्यमित्रिणे नो माकुत्रा नो गृहेभ्यो धेनवो गुः ।

स्तनाभुजो अशिश्वीः ॥८॥

śrutām gayatrām takavānasyaham cid dhī rirēbhāṣvinā
vām | ākshī śubhas pati dāt || 6 || yuvām hy āstam mahó
rām yuvām va yām nirātataṁsatam | tā no vasū sugopā
syatam pātām no vṛikād aghāyóḥ || 7 || mā kasmai dhātam
abhy āmitrīṇe no mākútra no grīhēbhyo dhenāvo guḥ |
stanābhūjo āśiṣvīḥ || 8 ||

O learned twin-divines, the persons devoid of knowledge, and also those who are unintelligent, frequently inquire about the means of invoking the all-wise, for everyone other than the twin-divines, is unknowing, —none of the mortals has any answer. 2

We invoke you who know all things; may you, who are omniscient, declare to us today the praise that is acceptable. With an eagerness to be in your company, I praise you with reverence through these offerings. 3

I am not inviting those learned people who are still immature, but you, O redeemer, come and accept the wonderful and strength-giving elixir, along with the cooked offerings, and make us vigorous. 4

This hymn is being repeated by one belonging to the line of musicians and by mature devotees and by those adept in fire-rituals. May the person of creativity, needing nourishment, obtain it in abundance. 5

May you hear the song of a stumbling ignorant and, verily, O twin-divines, I glorify you, since it is only through you that the blindness of ignorance is removed. You are the protector of those who are honest and sincere. 6

You have been the giver of great riches, which again by your grace have been taken away by us. May you, the donors of dwellings, become our preserver and may you protect us from the felonous wicked. 7

O twin-divines, may you not hand us over to our adversaries. May our cows who nourish us with their udders never get stray from our houses and be separated from their calves. 8

दुहीयन्मित्रधितये युवाकु राये च नो मिमीतं वाजवत्यै ।
 इषे च नो मिमीतं धेनुमत्यै ॥९॥
 अश्विनोरसनं रथमनश्च वाजिनीवतोः । तेनाहं भूरिं चाकन ॥१०॥
 अयं समह मा तनुह्याते जनां अनु । सोमपेयं सुखो रथः ॥११॥
 अध स्वप्नस्य निर्विदेऽभुञ्जतश्च रेवतः । उभा ता बलिं नश्यतः ॥१२॥

duhīyān mitrádhitaye yuvāku rāyē
 ea no mimitām vājavatyai | ishē ea no mimitām dhenumā-
 tyai || 9 || aśvīnor asanam rātham anaśvām vājīnīvatoḥ | tēnā-
 hām bhūri cākana || 10 || ayām samaha mā tanūhyāte jānāñ
 ānu | somapēyaṁ sukhó rāthah || 11 || ádha svāpnasya nīr
 vidé 'bhuñjataṣ ca revātaḥ | nbhā tá hāsri nasyataḥ
 || 12 ||

[अथाष्टादशोऽनुवाकः ॥]

(१२१) एकविंशत्युत्तरपाततमं सूक्तम्

(१-१५) एकादशार्चन्याम्ब सूक्तस्यौशिखो देवतमसः कक्षीवान् ऋषिः ।

इन्द्रो विभे देवा वा देवताः । त्रिष्टुप् छन्दः ॥

॥२४॥ कदित्था नूः पाश्र्वं देवयतां श्रवद्विरो अङ्गिरसां तुरण्यन् ।
 प्र यदानद्विश् आ हर्म्यस्योरु क्रंसते अघ्वरे यजत्रः ॥१॥
 स्तम्भीद् द्यां स धरुणं प्रुषायद्भुर्वाजाय द्रविणं नरो गोः ।
 अनु स्वजां महिषश्चक्षत वां मेनामश्वस्य परि मातरं गोः ॥२॥

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Kád itthā nrīñḥ pātram devayatām śrāvad gīro āngi-
 rasām turanyān | prā yād ānaḍ viṣa ā harmyāsyorú krañ-
 sate adhvaré yājatraḥ || 1 || stāmbhīd dha dyām sá dharú-
 nam prushāyad ṛibhūr vājāya drāviṇam náro góḥ | ānu
 svajāṁ mahishāṣ cakshata vrām ménām aśvasya pári mātá-
 ram góḥ || 2 ||

Those who adore you obtain riches for the support of their needy friends. May you direct us to opulence with a plentiful supply of food ; may you direct us to food along with the wealth of kine. 9

I have obtained the self-driven car (self-propelled car without a horse) (the human body) of the food-bestowing twin-divines, and with the help of this I expect to procure wealth in abundance. 10

May this wealth-bearing car increase my prosperity and may this delightful car carry luxurious sweet drinks. 11

I am sorry for those who remain asleep and who do not share their wealth with others, For both of them quickly perish. 12

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When will the resplendent divine and the granter of riches listen to the praises thus offered by the priests conversant with the fire-ritual, devoted to the divine forces ? When He perceives the priest engaged in the dedicated service, He expresses His satisfaction and pleasure. 1

He verily upholds the heaven; He is the brilliant leader of the group. He pours forth the flowing water across our fields for food. The mighty resplendent self manifests Himself for His own daughter, the dawn ; and He has been able to evolve from the horse's (from the sun's) mate (the earth), the heifer (the moon) (Here the earth is the mother of moon). 2

नक्षद्द्वमरुणीः पूर्य राट् तुरो विशामङ्गिरमामनु द्युन् ।
 तक्षद्भञ्जं नियुतं तस्तम्भद्वां चतुष्पदे नयीय द्विपादे ॥३॥
 अस्य मदे स्वर्य दा ऋतायापीवृतमुखियाणामनीकम् ।
 यद् प्रसर्गे त्रिककुम्भिवर्तदप द्रुहो मानुषस्य दुरो वः ॥४॥
 तुभ्यं पयो यत्पितरावनीतां राधः सुरेतस्तुरणे भुरण्यू ।
 शुचि यत्ते रेक्ण आयजन्त सबर्दुघायाः पय उस्त्रियायाः ॥५॥

nákshad dhávam aruṇīḥ pūrvyām rāt turó
 viṣām āṅgirasam ánu dyūn | tákshad vájraṁ náyutam tastám-
 bhad dyām cáatushpade náyaya dvipáde || 3 || asyá máde
 svaryām dā řitáyápipritam usríyaṇām áṇikam | yád dha
 prasárge trikakúm nivártad ápa drúho mánushasya dúro
 vah || 4 || túbhyam páyo yát pitárav ánitām rádhah suréas
 turáne bhuranyū | śuci yát te rékṇa áyajanta sabardúghā-
 yāḥ páya usríyāyāḥ || 5 || २१ ||

१२५॥

अद्य प्र जज्ञे तरणिर्ममत्तु प्र रौच्यस्या उषसो न सूरः ।
 इन्दुर्येभिराष्ट स्वेदुहव्यैः सुवेण सिञ्चञ्जुरणमि धाम ॥६॥
 स्विध्मा यद्नधिर्तिरपस्यात्सूरौ अध्वरे परि रोधना गोः ।
 यद् प्रभासि कृत्व्याँ अनु द्युनर्नर्विशे पश्चिषे तुराय ॥७॥
 अष्टा महो दिव आदो हरी इह द्युम्नासाहमभि योधान उत्सम् ।
 हरिं यत्ते मन्दिनं दुक्षन्वुधे गोरमसमद्रिभिर्वाताप्यम् ॥८॥

ádha prá jajñe tarāṇir mamattu prá rocy asyá usháso
 ná sūrah | índur yébhīr áśṭa svéduhavyaiḥ sruvéṇa siñcāñ
 jarāñābhī dhāma || 6 || svidhmá yád vanádhitir apasyát sūro
 adhvaré pári ródhanā góḥ | yád dha prabhási kṛitvyāñ
 ánu dyūn ánarviṣe paśviṣhe turāya || 7 || aṣṭá mahó divá
 ádo hárī ihá dyumnāsāham abhī yodhaná útsam | hárīm
 yát te mandínam dukshán vřidhē górabhasam ádribhir vá-
 tápyam || 8 ||

May He illuminating the purple dawn, listen to the invocation, and bestow daily the wealth upon priests conversant with fire-rituals. May He sharpen His fatal shaft. He supports heaven for the good of men, quadrupeds and bipeds. 3

Pleased with these devotional prayers, may you restore the celebrated herd of cattle carried away by wicked people to an unknown place. And when the keeper of the three worlds takes part in the struggle, He breaks open the doors of the enemies for restoration;— 4

—when the parents, quick in act, the protectors of the world (heaven and earth) bring nutritious and invigorating oblation to you, and when they offer you the precious milk of the milch-cow. 5

Now the resplendent Lord is manifested ; may He be the subduer of our foes and grant us happiness. He shines brightly like the sun of this dawn. May we all enjoy the excellent sweet drink, sprinkled upon the space of sacrifice with ladle. 6

While the array of clouds, shining along the rays of the sun, is on the verge of pouring rains, the resplendent sun, for the cosmic sacrificial act, removes the shroud of clouds. O resplendent sun, when you shine upon the days that are appropriated to the sacred rites, then success comes to the person in the cart, the driver of the cattle and the active shepherd. 7

The vigorous rays of yours are spreading all over the vast illuminating region and they are carrying away moisture from the shining water reservoir, with the help of the swift moving wind in the same manner as the sweet, invigorating and delightful songs are tuned by devotees. 8

त्वमायसं प्रति वर्तयो गोर्विवो अश्मानमुपनीतमृभ्वा ।
 कुत्साय यत्र पुरुहूत वन्वञ्छुष्णमनन्तैः परियासि वधैः ॥९॥
 पुरा यत्सूरस्तमसो अपीतेस्तमद्रिवः फलिगं हेतिमस्य ।
 शुष्णस्य चित्परिहितं यदोजो दिवस्परि सुप्रथितं तदादः ॥१०॥

tvām āyasām prāti vartayo gōr divó āsmā-
 nam úpanitam řibhvā | kútsāya yātra puruhūta vanvāñ
 chūshṇam anantaīḥ pariyāsi vadhaīḥ || 9 || purā yāt sūras
 tāmaso āpītes tām adrivaḥ phaligām hetīm asya | śuśhṇa-
 sya cit párihitam yád ójo divás pári súgrathitam tád
 ādah || 10 ||

॥२६॥ अनु त्वा मही पाजसी अचक्रे द्यावाक्षामा मदतामिन्द्र कर्मन् ।
 त्वं वृत्रमाशयानं सिरासु महो वज्रेण सिष्वपो वराहुम् ॥११॥
 त्वमिन्द्र नर्यो यौ अवो नृन्तिष्ठा वातस्य सुयुजो वहिष्ठान् ।
 यं ते काव्य उशना मन्दिनं दाद्व्रह्णं पार्यं ततक्ष वज्रम् ॥१२॥
 त्वं सूरौ हरितौ रामयो नृभरंश्चक्रमेतशो नायमिन्द्र ।
 प्रास्यं पारं नवतिं नाव्यानामपि कर्तमवर्तयोऽयज्युन् ॥१३॥
 त्वं नो अस्या इन्द्र दुर्हणायाः पाहि वज्रिवो दुरितादुभीके ।
 प्र नो वाजान्रथ्येऽश्वं अश्वबुध्यानिषे यन्धि श्रवसे सुनृतयै ॥१४॥

ānu tvā mahī pájasī acakré dyāvākshāmā madatām in-
 dra kárman | tvām vřitrām āśāyanam sirāsu mahó vājreṇa
 sishvapo varāhum || 11 || tvām indra náryo yāñ ávo nřín
 řiśthā vātasya suyújo váhishthān | yām te kāvyá uśānā
 mandīnam dād vřitrahānam páryam tataksha vājram || 12 ||
 tvām sūro harīto rāmayo nřín bhārac cakram étaṣo náyām
 indra | prásyā pārām navatīm nāvyañām ápi kartām avar-
 tayó 'yajyūn || 13 || tvām no asyá indra durhāñāyāḥ pāhi
 vajrivo duritād abhīke | prá no vājān rathyò āśvabudhyān
 ishe yandhi śrāvase sūnřtāyai || 14 ||

When invoked, you, the swift destroyer of foes, send down your red-hot rays with speed, as if you are hurling your punitive justice upon the quick-moving darkness. 9

When the sun emerges out from its struggle against darkness, O the wielder of the iron missile, you break the cloud causing constant annoyance; and you sunder the well-fastened covering over which the pollution spreads on a large area. 10

Then the vast powerful and immovable earth and heaven animate you, O resplendent sun, to glorious deeds. And with your mighty iron missiles, you hurl down into the waters the destructive dark clouds spreading everywhere. 11

O splendid, radiant and resplendent sun, the friend of men, mount the horses whom you cherish, who are fleet as the wind, who are easily yoked and who bear the burdens well. May your rays be sufficiently activated for the destruction of the clouds, darkness and pollution in the same way as an iron missile is sharpened. 12

O glorious resplendent sun, may you stop your yellow horses, which drag the wheel of your chariot in the opposite direction,—the one of back-gear,—drive them away to the opposite bank of navigable rivers where the non-worshippers, the infidels, reside. 13

O resplendent Lord, with adamant determination, may you preserve us from this affliction that is so difficult to be destroyed, and from misfortune in conflicts; grant us riches and plentiful chariots and speedy horses for the sake of food, fame and happiness. 14

मा सा ते अस्सत्सुमतिर्वि दसद्वाजप्रमहः समिषो वरन्त ।
 आ नो भज मघवन्गोष्वर्यो मंहिष्ठास्ते सधमादः स्याम ॥१५॥

 mā sã te asmât su-
 matír ví dasad vájapramahaḥ sám ísho varanta | á no bhaja
 maghavan góshv aryó mánhishthās te sadhamādaḥ syāma
 || 15 ||

O resplendent Lord, famous for affluence, never may your
favour be withdrawn from us. May food ever sustain us.
O bounteous Lord, may you make us possessors of cattle
and may we, most assiduous in your adoration, be happy
along with our family members. 15

NOTES

Book I

Hymns 1-121

**प्रथमं मंडलम्
सूक्तानि १-१२१**



NOTES ON BOOK 1

Hymn-1

For verses 1, 2 and 9, see Nir. VII. 15; VII. 16, and III. 21 respectively.

Agni, Adorable Lord—From *agra*, (अग्र) first, and \sqrt{ni} (नी), to lead; one who is invoked first; the foremost leader; one of the attributes or names of the Supreme Lord (Rv. I. 164. 46; Yv. XXXII. I); the same as Brahman (SBr. I.4.2.11); the same as Atman (SBr. 1.2.3.2); the Vratapati (Lord of observances or pledges), of learned men (SBr. I.1.1.2.5); Agni is the foremost leader; he is led foremost in sacrifices; he makes everything, to which it inclines, a part of himself; he is a drying agent; it does not make wet; it does not moisten (स्वीलाब्धीवि); according to Sakapuni (शाकपूणि), it is derived from three verbs, from going (takes *a* from \sqrt{g} to go), from shining (अञ्ज्), or burning (\sqrt{d} ह्) and from leading (\sqrt{ni}) (Nir. VII. 14.15). Dayananda derives *Agni* as अज्यते प्राप्यते सत्क्रियते वा, वेदादिभिः शास्त्रैर्विद्वद्भिश्चेत्यग्निः परमेश्वरः i.e., that Supreme Lord is Agni who is venerable, adorable, is available everywhere, and respected by learned and glorified by divine texts and sacred lore.

In the realm of mental complex, Agni is one of the most brilliant and powerful master of the intelligent mind, whilst Chandra (चन्द्र) is at the back of *smṛti* (स्मृति) or *Prajna* (प्रज्ञा). Surya (सूर्य) inspires *satyam* (सत्यम्), Indra is invoked for understanding and manas; Vayu is the divine faculty regulating *suksma prana*; Mitra, Varuna, Aryaman and Bhaga are four masters of emotional mind or character; Brahmaspati of the *sahaituka cit* (सहैतुक चित्); Brahman of the *sahaituka sat*; (सहैतुक सत्) Agni of the *sahaituka tapas* (सहैतुक तपस्).

Agni in the material realm is the master of *tejas* (one of the five material principles). *Tejas* itself is of seven kinds; *chaya* (छाया) or negative luminosity, pertaining to the *anna kosa* (अन्न कोष); twilight or *dosa* (दोष), the basis of the *prana kosa* (प्राण-कोष) being *tejas*, modified by *chaya*; *tejas* proper, or simply clarity and effulgence, dry light, pertaining to the *manah kosa* (मनः कोष); *jyotis* or solar light, pertaining to the brilliance of the *viññana kosa* (विज्ञान कोष); *agni* or fiery light, pertaining to the *cit kosh*; *vidyut* or electrical illumination, which is basis of the *ananda kosa* (आनन्द कोष); and *prakasa*, the basis of the *sat kosa* (सत् कोष). (Aurobindo, Hymns to the Mystic Fire, P. 445) Aurobindo translates Agni as God-will.

Ile, worship—From \sqrt{il} (इल) or \sqrt{il} (ईल) to adore, to love, to embrace, to praise, and even to desire or yearn for.

Purohitam, the high priest.—It is a compound word from *Purah* (पुर), originally the genetive of *pur*, used adverbially, meaning in front of or *prior to*, and *hitam*, which may be regarded as the participial adjective from the \sqrt{hi} (हि) to cast down, throw down, plant, place, and hence *purohitam* may mean set or planted before. The Supreme Lord is *purohita*, because he has been sustaining the universe from the earliest times through the cosmic laws of gravitation, attraction, coalescence, separation etc. (*Daya*).

Yajnasya, of cosmic activities.—Yajna (यज्ञ), lit., organized activity of benevolence, is a well-known act of worship, according to etymologists; or it is an act of supplication (to gods); or it is sprinkled with the Yajus formulas. It has a large number of skins of black antelopes (*Aupamanyava*, in the *Nirukta* III. 19). Dayananda regards *yajna* as all the public acts of service and dedication, including education, charity, science and technology, the performance of the *agnihotra* and *asvamedha*, etc. It is a supreme act of selfless service. *Yajna* is synonymous with Visnu, the omnipresent Lord; it is again synonymous with *dharma* or duty and *yoga*. The word is derived from the \sqrt{yaj} (यज्). *Yajna* also refers to the cosmic creation, which is the supreme selfless act of our Lord, the Creator.

Devam, the divine.—The *Nirukta* (VII. 15) derives the word from \sqrt{da} (दा), to give gifts, from \sqrt{dip} (दिप्) to shine, and from \sqrt{dru} , to radiate; and hence *deva* is so called from making gifts, from being brilliant, from being radiant, and it means our Supreme Lord, because His sphere is heaven. *Deva* is also known as *devata*. (*Nir.* VII. 15). The word also stands for the shining celestial bodies, for learned persons and in respect, it is used for elders too.

According to Aurobindo, we have so often secondary and primary roots. He derives the word *yajna* from the primary \sqrt{ya} (य), which means to go quietly or persistently, etc. and from this root is derived the secondary \sqrt{yaj} (यज्), in which the force of the consonant *i* (इ) determines the meaning. Its essential nature is swiftness, decisiveness, rapid brilliance, and restlessness. It has, therefore, a frequentative and intensive force. It means to love habitually, and fervently, so to worship, to adore. It means to give freely, wholly or continuously; from these shades comes the meaning of sacrifice. It means to master thoroughly, habitually, with a continual repetition of the act of mastery. It means therefore, to rule, govern, order or possess.

That is why, *yajna* is Visnu, with sense of the Almighty Ruler, the Master of man's action, body, thought, the Supreme Lord, ruling from the higher faculty in man, the *parardha* (परार्ध) or Saccidananda.

Aurobindo derives *devam* from the secondary √div (दिव्), to flash, gleam, vibrate, play. On the basis of the consonant *d* we get √da (दा), to cut; √di (दि) to vibrate, √du (डु), to trouble, and from √di (दी), we get √dyu (द्यु) and √div (दिव्) or √div (दीव्) to vibrate shiningly, gleamy, scintillate or play. The Devas are those who play in light; their proper home is in *vijnanam*, *maharloka*, *karana jagat*, where matter is *jyotirmaya* and all things luminous.

Rtvijam, the one working through eternal laws. The word may be variously derived; *rtu+ij*, (ऋतु+इज्) meaning one who sacrifices seasonably: it may be derived from *rt* (truth) + *vij* (ecstasy or ecstatic). Thus it means one who has the ecstasy of the truth. According to Dayananda, the Supreme Lord is known as *rtvijam*, since He in every creation, in all seasons, gives life to the universe, and also since He is adorable in all the seasons. In the ritualistic period, the word came to mean a ministering priest, the one who may also act as *hotṛ* (होतृ) and thus present the oblations.

Hotaram, the one who feeds. According to Dayananda, the term means a giver and acceptor both. The Nirukta derives it from the √hu (हु) to sacrifice (according to Aurnavabha), and hence it means the sacrificer. According to Aurobindo, in the original Vedic sense, the word *hota* (होता) did not mean a sacrificial priest, nor *havih* (हविः) an offering. He derives the word from the primary consonant *h*, the essential gunas of which are aggression, violent action, impetuosity, loud breathing, and so challenge, summons etc. *Hotaram*, therefore, means the warrior, the destroyer of the *daityas*, a synonym for Agni Jatavedas; *havis* (हविष्) and *hava* (हव) mean battle or strength in violent action.

Ratnadhatamam, the one who sustains all that is divine and luminous.—The Nirukta translates it as the “best giver of gifts”. *Ratnadha* means the possessor of the most valuable articles; for our creator, the supreme jewels are the planets, stars and similar celestial bodies; metals, precious stones and gems are *ratna* in the material sense for the human society. The ending *tamam* (तमम्) indicates the superlative degree. Aurobindo derives the word *ratnadha* (रत्नधा), from the primary √ra (र), to vibrate, shake, quiver abroad, the vowel *a* conveying essentially absoluteness, wideness etc. The *ratnadha*, in the context of *agni* means joy-giving, the source of ecstasy.

2. **Ṛsibhiḥ**, by seers.—*Ṛsi* is a seeker after truth, the knower, the attainer. He is a seer, with penetrating insight into the mysteries of the revealed Vedic texts; and in his field of specialization, he is an inspired being. "In this manner and with various intentions, *rsis* or seers have visions of the mantras (ऋषीणां मंत्रदृष्टयो भवन्ति, Nir. VII. 3); further, "Seers had direct insight in duty", (साक्षात् कृतघर्मणि ऋषयो बभूवुः, Nir. I. 20). A *rsi* devotes himself for the propagation of the Vedic knowledge. (*Daya*.)*

Purvebhiḥ ṛsibhiḥ, by the seers of the past, those who are already seers.—The preceptors who have already qualified for the supreme academic post. *Nutanaiḥ*, the new, the present ones, the potential ones; the disciples of the preceptors who are still carrying on their studies under the directions of the preceptors: they are the seers in making; they have the potentiality of being future seers;—in this sense, "*the ancient sages and the new*" and not in the historical sense as interpreted by ritualistic scholiasts.

3. **Rayim**, affluence.—It is a synonym of treasure or wealth, wealth of any realm—material, mental or spiritual; it may thus mean knowledge also.

4. **Adhvaram**, cosmic sacrifice of creation.—Any noble act or public service free from violence and other associated evils, Nir. I. 8; *a+dhvara*, synonym of sacrifice, *a* (not) + *dhvara* from √*dhvar*, (ध्वर) to kill, i.e. negation of killing or violence of any sort.

5. **Hota**, giver and acceptor.

Kavikratu, source of knowledge.—*Kavi* is the inspired person; a wise man; *kavi* is so called because his presence is desired (from √*kam* (कम्) to desire), or the word is derived from the root √*kav* (कव्) to praise (कविः कान्तदर्शनो भवति, Nir. XII. 13; a synonym for the Omniscient Lord). *Kratu* is knowledge or work (from √*kr* (कृ) or √*kra* (क्र) to divide, to do, to make, shape, work).

Satyah, truth personified.—True in his being; true in knowledge; true in fruit.

Devah devebhiḥ, unparalleled divine.—Divine with powers divine; *devebhiḥ*—with shining, divine or learned characteristics. (*Daya*.)

*यतः साक्षात्कृतघर्माणि धार्मिका प्राप्ता यैः सर्वा विद्या यथावद् विदिता येष्वरेभ्यो ह्यसाक्षात्कृतवेदेभ्यो मनुष्येभ्य उपदेशेन वेदमन्त्रान् मन्त्रार्थश्च संप्रादुः प्रकाशित-
बन्तस्तस्यान् ते ऋषयो जाताः । (दयानन्द)

Citra-sravastamah, the inspiring; the source of inspiration.-- With richest variety of inspired knowledge; whose popularity of fame is most supreme.

6. **Anga**—O friend of all.

Angirah, living and energetic, vital, *pranas* or the vital breath is *angirah* (SBr. VI. 3.7.3). Fire is also so called, since it is born on live coals; live coals are also *angiras* because they have a mark, or they are bright (Nir. III. 17). The Omnipresent Lord is present as a life-sap in every organ of this creation, and hence He is also *angira*.

7. **Dosavastah**, day and night.—*Dosa* means *night* (Nigh. I. 7), and in this context, *vastah* means *day*.

8. **Gopam**, sustainer or protector of cosmos.— From *go* (earth etc., organs of sensation) + *pa* (to protect).

Dame, creation, in the supreme abode; in the state of the supreme bliss, (also the chamber in which fire worship is performed). *Damah*—house or home.

Ṛtasya, of the true eternal knowledge; of the primary subtle cause of the gross creation.

9. **Supayanah**, easy of access.

Pita-iva sunave, as a father unto his son.

Svastaye, for our sake, for our good; for the sake of pleasure or well-being; *svasti* represents a blessing, prosperity, success, benediction.

Hymn-2

For verse 1, see Nir. X. 2.

1. **Vayu**, here Lord of cosmic vitality. The term stands for a number of connotations; it is the fluid in the mid-region, synonymous with air and wind (Nir. II.8); like fire, solar rays, the sun and Indra, it is a purifier (Nir. V.6); the blessings and enjoyments on the earth are due to clouds, air, and the sun (VII.5); *vayu* is also known as *matarisvan*, since it breathes in the atmosphere, or moves quickly in that region (Nir. VII. 26). *Vayu* may be synonymous with *ayu* (Nir. IX. 3).

Vayu, is the foremost deity of the middle region; the word is derived from the \sqrt{va} , (वा) to blow or it may be derived from the \sqrt{vi} (वी) to move. According to Sthaulasthivi, it is derived from the \sqrt{i} (इ) to go and the letter v is then meaningless (Nir. X. 1). *Vayu* is the protector of Soma (Rv. X. 85.5). *Vayu* is one of the epithets of our Lord, since He is infinite strength, is all pervading, and all-sustaining (*Daya*). When the term does not stand for God, the personification in invocations is *only poetical* (Wilson).

Dayananda derives *vayu* as वो वाति जानाति धारयत्यनन्तबलत्वात् सर्वं जगत् स वायुः, i.e. that Lord is so called because He knows and sustains everything, the entire creation by His infinite potency.

2. **Soma**, sweet emotional yearnings.—It is the conceptual term, standing for divine happiness, highest joy, or ecstasy, of which the source is the Lord Himself; it represents beauty and youth; it is a synonym of moon, and sometimes of the sun also. It is the final blessing for which the lower-self, the soul longs for, and the Supreme Self alone has the privilege of possessing it in infinite measures. Soma also stands for emotional worship and loving dedication of the highest order. In ritualistic offering, the term stands for a conceptual creeper noted for its exhilarating extracts, which are obtained by crushing the creeper, its pressing with the help of two stones, or even with pestle and mortar, and then final filtration and storing in cans. The ritualistic ceremony of loading the Soma plant in carts, bringing to the ceremonial place, crushing, pressing, extracting and filtering is merely a metaphor for the careful practices to be performed by subduing the vices of senses, refinement of thoughts, offering devotional prayers, and finally, enjoying the exhilarations derived out of the direct contact with the Supreme Self. It is thus, finally, the Soma of the Innermost Realm that is to be sought for.

The word *Soma* in the Vedas and the Brahmanas also represents a fresh graduate (*snataka*) of an educational academy, and the *Soma-yaga* is a ceremony connected with his reception.

Agnisoma (अग्नीषोम)—Agni+Soma; according to the Satapatha Brahmana, whatever is *suska* or dry (purely academic and intellectual) is *agneya*, or pertaining to Agni, and whatever is *ardra* or wet (or emotional or aesthetic), is *saumya*, or pertaining to Soma; *agnisoma* represents purodasa (पुरोडाश), (ground cereal made pasty with water), since it is dry and wet both (SBr. I. 6.2.23).

The terms *suta-somah* (the poured out or extracted Soma juice) (1.2.2), *soma-pitaye* (for drinking the Soma-juices) (1.2.3), *indavah*

(the drops of Soma juice) (1.2.4.) (जलानि क्रियामयाः यज्ञाः, प्राप्तव्या भोगाश्च—*Daya.*, meaning the fruitful enjoyments, derived from the noble actions), (I. 2.4.), and similar other combinations with Soma have to be understood.

4-6. *Indra-Vayu*, (इन्द्र-वायू), Lord-resplendent and the source of cosmic vitality.—The term *indra* stands for the Highest Resplendent Self, for the lower self, for various celestial luminosities, as sun, thunder or lightning, and other effulgences. When the term *indra* comes along with another term *vayu* in dual number, it means God, having resplendent and all-pervading attributes both. On the material plane, the combination stands for the sun and wind (*Daya*). Dayananda also takes *vayu* as the omnipresent and inner-penetrating God (अनन्त बलसर्वप्राणाञ्जल्यभिन्नीभवत्), whilst, the term *indrah* stands for the sunlight or wind of the middle region. (I.2.6). In our human body, *indra* is the lower self and *vayu* is the vital or breathing system (*prana*). According to Dayananda, the pair *indra+vayu* means the pairs; vidyut+prana, prana+surya, sun+air, vidyut+pavana, king+people, teacher+preacher, fire+air, and similar other pairs.

7. *Mitra*, the source of light.—The word is derived from various roots (i) *Mitra* is so called, because He preserves from destruction (मित्रः प्रमोतेस्त्रायते), or because He runs (व्रवति), measuring things together from \sqrt{mi} (मी), or the word is derived from the causal of the verb \sqrt{mid} (मिद्), to be fat, (सम्मिन्नानो व्रवतीति वा भेदयतेर्वा). In Rv. III. 59.1, *mitra* leads men forth, supports earth and heaven, ever-watchful. He beholds the tribes. (Nir. X. 22-23). *Mitra* is one of the names of the sun, or it is one of the many suns; it is one of the sons of the mother infinity, Aditi (I. 164.46); In Rv. III. 59.1 (मित्रो जनान्यातयति ब्रुवाणो मित्रो वाघार ष्विदीवृत् क्षाम्) the word *mitrah* stands for the sun (*Daya.*); according to Dayananda, *mitra* is the sun of the universe as well as of the inner realm of human complex (ब्रह्माण्डस्य and शरीरस्य).

The Adityas are: *Mitra*, *Aryaman*, *Bhaga*, *Varuna*, *Daksa*, *Amsa* (Rv. II. 27.1), *Aditya* (*Surya*), *Martanda* (Rv. X. 72.8). In a list, given in the *Taittiriya Brahmana*, the eight Adityas enumerated are *Mitra*, *Varuna*, *Aryaman*, *Amsa*, *Bhaga*, *Dhatr*, *Indra* and *Vivasvat* (IBr, I. 1.9.1). The number of Adityas swelled from eight to twelve during the time of the *Satapatha Brahmana*, where they have been identified with twelve months of a year; the *Brahmana*, however, does not give the list of twelve names. The *Visnu Purana*, however, gives a list as follows :—

Dhatr (वात्)

Caitra (चैत्र)

Pusan (पूषन्)

Asvina (आश्विन)

Aryaman (अर्यमन्)	Vaisakha (वैशाख)	Parjanya (पर्जन्य)	Karttika (कार्तिक)
Mitra (मित्र)	Jyestha (ज्येष्ठ)	Amsa (अंश)	Margasirsa (मार्गशीर्ष)
Varuna (वरुण)	Asadh (आषाढ)	Bhaga (भग)	Pausa (पौष)
Indra (इन्द्र)	Shravana (श्रावण)	Tvastṛ (त्वष्ट्र)	Magha (माघ)
Vivasvan (विवस्वान्)	Bhadra (भाद्र)	Visnu (विष्णु)	Phalgunā (फाल्गुन)

In the later Puranas, the twelve Adityas mentioned are Aditya, Savitṛ, Surya, Mihira, Arka, Prabhakara, Martanda, Bhaskara, Bhanu, Citrabhanu (Rv. 1.3.4), Divakara and Ravi, where *mihira* is a non-Vedic name, derived from Mitra (though the Amarakosa distinguished between the two).

Dayananda, in the Unadi Kosa derives the word *mitram* (मित्रं) from *मिनोति मान्त्वं करोति* (the one who respects or shows affection) and in that sense, it is a synonym of *suhṛd* or a friend, and is invariably used in neuter gender, but the word 'mitrah' (मित्रः) is also used, in masculine gender as in "sannomitrah" (Rv. I. 90.9), where it means God or the Sun (Unadi, IV. 165).

Varuna, the source of bliss.—The word *varuna* is derived in the Unadi Kosa as 'वृणोति व्रीयते वाजो वरुणः'; Varuna is the most venerable, the chosen one (श्रेष्ठतमः—*Daya*). Varuna is described as the benevolent God into whose palate flew the seven rivers as into a hollow channel (Rv. VIII. 69.12; Av. XX. 22.9; Nir. V. 27). It is one of the six names of Agni, the Sun or God (Rv. I. 164.46) : Indra, Mitra, Varuna, Garutman, Yama and Matarisvan. Varuna is God, and is also wind (वज्रदीप्तवरः वायुर्वा—*Daya*).

The gods with whom Agni is jointly praised are Indra, Soma, Varuna, Parjanya, and the R̥tavās (the seasons) (Nir. VII. 8). The gods with whom Indra is jointly praised are Agni, Soma, Varuna, Pusan, Brhaspati, Brahmanaspati, Parvata, Kutsa, Visnu and Vayu (Nir. VII. 10); Mitra is jointly praised with Varuna; Soma with Pusan, and Rudra; Pusan with Vayu and Parjanya with Vata (Nir. VII. 10).

Varuna is so called, because it covers (from √वृ), (Nir. X. 3). Varuna sends forth the cloud, opening downwards, and creates heaven, earth and the intermediate space. With it the king of the entire universe moistens the earth, as rain the barley. (Rv. V. 85.3).

Mitra-Varuna, (मित्रावरुण), the source of light and the Lord of bliss, the Lord of day and night.—The terms *mitra* and *varuna* may often come together and form a dyad; according to Sayana, *mitra* is the sun of the day, whilst *varuna* presides over night (and thereon some scholars suggest Varuna to be nocturnal sun of the polar regions).

The Satapatha Brahmana, on one occasion suggests *mitra* to be the *prana*, and *varuna* as *apana*, the two vital breaths, assimilating, (प्राण), and eliminating, (अपान). *Mitra* and *varuna* also represent the physico-mental and supra-mental realms of our human complex. (*Mitra*—the physico-mental of the *annamaya*, *pranamaya* and *manomaya kosas*, and *varuna*, the supra-mental of the *vijnanamaya* and *anandamaya kosas*).

2. **Uktha**—Holy praises, stotras, hymns of praise, lauds recited or spoken in opposition to the verses chanted or sung.

Aharvidah—The receiving enlightenment; knowing the season or the days (for rituals).

3. **Dhena**, the inspiring voice; approaching speech; penetrating stream, divine speech of the four Vēdas (*Daya*.).

Dhiyam ghṛtacim sadhanta, the joint accomplicher of the act of bestowing happiness and wisdom; *dhi*, an act; *ghṛtacim*, water-shedding. As identified with the sun or Adityas, *Mitra* and *Varuna* are said to cause rain indirectly by producing evaporation; the vapours thus raised becoming condensed in the atmosphere descend again in showers.

8. **Kavi**, sages with penetrating vision; it is an epithet of the *Mitra-Varuna* dyad.

Apasam—Actions, noble or otherwise (Nigh. II. 1)

Ghṛtacim—Act (or efforts) to bestow water on the earth (*ghṛta*—water; and also clarified butter, Unadi III. 89; Nigh. I. 12).

Hymn-3

For verses 7, 8, 10 and 12, see Nir. XII. 40; V. 4; XI. 26; and XI, 27 respectively.

1. **Asvinau**, twin faculties, mental and vital.—Amongst the celestial deities, Asvins (in dual number) come first. They are so named because they two pervade (√as, अस्) everything, one with moisture and the other with light (Nir. VII. 1) According to Aurnavabha, Asvins are so called on account of their having horses (asva=

horse). Which two are the celestial horse-riders or *asvins*? According to some, they are heaven and earth; and according to others, they are day and night; on certain occasions, the same term is used for the pair of the sun and moon; whilst they may represent two virtuous kings. They appear in the sky after midnight, and as such, their appearance is an impediment to the appearance of light. The part in the dark is the atmosphere, and the part in the light is the sun. In this connection, the Nirukta quotes a Vedic verse which is now untraceable, and once, might have constituted a part of the Samhita.

The individuals of the pairs are mostly praised conjointly, and whose terms and functions are identical. One is called the son of night, and the other son of dawn. In Rv. I. 181.4, one is regarded as the victor and promoter of noble sacrifice, and the other, as the blessed son of heaven. The Asvins may be thus identified as the twilight; and in this sense they represent the pair of Indra and the sun (the lower self and the Supreme Self existing in hearts' cavity; Katha : ऋतं विदन्तो मुकृतस्य क्षोके, गुह्यं प्रविष्टो परमे परादे; The Asvins also represent the transition from darkness (ignorance) to light (divine enlightenment); the inseparable twilights before the dawn, half dark and half bright. Oldenberg believes that natural basis of the Asvins must be the morning star, that being the only morning light besides the fire, the dawn and the sun. Max-Muller regards Asvins as the morning and the evening; Bergaigne considers them as the fire of the heaven and that of the altar. The other probable pairs proposed are (i) morning and evening winds, (ii) rain-giving and dew-giving Nature's bounties, (iii) the sun and the moon, (iv) Alpha and Beta Arietes of the constellation of Asvini-Weber, which supports the three sides of the Chariot of Asvins, by joining the two points of the twin *asvinau* with one of the constellation of Bharani, (v) they are a pair of surgeons and physicians.

The asvins represent not only the cosmic celestial realm, they equally represent the mental and supramental realms too. They represent a pair of vital and mental faculties (vital forces or *prana* system represents the dark phase and the mental forces the bright phase).

Dayananda has suggested a number of pairs, representing the social plane too, besides the physical: (i) water and fire pair (Rv. I. 3.1), (ii) heaven and earth, *dyava-prthivi* (Rv. I. 22. 1; I. 34.5), (iii) teacher and taught, or preacher and the audience, (I 22.3), (iv) provided with two horses in reference to a carriage or two motors of an aeroplane, (I. 22.4), (v) pair of people some versed in pure and others in applied sciences; *vidya-kriya-kusalau* विद्याक्रियाकुशलौ (I. 30.17),

शिल्पविद्याविदाव्यापकोपदेशको (III. 58.5), (vi) the two *adhvaryus*, the technicians or the accomplisners in technology, mobilizing fuel and water resources, (I. 34.3; also SBr. I. 1.2.17, for two *adhvaryus*).

There are certain features of the Asvins which should be taken note of. They are twins, mostly inseparable (in a few hymns they are described originally as separate also, V. 73.4 and I. 181.4). Their theophanic moment is morning, though they are invoked to come at the noon and the sunset also (V. 76.3; VIII. 22.14). Their relationship with sweetness or honey is often described (IV. 65.3-4; I. 117.6; I. 122.3; X. 106.10); they are described as drinking Soma too (VIII. 35.1-10; III. 58.6; 9); their association with horses is evident from their name even (V. 76.3; VIII. 22.14; I. 117.2; 4; I. 181.2). They come in a car which is sun-like (VIII. 8.2), golden (IV. 44.4; 5; I. 180.1; I. 119.1; VIII. 8.11-14), having three wheels (I. 118.1, 2), three fellies and some other parts in triples. Their abode is in heavens and they are included in the list of celestial gods,—they are children of heaven (I. 182.1; 184.1; X. 161.4), the twin sons of Vivasvat and Saranyu—Tvasṭr's daughter (X. 17.2). They are connected with Surya who accompanies them on their car (IV. 43.6; I. 119.5; V. 73.5; VII. 69.4; VIII. 8.10; VIII. 22.5). During marriage ceremonies they are invoked to convey the bride home (X. 85.26); and are also connected with fertility (X. 184.2; I. 112.3).

4. **Indra**, the self; here the lower self or the soul. It is one of the 32 pada-names in the Nighantu (V.4). The word stands for the resplendent Lord, the Supreme Self, and so often for the lower self also (the soul); it stands for the sun also, and for the head of a state or an organisation. Indra in the Nirukta (X. 8) is so called because he divides food (इरा+दृ) or he gives food (इरा+दा), or he bestows food (इरा+घा), or he sends food (इरा+धारय) or he holds food (इरा+धारय) or he runs for the sake of Soma (इन्दु+इ), or he takes delight in Soma (इन्दु+रम्), or he sets beings on fire (√इन्ध्). "It is known; that because they animated him with vital breaths, that is the characteristics of Indra" (an untraced quotation in the Nirukta). "He is so called from seeing everything (इदं+दृश्)" says Aupamanyava. Or the word is derived from the √ind, (इन्द्), meaning to be powerful, i.e. being powerful, he tears the enemies asunder, or puts them to flight. Or he honours the sacrificers. Indra uncovers the great clouds, emits the streams and smites down the giver of water (V. 82.1). He pierces the spring, creates channels, and rich in water sends them forth knocking against each other. Indra is associated with a thunderbolt, which he uses against adversaries, and with which smites down the demon *vṛtra* (the cloud of ignorance). Indra is fond of Soma, the

devotional conceptual elixir, and this he enjoys either alone or sharing with others. Indra rules over the heaven, Indra over the earth (X. 89.10); the chanters praise very much Indra alone (I. 7.1); these Tr̥tsus being active with Indra (VII. 13.15), chant the Sama-stanzas for the sake of Indra (VIII. 98.1); without Indra, no place whatsoever is pure (X. 69.6); every one proclaims the heroic exploits of Indra (I. 32.1); and our desires rest on Indra (This quotation is untraced) (Nir. VII. 2).

Citrabhanoh, full of wondrous effulgence or splendour.

Visve devasah, Nature's numerous bounties; literally all-gods; universal gods. Men of learning (*Daya.*).

Omasah—Protectors of the world by their knowledge and benign attribute.

10. **Sarasvati**, divine speech :—A synonym for *vak* or speech (Nigh. I. 11) along with Ila or Ida and Bharati. The word is derived from the word Sarah, root $\sqrt{\text{sr}}$, सृ , which means *knowledge* as well as *water* and hence it means Speech or Divine Knowledge and also a river (Unadi IV. 190); सरस्वतिः प्राप्नुवन्ति सर्वा विद्या येन तत् सरः । सरस् प्रशंसिता ज्ञानादयो गुणा विद्यन्ते यस्यां सा सर्वं विद्याप्रापिका वाक् (Sarasvati).—(*Daya.*), the one possessing knowledge and allied attributes is speech or Sarasvati. Ila, (इला), divine wisdom; Sarasvati (सरस्वती), divine speech; Bharati (भारती), divine culture.

Vaja, knowledge, sustenance, food, nourishment; all that is necessary for acquiring knowledge (*Daya.*).

Yajnam, organized benevolent or sacred acts.—The term stands for the noblest acts performed without attachment and expectation of rewards; any selfless act of public service; a fire-ritual as an emblem of noble acts; public service by harnessing science and technology for the benefit of mankind (यज्ञो वै कर्म, SBr. I. 1.2.1; शिल्पविद्यामहिमानं कर्म च ; *Yajno vai mahima*, यज्ञो वै महिमा—SBr. VI.2.3.18).

12. The Mantra has been discussed by the Nirukta also (XI. 27).

Ketuna, with her banner, i.e. with her activity. Sarasvati makes the great ocean manifest, i.e. causes it to be known, she presides over all these sacrifices. This is applied to the objects of speech; speech is, therefore, regarded as belonging to the sphere of the atmosphere.

Hymn-4

2. **Somapah**, the inherent source of bliss, drinker of the Soma juice; acceptor of devotional invocations; protector of pleasing and beneficial products (*Daya.*).

Savana, daily duties; also ceremonial rites of a day (morning, midday and evening); manifestation of grandeur (*Daya.*).

Somasya, of the devotional prayers; of the produced ones, the created ones, of the created world.

Godah—One who enables the sense organs to function (the giver of perceptions); also the gift of cattle.

8. **Satakratu**, an embodiment of total (cent per cent) selfless action; an epithet of Indra, the resplendent Lord, the one connected with hundred acts; it really means the one whose cent per cent acts are selfless; Lord alone is such who has no desire of His own to fulfil, and whose all acts are cent per cent selfless. Lit. performer of one hundred *yajnas*.

Vṛtranam, of evil forces; of the enemies: Vṛtra is one who covers light with darkness or evils, with clouds and with ignorance. Of the enemies of whom the demon Vṛtra, was the head.

Hymn-5

8. **Stomah**, hymns—The hymns or groups of verses taken from all the Vedas, the Ṛk, the Yajuh and the Saman including the Atharva, वेदस्तुतिसमूहः (*Daya.*). According to some, verses from the Saman only.

Uktha, chant of sacred hymns, spoken with preciseness; the Samaveda chants (Unadi II.7). The Vedic verses of praises.

Hymn-6

For verse 7, See Nir. IV. 12.

2. **Hari**, mental and vital faculties harnessed together—The horses of Indra are known by this name. *Asya hari*, means the sun's pair of horses which also represent the gravitational and

electrical forces, also the centrifugal and centripetal forces, which balance the movement of the planets in the solar system.

Ratha, car of human body, a chariot; the word is derived from the root $\sqrt{\text{ramh}}$, $\sqrt{\text{रह्}}$, meaning to speed, or from *sthira*, by metathesis (*viparita* or वाचन विपर्यय) : one sits in a chariot with joy, or from $\sqrt{\text{रह्}}$ to chatter, (or from $\sqrt{\text{रह्}}$ to make a sound). (Nir. IX. 11) (*Sthira—thara—ratha*).

5. **Guha**, places difficult of access—a secret place; the heart's cavity in which the lower self and the Supreme Self both reside. The inter-space, *antariksa* (*Daya*).

Usriyah—Rays; solar rays; the rays of divine enlightenment.

Some of the scholars think that the verse refers to Indra's discovering the cows hidden in the cave with the help of Maruts (a legend connected with the demonic group of *panis*, (पणि), who had stolen away the cows of the gods or of the *Angirasas*, and hidden them in the cave where they were discovered by Indra with the help of the bitch Sarama; cf. the dialogue between Panis and Sarama, X. 108). In some passages, the cows are represented as having been forcibly recovered by Indra with the help of Maruts. We have discussed the subject in our introductory chapters.

Hymn-7

For verses 1, 6 and 7, see Nir. VII. 2; VI. 16, and VI. 18 respectively.

1. **Arkebbih**—With *rks*, with noble thoughts, with verses, with noble actions of public good (pertaining to technology etc.—*Daya*). *Arkah* means God, so called because they worship Him. *Arkah* means a stanza, because it is by means of a stanza that they worship gods. *Arkah* also means food; a tree (*Catotropis gigantes*) (Nir. V.4).

Cathinah—Singers (may be of Samans or any other verses).

Arkinah—The reciters of the *Rk*; learned people in general (*Daya*).

Vanih—The four Vedas taken up together; the divine revelation (*Daya*). Sayana refers it to the Yajuh.

2. **Vajri**—Wielder of adamantine or punitive justice or of thunderbolt. One engaged in an adamantine action with firmness; according to the Satapatha, *vajra* is *samvatsarah* (III. 3.5.15).

9. **Panca Ksitnam**, of the five cognizant senses, also five classes of dwellers on the earth, the four governed by the law of *varnas* (the social classification) and the fifth, not covered by the regulation of *varna*: minor children, sannyasins, and foreigners. According to Dayananda, the five classes are the lowest, the middle ones, noble, nobler and the noblest.

Hymn-8

7. **Kuksih**, one with the capacity to draw; the belly of Indra; the extractor of the juices of all objects (*Daya*.); it refers to the sun.

Somapatamah—Protector and sustainer of all objects in the creation (by His radiance); also the one which quaffs Soma abundantly. The verse refers to the sun.

10. **Soma-pitaye**, for ecstatic devotion—for the one who is all-pervading by His omnipresence, or for the one who is enjoying all the objects in the creation. (सोमानाम्=सर्वेषां पदार्थानाम्, of all the objects,—*Daya*.).

Hymn-9

For verse 2, see Nir. I. 10.

Emenam srjata sute, (एमेनं सृजता सुते), devotional songs so composed; emitted it for pressing, i.e. he created it for pressing (the Soma juices)—the Nir. (I. 10).

Emenam=*a*+*im*+*enam*—*Im* is water or fire (*Daya*.). *sute*—In this created world (*Daya*.).

3. **Susipra**, the all-knowing; also with handsome chin (*Wilson*); fair of cheek (*Griffith*); with a good helmet; venerable Lord, full of enlightenment (*Daya*.); *sipra*, two jaws or two nostrils (शिप्रे हनू नासिके वा । हनुहन्ते । नासिका नसते ।): (Nir. VI. 17); *susipram*, having beautiful lips (*Grassmann*).

Visvacarsane, the seer of all—One to be revered by all; the seer of the whole universe (*Daya*.).

4. **Girah**, divine hymns, The divine speech; word of the Veda.

Vṛsabham—The showerer of blessings (सर्वाभीष्टवर्षकम्—*Daya.*); the showerer of benefits.

10. **Nyokase**, a dweller beyond time and space; fixed or definite dwelling; *oka* is a dwelling.

Hymn-10

For verse 9, see Nir. VII. 6.

1. **Brahmanah**, learned persons, well-versed in the Vedic lore; priests of Yajuh prose.

Vamsamiva, of the family (elevation of the honour of; like a bamboo pole (*Wilson*); like family (*Daya.*).

2. **Sanoh Sanum**, rung by rung. From the tops or ridges of the mountain (*Wilson*); सानोः पर्वतस्य शिखरात्, संविभागात् कर्मणः, सिद्धेर्वा (of the mountain tops, of the divisions and of the accomplishments of actions; three interpretations).

4. **Vasu**, wealth,—Also the one in whom all living beings reside, the abodes, or the one who resides in all the beings (सर्वाणि भूतानि यस्मिन् वा वसति सर्वेषु भूतेषु यः—*Daya.*); it is also a synonym of Indra, and is the original donor or cause of habitations; from $\sqrt{\text{vas}}$, $\sqrt{\text{वस्}}$ to dwell, निवास-कारणभूत. *Vasu* is one by which pains are relieved or covered (from $\sqrt{\text{vas}}$, (वस्), to cover; in this sense, wealth of physical, mental and supramental realms). The *vasus*, as deities, are eight in number, the five elementals, earth, fire, air, water and ether, and three, the sun, the moon and the stars. Rv. I. 45.2 refers to 33 deities, which have been described in the Satapatha Brahmana as 8 Vasus, 12 Adityas (the twelve months of the years), 11 Rudras (the eleven vital breaths, prana, apana, vyana, samana, udana, naga, kurma, kṛkala, devadatta, and dhananjaya and the lower self i.e. (the soul), Indra (lightning) and Prajapāti (or yajna).

5. **Sakra**, powerful God—From $\sqrt{\text{शक्}}$ to be able; one with potency and capability, शक्नोति सर्वं व्यवहारं कर्तुं (powerful and hence God or the head of a state); also a synonym of Indra.

Indrava—For the lower self (*Daya.*).

9. **Asrut karna srudhi havam**—Hear our call, O God that has listening ears (Nir. VII. 6).

11. **Kausika**, the preceptor, the son or a relation of Kusika; the word is derived from the root $\sqrt{\text{Krus}}$, (कृणु) meaning to cry, or from $\sqrt{\text{krams}}$, (कृणु) meaning to cause to shine; or he is a good expounder of meaning. (Nir. II. 25; Rv. III. 33.5; 6); in later mythology, Kusika is the name of a King, whose son Visvamitra was known as Kausika. Here in this verse, Kausika is an epithet of Indra. The Anukramanika in this context quotes a legend, which states that Kusika, the son of Isirathi, being desirous of a son equal to Indra, adopted a life of continence, in requital of which, Indra was born as the son of Gathi. This legend has nothing to do here; Kausika is qualifying Indra, and it means the one who imparts knowledge and enlightenment (*Daya.*); from $\sqrt{\text{Krams}}$, (कृणु) to shine.

Hymn-11

5. **Vala**.—It is one of the synonyms of cloud (Nigh. I. 10).

Valasya bilam, bulk of water in a cloud. According to a legend, Vala was an *asura*, who stole the cows of the gods and hid them in a cave (*bilam*); Indra surrounded the cave with his army, and recovered the cattle. The legend is also cited in the Anukramanika, where we have a reference of Panis also as the cow-stealers; they are said to be the soldiers of Vala, and the actual thieves and concealers of the stolen cows in the cave. **Vala** (Rv. III. 30.10) is derived from $\sqrt{\text{vr}}$, ($\sqrt{\text{वृ}}$), to cover and hence it means cloud (Nir. VI. 2).

7. **Susnam**, tyrannous, the wicked creatures, who exploit the virtuous ones (*Daya.*), from $\sqrt{\text{Sus}}$, to exploit, to deprive (Unadi III. 12); one who dries up the sap like fire or the sun. In legendry, *susna* is described as an *asura* slain by Indra, but as Wilson says, this is evidently a metaphorical murder; the word means dryer up, exsiccator.

Mayinam, deceitful, one possessing crooked wisdom (*Daya.*); *mayabhiih*, by clever strategy.

Hymn-12

For verse, 9, see Nir. XI. 23.

1. **Dutam**, messenger; one who carries things from one place to another; one who carries the royal errands (वहति गच्छति दूनोति उपतपति

वा स दूतः, Unadi III. 90). In the legend, Usanas, the son of Kavi is regarded as the messenger of *asuras*.

2. *Vispati*, the lord of men; *vis* is people *praja*, or progeny, men in general.

Purupriaym, beloved of many; the source of innumerable delights. (*Daya*).

6. *Kavih*, all-wise, the seer, one with penetrating insight, *krantadarsanah* क्रान्तदर्शनः; he is so called because his presence is desired (\sqrt{kam} , कम्) or the word is derived from \sqrt{kav} , क्व् to praise (Nir. XIII. 13).

Gṛhapati, guardian, The head of a family (lit. guardian of the house); the *yajamana* or the main person in the *yajna*, or a sacred ritual

9. *Pavaka*, one who purifies, God and fire too. (Nir. XII. 22-25); Also Rv. I. 50.6, where the word means pure, or the purifier.

Havisman avivasati, हविष्मन् प्राविवासति, approaches with devotion; see Nir. XI. 23; the word *vivasati* is used in the sense of attending (*paricarya*, परिचर्यी); rich in obligations (oblations), he attends upon (gods). Also Yv. VI. 23.

Hymn-13

This hymn has a variety of *devatas* (divinities or the titles of themes) to which the general name *apri* is applied, constituting 12: (i) *idhma* or *samiddhognih*, *tanunapat*, *narasamsa*, *ida*, *barhi*, *devirdvara*, *usasanakta*, *daivya-hota-pracetas*, three goddesses, *ila*, *sarasvati*¹ and *bharati*, *tvastṛ*, *vanaspati*, and lastly *svaha* (*Apri* is derived from \sqrt{ap} , (आप्), to obtain, or from \sqrt{pri} , (प्री), to please. Nir. VIII. 3).

1. *Susamiddha*, thoroughly enlightened, the well-lighted, well or completely kindled (*su*—well, *sam*—completely, *iddha*—kindled); '*idhma* is sacrifice', says Katthakya; 'it is Agni', says Sakapuni (Nir. VIII. 5).

2. *Tanunapat*, the devourer of clarified butter (*tanunapat*); the protector of every part of body; preserver of medicinal principles. The Nirukta describes it as 'one's own son'; Katthakya regards it as clarified butter. The word *napat* is a synonym of offspring which

does not immediately succeed a person (i.e. a grandson, cf. Bṛh. Dev. II. 27); it is very much propagated downwards. The cow is also called *tanu*, because delicious things are prepared (*tatah*) from her milk. Milk is produced from the cow, and the clarified butter from this milk. "It is Agni", says Sakapuni. Waters are also called *tanu* because they are spread in the atmosphere. Herbs and trees are produced from water and this fire is produced from herbs and trees (cf. R̥v. X. 110.2). And thus *fire* is the grandson of *water*. See the Nirukta (VIII. 5).

3. **Narasamsa**, the one praised by all people, is sacrifice, so says Katthakya: "seated men (*narah*) praise (\sqrt{sams} , ऋक्) gods in sacrifice" (Bṛh. Dev. II. 28; III. 2-3); "it is Agni", says Sakapuni; he is to be praised by men. (Nir. VIII. 6).

Madhujihvam, sweet-tongued, the one whose tongue or flame is sweet. Tongue is so called (*jihva*), because it calls out again and again (*johuva*). (Nir. V. 26). The seven flames of fire have been described as Kali (black), Karali (terrible), Manojava (thought-swift), Sulohita (blood-red), Sudhumravarna (smoke-hued), Sphulingini (scattering sparks), Visvarupi (all-beautiful), (Mundaka I. 2.4).

4. **Ilitah, Idlitah**,—*Ilah* is derived from \sqrt{id} (ईद) to praise, or to adore, or from \sqrt{indh} (इन्ध), to kindle (R̥v. X. 110.8; Nir. VIII. 7).

5. **Barhis**, grassy seats, sacred grass; interspace (*Daya*.); grass is so called from growing rapidly. (Nir. VIII. 8); cf. R̥v. X. 110.4).

6. **Devir-dvara**, divine doors, doors of divine knowledge; the word *dvara* is derived from \sqrt{ju} (जु), to press forward, or from \sqrt{dru} (द्रु), to move, or from the causal of \sqrt{vr} (वृ), to exclude (cf. X. 110.5; Nir. VIII. 9). It is the door of the house (*Katthakya*); it is Agni (*Sakapuni*) (Nir. VIII. 10).

7. **Naktam Usas**, night and dawn. (cf. X. 110.6); night and day (*Daya*.); *usa* is so called, because it shines (\sqrt{vas} , वस्); it is the time subsequent to night (Nir. II. 18). The word *nakta* is synonymous of night; it anoints beings with dew; or else it is called night because its colour is indistinct. (Nir. VIII. 10).

8. **Hotara-daivya**, divine poets, celestial or divine sacrificers (two); which means terrestrial fire and atmospheric fire (Nir. VIII. 11); the manifested and unmanifested fires (*Daya*.).

9. **Tisrah devī, Ilā (Idā), Sarasvatī and Mahī**, the three goddesses. *Ilā* is synonymous with speech, and so are *Mahī*, *Sarasvatī* and *Bharatī* (Nigh. I. 11). *Ilā* means praiseworthy, *sarasvatī* is the source of various disciplines of knowledge, and *mahī* means great, highly venerable, polity or even *prthivī* or earth (*Daya.*). *Mahī* and *Bharatī* are the same. The *Nirukta* (VII. 13) explains the three in the context of Rv. X. 110.8. The sun is called *Bharatā*; its light, therefore, called *Bharatī*; *Ilā* is speech; may *Sarasvatī* and three goddesses of noble deeds sit on this comfortable seat of grass. When used in combination, these three goddesses may be described as representing *ilē* (wisdom), *mahī* (prosperity), or *bharatī* (culture), and *sarasvatī* (speech, learning or knowledge). They are also regarded as earth, speech, and eloquence.

10. **Tvastr**, supreme architect. Dayananda describes the term as the healer or destroyer of pain, and the cutter of numerous objects, and in this sense an artificer, or fabricator; he is the one who fabricates as if the vase or ladle for sacrifice, and other implements. He is one of the twelve *Adityas*; there is an old quotation which attributes to him the formation of the forms of animals in pairs; लघ्नां च पशूनां विष्णुनां रूपकृदिति श्रुतेः (Tai. Br. III. 8.11.2). *Agni* or fire is also known as *tvastṛ*. He is the distributor of wealth (Rv. VIII. 34.22) and releases water for our prosperity (Rv. I. 142.10).

Tvastr is so called because it pervades quickly, or it may be derived from $\sqrt{tvī}$, (त्विष्), to shine, or from \sqrt{tvaks} , (त्वक्), to do. *Tvastr* made the two progenitors, heaven and earth, and all created beings beautiful (X. 110.9). According to some authorities, *Tvastr* is an atmospheric deity because he is enlisted among the atmospheric gods (Brh. Dev. III. 25), but he is *Agni* according to *Sakapuni* (Nir. VIII. 14).

11. **Vanaspatih**, herbs and plants, lord of herbs, or lord of woods or vegetation; he is also *agni* or *fire*, as if the fuel and the burning of it were identified. But who is the lord of herb? "It is the sacrificial post", says *Katthakya*, but "it is *Agni*", says *Sakapuni*. (Nir. VIII. 17).

12. **Svaha**—Consecrations by saying *SVAHA* or "HAIL"; they are so called because the *SVAHA* is uttered in them; or speech herself said "Well, ho !"; or one addresses himself, or one offers oblation consecrated with *SVAHA* (Rv. X. 110.11; Nir. VIII. 20). Dayananda interprets *SVAHA* as a collection of noble actions; or *sat-kṛtya* (Rv. II. 36.1.).

The word Svaha is derived in a number of ways in the Nirukta (VIII. 20); स्वाहाकृतयः; स्वाहा इति एतत् सु+आहा इति वा; स्वा वाग् आहा इति वा; स्वं आह इति वा; सु+आहुतं हविर्जुहोति इति वा; i.e. they are so called because the word Svaha (hail) is uttered in them; or speech herself said, "Well ho!", or one addresses himself; or one offers oblation consecrated with Svaha (hail).

Similar to Svaha (स्वाहा), there is another exclamation Vasat (वषट्), as we have in the Niruka (VIII. 22). A person about to utter the sound *vasat*, should meditate on the particular deity to whom the oblation is offered. Also see R̥v. II. 36.1, for *svaha* and *vasat*. *Vasat* is also an exclamation uttered by the Hotṛ priest at the end of the sacrificial verse (on hearing which the Adhvaryu priest casts the oblation offered to the deity into the fire; it is joined with a dative, e.g., *Pusne vasat* with \sqrt{kr} , (कृ), to utter the exclamation *vasat*, (वषट्).

Hymn-14

2. **Kanva**, the intellectuals—Men of wisdom (वेद्याविनः) or officiating priests (ऋत्विक्).

3. **Indra**, **Mitra**, **Pusan**, and **Bhaga** are four of the twelve Adityas (see I. 2.7). Bṛhaspati is not an Aditya. For Agni, see I. 1. 1; for Vayu, see I. 2.2; for Indra, see I. 2.4; for Mitra I. 2.7. Indra (resplendent), Vayu (source of vitality), Bṛhaspati (supreme Lord), Mitra (surveyor), Agni (adorable), Pusan (nourisher), Bhaga (gracious), Adityas (light complex), Marutas (vital complex).

Pusan—One of the twelve names of the sun; it also stands for moon (*Daya*), as the sustainer and strengthener of a group of herbs. It is goat-teamed; goats are his coursers (VI.55.6; Nir. IV. 25). He is a protector, and is invoked at the time of marriage (X. 85.26); is also invoked along with Vayu (VII.39.2). His coursers, *ajasah*, lit. *goats* also, have been interpreted as sun-beams, when Pusan is identified as the sun (*Daya*. VI. 55.6). Pusan has solely a solar character with its two epithets, *aghṛni* (glowing on all sides, —*Daya*. VI. 48.16) and *agohya* (not to be concealed). Pusan is also regarded as the sun with his golden vessels moving in the ocean of firmament (VI. 58.3); he is the bringer of six seasons successively (I. 25.15); he draws the golden chariot of the sun (VI. 56.3), as if he is the driving spirit behind the sun; his golden ships move in the aerial ocean (VI. 58.6); his abode is in heaven (II. 20.4); is surrounded by golden grass (I. 23.13). Figuratively, he possesses a beard (X. 26.7), and the braided hair (VI. 55.2). (Dayananda interprets here as a braided Bra-

hmacarin). Pusan is also connected with Panis (VI. 53.3,5-7). Dayananda interprets Pusan here as a king who punishes the exploiters. Pusan's favourite food is *karambha* (VI. 58. 1; cf. III. 52.7), which may be parched barley meal and butter mixed up. (Dayananda regards *karambha* as a special cereal). Pusan is associated with a path or a road that leads a dead to the distant path of fathers; he is the custodian of a path. (VI. 53.1; I. 42.13; VI. 17.6; X. 17.6).

Bhaga—He is usually mentioned in association with Pusan; he is another aspect of Aditya in whom solar features have been associated; he is connected with Savitr; it is expressly said that Bhaga's eye is adorned with rays (I. 136.2), and hymns rise up to Visnu on Bhaga's path. According to Yaska, he presides over the forenoon (Nir. XII. 13). The R̥gveda (X. 11.6) says: "as a consumer (*jara*) to his enjoyment (*bhaga*)"; according to the Nirukta, the sun (Aditya) is called the consumer; he is the consumer of night; he is the consumer of lights also, since the light of the moon and stars is eclipsed by that of the sun. In R̥v. VII. 41.2, Bhaga, is called as "early-conquering" (प्रातर्जितं), and so his time is previous to the sunrise; he is the fierce son of *Aditi* (उषस्पुत्रं अदितेः). The word *bhaga* means dispenser or giver; according to some, it was in the post-Vedic period, that the *bhaga* became one of the Adityas; but R̥v. VII. 41.2 contradicts it. Dayananda describes *bhaga* as the one who is awarder of happiness or prosperity (मज्जते सुखानि येन); in the Nighantu, it is one of wealth or treasure. The Nirukta derives it from √*bhag* (भज्), to distribute and considers it as a synonym for good fortune too.

Brhaspati—Dayananda considers it to be the sun's light, since it sustains the vast extent, (वृहतां पालनं हेतु सूर्यप्रकाशम्). It is recognized as one of the planets also.

The word *brhat* is a synonym of great (Nir. I. 7), the generous Brhaspati granted Devapi (domestic chaplain to Santanu) divine speech (X. 98.7; for the legend, see Nir. II. 12). Brhaspati destroys the derider, (I. 190.5; Nir. IV. 25). Brhaspati is one of the gods with whom Indra is jointly praised, the others being Agni, Soma, Varuna, Pusan, Brahmanaspati, Parvata, Kutsa, Visnu and Vayu (Nir. VII. 10). Brhaspati is the protector and supporter of the great (Nir. X. 11; see R̥v. X. 68.8; "on all sides, he saw water bound up by all-pervading cloud, like fish living in shallow water. He took it up like a cup from the tree, Brhaspati having rent it with a dreadful roar."). *Brhas* or *brhat* means great vast, large, or divine; *pati*, master or protector.

Adityan—To the twelve months (*Daya*). Madhu and Madhava of the Vasanta (spring); Sukra and Suci of the Grisma (summer); Nabha and Nabhasya of Varsa (rains); Saha and Sahasya of Hemanta (early winters); and Tapa and Tapasya of Sisira (latter winter) (मधु-माधव, शुक्र-शुचि, नभ नभस्य, सह-सहस्य, तप-तपस्य). Also derived from *aditi*, meaning indivisible, or *infinity*. He is also so called because he is indestructible (*Daya*). We have a reference to seven Adityas also (IX. 114.3); Varuna, Mitra, Aryaman, Bhaga, Daksa, Amsa and Dhatar.

Marutam-ganam—A collection of winds or vital principles. *Maruts* (in plural) are addressed very often as personified winds and storms; and are taken as companions and friends of Indra. Sometimes they are regarded as sons of Rudra and Pṛsni (रुद्र-प्रसनि), the latter has been identified as multi-coloured earth, whilst Roth regards Pṛsni as personification of speckled clouds. (R̥v. I. 6.4); also appears to refer to *maruts*, though not named in the text: the winds drive Indra, or the firmament, into an aggregation of clouds, in which the rain again collects, as in their womb.

We shall summarize here various connotations of these terms for future use according to the context, and in reference to the mode of multi-interpretations :

Mitra-Sun—corresponding to the month Jyestha (*sukra*); also means surveyor (one who measures); and well-wisher; friendly or loving Lord.

Varuna—sun, corresponding to the month Āsadha (*suci*); as a king, the venerable ruler; venerable Lord; benevolence.

Indra—The resplendent sun, associated with the month Sravana (*nabhah*); the resplendent Lord, also means the lower self, and lightning or thunder; he is the adorable head of big territory or empire.

Pusan—Nourisher; he is the Lord of sustenance; the sun associated with the month Āsvina (*isa*); also providers of food or farmers in a State organization.

Bhaga—Gracious; he is the sun of the month Pausa (*śaśānyā*); in a State organization, the bestower or creator of wealth. Lord of prosperity in case of God.

Visnu—He is omnipresent Supreme Lord; he is the sun associated with the month Phalgunā (*tapasya*).

12. **Arusi haritah**, red rays Red coloured flames of fire. *Rohita*—ascending and descending means of transport (*Daya.*); also red; one of the names of the horses of Agni (Nigh. I. 15.2); also *haritah* and *rohitah* both synonymns of river or water channels. (The word *tabhih* is feminine, and hence, some scholars translate the word as mares, instead of horses).

Hymn-15

For verses 1 and 7, see Nir. VI. 24, and VIII. 2 respectively.

1. **R̥tu**, appropriate to or according to seasons—It means (*Daya.*); *ṛtuna somam* the seasonal medicinal extracts; the season personified as divinity (*Wilson*).

3. **Nestr̥**—another name of Tvastṛ; electricity, the purifier and sustainer of numerous substances (*Daya.*); one who carries product, (नेनेन्ति सर्वान् पदार्थान् or नमतीति नेष्टा, Unadi II.97); *nestr̥* is a leading priest. (*Hotṛ* is invoking priest, *potṛ* is a presiding priest; see II. 37.4).

Mitra-Varuna, source of enlightenment and vigour (*mitra*) and enforcer of universal laws (*varuna*)—Prana and Udana (*Daya.*); sometimes in-breath and out-breath.

7. **Dravinodas**, bestower of prosperity—The Lord who gives wealth, knowledge, strength etc. (*Daya.*). *Dravinam* means wealths so called because people run ($\sqrt{\text{dru}}$, द्रु), towards it, or strength, so called because people run by means of it; *dravinodah*, therefore, means the giver of wealth or strength (I. 15.3). Roth construes *dravinodah* with priests, taking it as nominative plural. Yaska however, explains it as nominative singular.

Dravinasah, द्रविणसः, means people who sit down to distribute wealth or who prepare offerings of wealth (द्रविणसम्पादकाः). Or else it means a cup of Soma; "let him drink from this."

Kraustuki thinks that Indra is the liberal giver of wealth and strength (Bṛh. D. III. 61). Indra is born of energetic strength (X. 73.10); Agni is also a descendent of Dravinodas. Sakapuni also says that the terrestrial Agni is the giver of wealth (Bṛh. D. III. 63-65; also R̥v. I. 96. 1; X. 78.10).

Gravahastasah, having stones in their hands; pestles, mortars, grinding stones of technology (*Daya.*); and also one versed in worships and prayers.

Adhvava, a public act of sacrifice, without violence.

9. **Nestrat**, from knowledge (विज्ञान हेतोः,—*Daya.*)

12. **Garhapatya**, the household fire; anything pertaining to the head of the family.

Santva, giver of reward; *agni* or fire, used for public utility.

Hymn-16

3. **Indram**, agni or fire as the accomplisher of venerable actions; second *indram*, in-breath and out-breath; *soma*, the extract or essence of things, herbs etc. (*Daya.*).

4. **Haribhih** by rays; *Indra*, air or wind; *Kesa*, fire, lightning or the sun, possessing rays.

6. **Somasah indavah**—dripping juices of nectar or bliss.

8. **Vṛtraha**, the destroyer of clouds or the devil of ignorance.

9. **Go**, earth, sense organs, enlightenment, or the cow (*Daya.*); spiritual wealth.

Asva, the fast moving mechanisms, horse, elephant etc. (*Daya.*); motive force.

Satakratu, Lord of hundreds of actions and accomplishments; the one whose actions are cent per cent selfless.

Hymn-17

1. **Samrajoh**—of the two brights.

2. **Indra-varunayoh**—Sun and moon (*Daya.*).

4. **Yuvaku**—a mixture of curds and ghee (butter) or mixture in general.

Sacinam, of speech or noble actions. Thence a mixture or co-ordination of speech and noble actions is *yuvaku sacinam* (युवाकु शचीनाम्).

Vajadavnam, Givers of food, or good advice.

Hymn-18

For verses 1 and 2, see Nir. VI. 10 and III ?1 respectively.

1. **Brahmanaspati**, the giver of the text of the Veda, the Lord of divine knowledge (*Daya.*); Lord of prayer.

Kaksivantam, well-versed in the manual handicraft (*Daya.*); *Kaksya* is a synonym of fingers (Nigh. II. 5); and hence the craft associated with fingers, i.e., handicraft. According to the Nirukta, *kaksivan* is one who possesses secluded apartment. *Austja*, one born of *usij*; *usij* (उषिज्) is derived from the root $\sqrt{\text{vas}}$ (वस), meaning to desire, or else the armpit of a man may have been intended. (Nir. VI. 10). The text has nothing to do with the myth, that Kaksivat was the son of Dirghatamas by Usij, a female servant of the queen of the Kalinga King.

5. **Daksina**, a present, gift or honorarium to the priest at a sacred ritual; anything which causes prosperity (दक्षन्ते वर्धन्ते यया सा, —*Daya.*)

6. **Sadasaspati**, the chairman of an assembly; *sadas*, an assembly, an associate of Indra and Agni; the "Speaker" of an Assembly.

7. **Invati**, pervades or knows (Nigh. II. 14.18).

9. **Narasamsam**, one deserving praise from people; a person with popularity. *Nara-samsa* (नरासंस) is a sacrifice, says Katthakya; 'seated man' (*narah*) praises ($\sqrt{\text{sams}}$) gods in sacrifice. (Bṛh. D. II. 28); it is Agni says Sakapuni; he is to be praised by man (Rv. VII. 2.2; Nir. VIII. 6).

Hymn-19

For verses 1 and 9, see Nir. X. 36 and X. 37 respectively.

1. **Marudbhih**, with Maruts; with vital forces; with specific winds (वायुविशेषैः—*Daya.*).

2. **Agne**, O adorable God; or fire both (*Daya.*).

3. **Rajasah**, worlds; from the root $\sqrt{\text{रज्}}$ to glow. The two lights are called *rajas*; water is called *rajas*; world, blood and day are called *rajas* (Nir. IV. 19).

5. **Ghōra-varpasah**, of terrific forms; *varpa* is a synonym of 'form', Nigh. III. 7.

7. **Parvatan**, clouds (*Daya.*); also mountain since it has *parvas* or joints; *parva* is from the root $\sqrt{\text{प्र}}$, (प्र), to fill or from $\sqrt{\text{प्रि}}$, (प्रि), to propitiate; here during the period of a fortnight, they propitiate the gods. *Parvata* (mountain) is so called on account of the similarity of the joints of the nature of the other period.* Seated on a cloud. A cloud is called mountain for the same reason (i.e. from its being raised) (Nir. I. 20).

Samudra, the interspace or the *antariksa* (Nigh. I. 3); also sea.

Hymn-20

1. **Devaya janmane**, for the next life, full of blessings (*Daya.*); to the class of divinities having truth (*Wilson*).

2. **Nasatyabhayam**—for the two everlasting, elementary fire and water (*Daya.*); *na+asatyā*=not+not lasting=lasting.

Sabardugham dhenum, speech full of enlightenment; or cow yielding milk.

*According to Durga, a mountain has joints in the form of stone slabs, and a period has joints in the form of time with its various divisions.

4. **R̥bhu**, for this subject, see M. Neve's *Essai sur le Mythe des Ribhavas*. According to mythology, R̥bhush were the three sons of Sudhanvan, a descendent of Angiras named R̥bhu, Vibhu and Vaja. In the Vedic texts, R̥bhush are intellectuals, the pursuers of knowledge; men of wisdom (*Daya.*). For this, see Nigh. III. 15, where the term is synonymous of *medhavinam*. *R̥bhavah* are so called because they shine widely (उ॒ब + √भा), or they shine with sacred rite (ऋ॒त + √भा); or they live with sacred rite (ऋ॒त + √भृ). (Nir. XI. 15.16). See Rv. I. 110.4 where R̥bhush are mentioned as descendents of Sudhanvan, looking like the sun, or wise like the sun; they mixed things together with their works, i.e. actions during the year. R̥bhush, Vibhu and Vaja are the architects of airways, waterways and roadways.

6. **Tvastuh**, of the architect; *Camasam*, the one by which pleasure is enjoyed, चमन्ति मृज्जते सुखानि येन (*Daya.*); also, thus, a ladle.

Caturah, unto the four, air, water, fire and earth (*Daya.*).

Trih + a + saptani—thrice seven, or the seven mentioned repeatedly. *Trih* may mean three classes of the best, middling and worst. The ritualists describe seven sacrifices classed under three heads: *Agyadheyam* (अग्न्याधेयं) with the offerings of butter; the second the *pakayajnas* (पाकयज्ञाः) with the offerings of dressed viands, and the third the *agnistoma* (अग्निष्टोम) with the offering of Soma or medicinal herbs. Dayananda gives seven social classifications: brahmacarin, gr̥hasthin, vanaprasthin and sannyasin, with three types of duties: honour of learning; *yajna* or sangatīkarana (संगतीकरण) and gifts or dana (दान).

Hymn-21

1. **Indrag̃ni**—air and fire (*Daya.*); like fire and air also.
5. **Raksas**—the evils or evil forces.
6. **Indrag̃ni**, vital breath and electricity or lightning (*Daya.*).

Hymn-22

For verses 1, 12, 15 and 17, refer to Nir. (1) XII. 4; (12) IX. 34; (15) IX.32; (17) XII.19 respectively.

1. **Asvinau**, (i) earth and heaven (*Daya.*) ; (ii) the widely present

fire and water; (iii) priests or the givers of enlightenment; (iv) yoked with (अश्वी) or mares.

3. *Kasa*, कषा, speech (Nigh. I. 11); also whip; *sunṛta* (सूनुता), one with keen intellect; speech (Nigh. I. 11).

5. *Savitṛ*, the sun; the *antaryamin* God,* the creator. *Devata*, most adorable.

Savitṛ is not only the sun; the spiritual agent behind the sun; an abstract divinity of stimulation. He is golden in many respects; *hiran-yaksa*, हिरण्यक्ष, golden-eyed (I. 35.8); *hiranya-pari*, हिरण्यपाणि, golden-handed (I. 22.5); *hiranya-jihva*, हिरण्यजिह्व, golden-tongued (VI. 71.3). *Savitṛ* is so called because he is the stimulator of all (Nir. X. 31). There is a *hiranya-stupa*, हिरण्यस्तूप golden-tuft hymn in his praise (X. 149). A verse mentions of *Savitṛ* as the one who would produce best stimulation, श्रेष्ठं सव सविता (1. 164.26). See also Rv. V. 81.2, (Wise one puts on all forms, he has generated bliss for the biped and the quadruped. Noble *Savitṛ*, has looked on heaven; he shines bright after the departure of dawn).

The relation of *Savitṛ* with *Pusan*, *Bhaga* and *Mitra* is clear, if he is taken to be the sun. *Savitṛ* by his movements (यामिभिः), becomes *Pusan* (III. 62.9 and V. 81.5); *Savitṛ* becomes *Mitra* by reason of his laws धर्मभिः, V. 81.4); he has been identified with *Bhaga* (V. 82.3; VII.38.1, 6).

6. *Apam-napat*, lit. son of the waters, but the sun is usually regarded as the parent of waters: आदित्याज्जायते वृष्टिः, i.e. rain is born from the sun, but *napat* (नपात्) is here taken in the etymological sense, i.e. the one who does not cherish (न पालयति); rather dries them up by his heat (सन्तापेन शोषकः).

Dayanand interprets *apam* (अपां) as the inspirer of the widely present objects like the interspace (ये व्याप्नुवन्ति सर्वाणि पदार्थानन्तरिक्षादयस्तेषाम्) and *napatam* as the one who does not perish (न विद्यते पातो विनाशो यस्येति तन्). *Apam napat* is also energy pervading through water (I.143.1).

Similar to *apam napat* is the word *tanunapat* (तनूनपात्). *Napat* is a synonym of offspring which does not immediately succeed a person (i.e. a grandson) (Brh. D. II.27). The cow is called as *tanu* (तन्) because delicious things are prepared (ततः) from her. Milk is produced from a cow, and the clarified butter is produced from the milk; and hence, *tanuna-*

**Dayananda* derives the word thus : सुनोति सृयते सुवति बोलादयति सृजति सकलं जगत् स सर्वपिता परमेश्वरः सविता परमात्मा, i.e. one who creates and sustains the entire world, that Lord.

pat means clarified butter (Katthakya); but according to Sakapuni, *tanunapat* is *agni* or fire; waters are called *tanu* because they are spread in the atmosphere; herbs and trees are produced from waters and this fire is produced from herbs and trees. Nir. VIII. 5. In this sense *apam napat* is also fire. [Also see *apam napat*, Nir. III. 16; X. 18; Rv. II. 35.10; golden in form and glittering like gold sat the offspring of waters, i.e., the fire, golden in colour; and also Rv. V.3.4; offspring of waters (i.e. the fire) who shines within the waters, without fuel, whom priests implore in sacrifices]. Also see note on I. 13.2.

10 **Hotra**, (होत्रा), generosity, *bharati* (भारती) wisdom or light; *varutri* (वरुत्री) knowledge and *Dhisana* (धिषणा), intellect - *Hotra*, generosity, traditionally is known as the wife of Agni, personified; the one which carries away the offered oblations (*Daya*.); *bharati*, wisdom, is the wife of Bharata, who is regarded as one of the Adityas or the Sun; the light of the Sun; *varutri* literally means one worth being chosen, one who is excellent (वरणीय) *Dhisana* is a synonym of *vac* (वाच्) or is *vagdevi* (वाग्देवी), the goddess of speech (Nigh I. 11). The sun is called *bharata*; its light, therefore, is called *bharati* (Nir. VIII. 13). In the Unadi, *dhisana* (धिषण) is derived thus : धृज्जोति प्रागल्भ्य ददाति स धिषण गुरु ; Thus it means the one who instructs knowledge, i.e. a teacher; and hence *dhisana* is intellect (*buddhi*) (II. 83). In the satapatha Brahmana, *varutri* means "day and night" (VI. 4.2.6).

12 **Indrani, Varunani and Agnaya** : *Indrani* (इन्द्राणी) venerability, is the power behind Indra, the Sun or wind (*Daya*.), *Varunani* (वरुणानी), resplendence, is the strength (tranquility and sweetness) behind waters, and *Agnaya* (अग्नायी), adoration, is the flame or the essential characteristic behind fire; anything like the flame; *Agnaya* is the wife of Agni (Nir. IX 33,34); or the wife of any person who has the characteristics of fire (वाक्कवद् वर्तमानस्य पत्नी - *Daya*.). The Nirukta refers to this verse (IX.34), which is self explanatory.

14. **Gandharvasya dhruve pade**, the highest level of righteousness. According to the Satapatha, wind is *gandharva* (गन्धर्व) and water is *apsara* (अप्सर) (IX. 3.3.10); one who holds earth is *gandharva* (यो नां पृथिवी धरति स - *Daya*.), i.e. wind, or *vayu* *Gam* also means speech, and hence *gandharva* is also a learned preceptor. In mythology, the sphere of Gandharvas, Yaksas, and Apsaras is the *antariksa*; the atmosphere or firmament between heaven and earth.

16. **Visnu**, omnipresent God, is the Lord present in the entire static and dynamic universe, the Lord supreme (*Daya*.), who pervades the world.

Vicakrame, stepped, or created in steps.

Sapta dhamabhih—सप्त धामभिः, by seven forms, i.e. from (i) *prakṛti* (causal matter) to (ii) atoms, thence in steps (iii) *virat*; विराट् or *mahan* (महान्), thence (iv) air, thence (v) fire; thence (vi) water, and thence (vii) *prithivi* or earth (*Daya.*). This might also mean the seven metres (*gayatri*, *usnik* etc.) through which the Vedas were revealed.

17. **Tredha nidadhe padam**, त्रेधा निदधे पद, dominated over three regions. This has been explained by Yaska (Nir. XII. 19). Now that which is set free becomes Visnu. Visnu is derived from √व्-अण् to pervade, or from √व्-अण् (or वि-अण्) to interpenetrate (Nir. XII. 18). Visnu strode over the universe. Thrice he planted his foot, enveloped in dust. Visnu strides over this and all that exists. Thrice he plants his foot (for three-fold existence), “On earth, intermediate space and in heaven”, says Sakapuni. “On the mountain of sunrise, on the meridian and on the mountain of sunset”, says Aurnavabha.

Samudhamasya pansure, समूहस्य पांसुरे, enveloped in his dust, i.e., the foot print is not visible in the stormy atmosphere. Or it is used in a metaphorical sense, i.e. his footstep is not visible, as if enveloped in a dusty place. (Nir. XII. 19).

20. **Paramam padam**, the realisation of God—the highest achievement or aspiration; the supreme reward; the supreme station of Lord.

Hymn-23

1. **Vayu**, see I. 2.1.

2. **Indra-Vayu**, see I. 2.4-8; fire (or electricity)—wind pair (*Daya.*).

3. **Sahasraksa**, one with thousand eyes; one possessing numberless means (*Daya.*).

4. **Mitra-Varuna**, see I. 2.1; I. 15.6; Mitra, in-breath and out-breath; *varuna*, the *udana* breath (the up-going) (*Daya.*).

7. **Maruts**, nature's bounties; see I. 14.3.

8. **Indra**, the sun; *marud-ganah*, collection of winds (*Daya.*).

10. *Ṙṣni-matarah*, wealth born out of the mother earth; who have *ṣṛṣni* (पृथ्वि) for their mother. The many-coloured earth is *ṣṛṣni*; it is also a synonym of sky or heaven (Nigh. I. 4.2). *Ṙṣni* also means the sun (Nir. II. 14), since it is thoroughly pervaded by the bright colour (Nairuktas), it closely unites the fluids, it closely unites the lights of luminaries, or it is closely united with light.

13. *Pusan*, see I. 14.3; the sun (*Daya.*), the one that protects.

14. *Rajanam*, to breaths or to the soul (*Daya.*).

19. *Apsu*—in waters.

20. *Soma*, see I. 2.2.

24. *Ṙsis*, see I. 1.2.

Hymn-24

For verses 10 and 15, see Nir. III. 20 and II. 13 respectively.

1. In mythology (See the Ramayana, B.L. Chap. 61), Sunahsepa (सुनःशेप, or शेक) is called the son of the *ṛṣi* Ricika and sold for hundred cows by his father to Ambarisa, a king of Ayodhya, as a victim for a human sacrifice; on the road, he comes to the lake *Puskara* where he sees Visvamitra and implores his succour, and learns from him a prayer, by the repetition of which at the stake, Indra is induced to come and set him free. The story in a different form finds a place in the Aitareya Brahmana also, but the king named is Hariscandra, who has no sons and he worships Varuna in order to obtain a son, promising to sacrifice to him his first born; the first son born to him was Rohita, but when Varuna claims his victim, the King delays the sacrifice under various pretexts, from time to time, until Rohita attains adolescence, when his father communicates to him the fate for which he was destined. Rohita refused submission and spent several years in the forests, away from home; he at last meets there with Ajigartta, a *ṛṣi*, in great distress, and persuades him to part with his second son, Sunahsepa, to be substituted for Rohita, as an offering to Varuna; the bargain is concluded, and Sunahsepa is about to be sacrificed, where by the advice of Visvamitra, one of the officiating priests, he appeals to the gods and is ultimately liberated. The verses recited by Sunahsepa for his liberation are the ones given in the present hymn (I.24) addressed to God Prajapati and in the hymn I.55; then in the hymns I.26 and I.27, then I.29 and I.30.1-15 :

addressed to Prajapati	:	I. 24.1-2	(2 verses)
addressed to Agni	:	I. 24.3-5	(3 verses)
addressed to Varuna	:	I. 24.6-15	(10 verses)
addressed to Varuna	:	I. 55.1-21	(21 verses)
addressed to Agni	:	I. 26.1-10	(10 verses)
		I. 27.1-12	(12 verses)
addressed to Visvedevah	:	I. 27.13	(1 verse)
addressed to Indra	:	I. 29.1-7	(7 verses)
		I. 30.1-15	(15 verses).

On this Indra presented him with a chariot which he accepted having recited the verse I.30.16. Then he addressed 3 verses (I.30.17-19) to the Asvins, and 3 verses (I.30.20-22) to Usa. Now the Sunah-sepa became free from all the bonds, and he participated in the sacrifice of gods, pressed out the Soma essence with verses I.28.5-8, poured it in the Drona vessel with verse I.28.9, and he completed the Soma sacrifice with verses I.28.14 with “*svaha*” added at the end of all these verses. The last rites (अवपृष) were performed with verses IV.1.4-5, and then finally he called Hariscandra with the verse V.2.7.

The word “*sunah*” in the Nirukta has been interpreted as wind, so called because it moves quickly; there is another word, which often accompanies with *sunah* is *sirah* (शुनासीर), which is described to mean as the sun, so called from moving, √सृ, and thus we have “O wind and the sun (*sunasiram*), enjoy this praise. Sprinkle ye both this earth with whatever water you make in heaven.” (Rv. IV.57.5).

The words *sepah* (शेष) and *vaitasah* (वैतस) are synonyms of penis. Sepah is derived from the root √स्पृ, meaning by means of which to touch a woman (स्पृश्यते हि तेन स्त्री).

Related to the word *sepah* is another word *sipivista* (शिपिविष्ट), which on account of penetrability, is the synonym of Visnu, the sun. (Rv. VII. 100.6, denuded like a phallus, i.e. whose rays are not displayed; the rising sun at the day break — *Durga*); or else it may be that the word is used as a synonym of praise: O Visnu, what is this well-known shape of Thine, i.e. worthy of being fully known that thou sayest to us, I am enveloped with rays (शिपिविष्ट); i.e. whose rays are displayed; rays are called here *sipayah* (शिपय), i.e. he is enveloped by them. (Nir. V.8). *Sipivista* is the name of Visnu; it also means a bald person (TS.II.5.5.2); it also means a diseased person whose private parts are exposed (TS.II.2.12.5).

The word *parucchapa* (परुच्छप) is also mentioned in Nir. X. 42. He is described as a seer; he whose organ is large like a joint (*paru*), he whose organ is in every point (TS.II.5.8.3).

Dayananda interprets the first six verses of the hymn devoted to

the supreme Lord, Prajapati; seventh verse is devoted to Vayu and Savitr; the eighth verse to Varuna, the Self or wind.

The verses 15 and 16 contain the word *sunahsepa*. Dayananda describes *sunahsepa* as “शुनो विज्ञानवत इव शेषो विद्यास्पृशो यस्य सः (विद्वान् पुरुषः); also श्वाशुयायी, श्वतेर्वा स्यात् शक्तिकर्मणः (Nir. III. 18). शेषः शपतेः स्पृशति कर्मणः (Nir. III. 21). He interprets the term as God or the sun. (One who touches or approaches or is approached by knowledge or light.)

1. **Aditi**, the Nighantu describes it as a synonym of earth (I. 1). In Rv. I. 89.10, Aditi is regarded as heaven; Aditi the sky; Aditi the mother, the father, the son; All-gods are Aditi, the five clans are Aditi; the past is Aditi and so is the future. Aditi is really the infinite, for something beyond the visible world. See Max Müller, the *Vedic Hymns* pp. 254-265. *Diti*, opposed to Aditi (V. 62.8) is a being without any definite conception, a mere reflex of Aditi (*Roth*). Aditi means *indivisible* or *infinite*. Sunahsepa wishes to be restored to the great Aditi (Rv. V. 2.7).

Expressions like these, words like *daman*, bond, and *ni-dita*, bound, naturally suggest *a-diti*, the unbound, or unbounded; *aditi* when used as an adjective may mean boundless; as in V. 59.8, the boundless *dyu*.

9. **Nirṛti**, one of the synonyms of earth (Nigh. I. 1). It is also opposed to righteousness, and hence a sin, *papa-devata* (पाप देवता).

13. **Trisu drupadesu**, to the three-footed tree; *three* stands for *karma* (efforts), *upasana* (devotion) and *jnana* (knowledge). (*Daya.*); sacrificial tripod (*Wilson*).

Hymn-25

7. **Samudre**, in the sea or in the inter space.

9. **Dvadasa masah**—the twelve months of a year. यः उपजायते—the thirteenth additional month; whatever is produced in addition (*Daya.*).

11. **Cikitvan**, one who enlightens everyone.

12. **Drapim**, armour, or dream, √dra, द्र, स्वप्ने (*Daya.*).

15. **Yasah**, reputation; also food or *anna* (Nigh. II. 7).

16. **Gavyuti**, the abodes of cows or sense organs.

20. **Gmah**, a synonym for earth (Nigh. I. 1).

Hymn-26

4. **Aryaman**, one of the Adityas or the suns, pertaining to the month Vaisakha; also the law-giver, or one who maintains law and order; a judge of a court of justice (*Daya*). God or the Lord of supreme justice.

Aryaman is the sun, having many chariots, and whose path is undestructed, i.e. unimpeded, chastises the enemy (the sun dispels darkness) (Nir. XI. 25); or one who dispels lawlessness also.

Manusah—Man, मयन्ते जानन्ति ये सभ्या मर्यास्ते, the mortal men, who know or accept something. (Of Manus, who, the Scholiast says, is the same as Manu, the Prajapati).

Hymn-27

For verses 1, 10 and 13, see Nir. I. 20; X. 8 and III. 20 respectively.

4. **Navyansam gayatram**, collection of the ever-new Gayatri metres or the Vedic verses.

6. **Citrabhanu**, one with wonderful lustres, one versed in various disciplines of knowledge.

10. **Jarabodha**, one with mature experiences, a leader.

Vise-vise, for the good of common people.

11. **Bṛhad-bhanuh**, one with vast enlightenment.

Hymn-28

For verses 5 and 7, see Nir. IX. 21 and IX. 36 respectively.

The first four verses are addressed to Indra, the two next to *ulukhala*, the domestic mortar, the next two to the mortar and pestle and the ninth is of miscellaneous appropriation (or to Prajapati or Hariscandra, *adhisavana*, ऋषिषवण, to skin (चर्म) or Soma. Dayananda ascribes, on the other hand, the devatas of this hymn as Indra-Yajna-Soma.

1. **Grava**, stone; *prthubudhna*, broad based; *ulukhala*, mortar; *suta*, effusions of the mortar-pestle. Barley, herbs and cereals to be treated by this process (*Daya*.).

2. **Adhisavana**, the implement for separating the desired portions from the undesired ones; two platters for containing the juice, as broad as a woman's hips, (grinder and the stone plate, —*Daya*.); or two shallow plates for receiving and pouring out the Soma juice.

3. **Apacyavam upacyavam**, gress from and ingress into (अपच्यवं-त्यागं; उपच्यवं - प्रापणम्—*Daya*.).

4. **Mantham**, churning staff (घृतादिनि सारण मन्थानम्,—*Daya*.) as for separating butter from milk.

5. **Dundubhih**, drum (musical instrument).

6. **Somam**, essence of medicinal herbs (*Daya*.). *Vanaspata*, of trees, plants etc. (*Daya*.).

7. **Hari-iva**, like the horses.

9. **Camvoh**, like the infantry and cavalry.

Goradhi-tvaci, on the back of the earth-crust (*Daya*.); cow-hide (*Wilson*).

Uc-chistam, remains, remainders or leavings (*Wilson*); Dayananda explains as *cambam sistam ut-bhara* (चम्बं, शिष्ट उत्, भर); *sistam*, trained or to be trained (infantry and cavalry).

Pavitra, to purify, to filter (through blades of grass).

Hymn-29

1. **Gosu**, in cattle, or earth, or sense organs (*Daya*.). *Asvesu*, in horses.

2. **Siprin**, the praiseworthy, benevolent or handsome, also having nose, lower jaw or chin (hence handsome).

Vajanam pate, Lord of battles (*Daya*.), Lord of food.

Saci, people, folk (Nigh. III.9); or actions and efforts (Nigh. II. 1).

4. **Mithu-dṛsa**, looking at each other (with passionate or evil eyes).

4. **Gardabham**, ass (our adversary), ass-like in temper (*Daya*). *Papaya*, discordant; vicious.

6. **Kundṛnacya**, with crooked course or movement.

Vanat, from or on the forest; also world or the sun rays (Nigh. I. 5).

Kṛkadasvam, one that does us injury.

Hymn-30

For verse 4, see Nir. I. 10.

14. **Dhranu**, resolute or firm; अक्षं न चक्रयोः, like the axle of two wheels.

The hope that blessings should follow praise, as the pivot on which they revolve, as the revolutions of the wheels of a car turn upon the axle (*M. Langlois*).

20. **Usas**, the dawn.

Hymn-31

For verse 16, see Nir. VI. 20

1. **Angirah**, the essence of the entire cosmic creations, as well as of the body of creatures; omnipresent Lord (*Daya*.); the essence or sap of body organs (SBr. XIV. 3. 1. 2; अंगिरसो अंगानां हि रसः (*Angiras* as the progenitor of all the angirasas).

R̥si, the instructor of all the Vedas; omniscient.

Maruts, righteous, well-instructed people. (Marut is one of the 36 *padanamās*, Nigh. V. 5); see also, notes on I. 14. 3.

2. **Angirastamah**, superlative of *angiras*; the best amongst the living creatures (*Daya.*).

3. **Vasu**, the sustainer or holder or inhabitant of all (*Daya.*).

Rodasi, the earth and heaven (बावा पृथिवी).

Prathamamatarisvane, first in, or on, or over the wind; *agni* precedes *vayu* (*agnir vayur adityah*) (मातर्यन्तरिक्षे श्वसिति सोऽयं मातरिषवा; one who breathes in the sky, i. e. wind).

4. **Pururavase**, पुरुर्वसे, the one who is associated with numerous sounds or words (पुरुवः numerous; *rava*, रवा. —sounds or words) —*Daya.*

It has been alluded that *Agni* explained to *Manu* that heaven was to be gained by pious works. *Pururavas* has also been supposed to be the son of *Budha*, the son of *Soma*, in the generation of fire by attrition. The fire in rituals is first applied to kindle the *ahavaniya* fire and then the *garhapatya*.

5. **Ahuti**, the one by which noble acts are accomplished, the invocation and oblation.

Vasatkṛti, utterance of the word *vasat*, वषट्, at the moment of pouring the butter on the fire, (the one by which a noble step is undertaken). The *Nirukta* refers that *vasat-karin*, a person about to utter the sound *vasat*, should meditate on the particular deity to whom the oblation is offered (Gop. Br. II. 3.4; Nir. VIII. 22).

11. **Nahusa**, in mythology, was the son of *Ayus*, son of *Pururavas*, who was elevated to heaven as an *Indra*, until precipitated thence for his arrogance. The myth is irrelevant in the present context. *Nahusa* is one of the synonyms of *manusya* or men.

Ida or **Ila**, divine wisdom; in the legend, she is described as a daughter of *Vaivasvata Manu*. Frequently, the Vedic verses ascribe to *Ila* the first institution of the rules of performing sacrifices. In this text, she is termed, *sasani*, (ससनी), which means the giver of instruction in duty (आस्ति सर्वान् विद्याधर्माचरणशीलान् यया ससनीत्या, तान्—*Daya.*).

14. **Caturaksah**, four-eyed *agni*; illuminating the four cardinal points; *aksah* from √अक्ष्, to obtain (Nir. IX. 7).

15. **Varma syutam**, sewn armour, a quilted jacket, formed with

needles without leaving a fissure.

Jivayajam yajate, sacrifices a life, sacrifice (literally); जीवान् राजयति धर्मञ्च संगमयति, तं, (*Daya.*), the one that inspires living creatures to perform noble actions.

17. **Manu, Angiras and Yayati**—*Manu*, men; *angiras*, in-breaths and out-breaths; *yayati*, persons diligent and dedicated (*Daya.*). Legend regards them as ancient patriarchs, associated with well-known sacrifices held at different places.

Hymn-32

For verses 1, 5, 6, 10 and 11. see Nir. (1) VII. 2; (5) VI. 17; (6) VI. 4; (10) II. 10; and (11) II. 17.

In this and subsequent hymns, we have a reference to the legend of Indra's slaying *Vṛtra*. *Vṛtra*, also named *ahi*, is nothing more than accumulation of vapour condensed, or figuratively shut up in or obstructed by a cloud. Indra, with his thunderbolt, or atmospheric or electric influence, divides the aggregated mass and vent is given to the rain, which then descends upon the earth, and moistens the fields, or passes in rivers. On the spiritual plane, Indra or Maghavan is the self, or the supreme Self, and *Vṛtra* is the cloud of ignorance. On the cosmic plane, Indra is the sun and *Vṛtra* is the rain-bearing cloud.

1. **Vajri**, one with thunderbolt, or adamant justice; one with radiation-beams, the shatterer of obstructions or enemies (मर्वपदार्यं विच्छेदकः किरणवानिव शत्रुच्छेदी सेनापतिः —*Daya.*).

Ahi, cloud (Nigh. I. 10)

Parvata, cloud (Nigh. I. 10), and also mountain.

2. **Tvastr**, the Sun, the one who cuts with the rays; the one who by his valour destroys the enemies (स्वकिरणैः छेदनं सूक्ष्मकर्ता, रवतेजोभिः शत्रुविदारको वा—*Daya.*). See note on I. 13.10.

3. **Trikadruka**, the one associated with three phases; birth, sustenance and dissolution. Also triple sacrifices: *Jyotis*, *Gauh* and *Ayu*.

4. **Taditna**=*tadanim*, then an example of transposition of vowels

(भा and वै) or *varna viparyasa*. (तदीत्या → तदानीम्).

Vṛtra, cloud (see note on I. 3.8.). We have in the Nirukta (II. 16) whose enemy is Indra, i.e., Indra is his slayer, or destroyer, therefore, he is called having Indra as his enemy. But who is Vṛtra? "It is a cloud", say the etymologists.

("It is a demon, son of Tvasta" say the lengedarians). Vṛtra is derived from √वृ to cover, or from √वृत् to roll, or from √वृष् to grow. Vṛtra is so called because he covered, he rolled, and he grew. (Nir. II. 17).

6. **Rujanah**, rivers (Nigh. I, 13); *pipise*, crushed or ground the rivers; banks were broken down.

Indra-satruh, the one whose Indra is *satru* or slayer, i.e. Vṛtra or cloud.

9. **Danuh**, from √दो to cut or destroy or it means, "gives" (Unadi III. 32) (ददातीति दानुः); the one who is liberal in giving, the one possessing keen intellect (दृष्ट्यादिविचक्षणः—*Daya*).

11. **Dasa-patni**, wives of the destroyer; the one who has a husband as the one to provide shelter (*Daya*); name of Vṛtra; destroyer of all things or all holy acts.

Pani, keeper of cows; businessmen, or traders.

Ahi-gopah, protected by clouds.

12. **Sṛke**, like thunderbolt, a beam of rays.

Asvyah, versed or skilled in speed and other characteristics, or like a horse's tail.

Sapta-sindhun, seven rivers; seven types of water-holders or water-reserves: four on land: lakes, rivers, wells and tanks; and three at long distances, at short distances (medium) and quite close by, these three in the interspace or atmosphere. The ten water channels quoted by Yaska (Rv. V. 75.3) are Ganga, Yamuna, Sarasvati, Sutudri, Parusni, Asikni, Marudvṛdha, Vitasta, Susoma and Arjikiya (Nir. IX. 26).

Maghavat, *maghani* (Rv. II. 11.21), Lord of wealth; are derived

from *magham*, meaning wealth; (one of the 28 synonyms of wealth, Nigh. II. 10); from $\sqrt{\text{मह्}}$ to give, (Nir. I. 7). It is an appellation of God, Indra, III. 30.5; V. 34.3.

14. **Sravanti**, rivers, nerves.

Rajansi, worlds (Nigh. IV. 1).

Hymn-33

For verses 3, 12 and 13, see Nir. VI. 22; VI. 19 and VI. 16 respectively.

1. One may also recall from this the allegory of stolen cows by Panis. The followers of *Vṛtra* are here said to be the shades of night, which are dispersed by the rising of the sun; according to the Brahmanas, "verily the sun, when he rises in the east, drives away the Raksasas."

4. **Dasyu**, one who deprives others of their belongings by force and injustice (बलान्मयायाम्यां परस्वापहृत्तरिम्—*Daya.*); a robber, a barbarian, opposed to an *arya*. *Dasyu* has been called *dhaninam* or wealthy, because according to the Vajasaneyins, he comprehends within him all gods, all knowledge, all oblations, वृत्तस्यान्तः सर्वे देवाः सर्वाश्च विद्याः सर्वाणि हवीषि चासन्. धनितं धानिकं धनाढ्यं, virtuous and wealthy—*Daya.*

Sanakah, those who enjoy the wealth of others by injustice (*Daya.*); the followers of *vṛtra* (सनन्ति सेवन्ते परपदार्थान् ये ते दस्यवो जनाः; cf. Unadi II. 32).

Ayajvan, non-sacrificers (*Daya.*); those who do not perform *yajna* or noble selfless acts.

6. **Ksitayo navagvah**—men whose practices are commendable (may be Angirasas engaged in offering oblations to Indra for nine months); *Ksitayah* is a synonym for men (Nigh. II. 3); *Navagvah*, one possessing the latest instructions or knowledge (*Daya.*).

7. **Rajasah**, earth; the terrestrial world (Nir. IV. 19).

8. One is again reminded of *Vṛtra* allegory. The followers of *Vṛtra* are here said to be the shades of night, which are dispersed by

rising of the sun.

14. *Kutsa*, thunderbolt or *vajra* (Nigh. II.20). Sayana, by mistake, takes it to be a seer of *Kutsa* gotra.

Dasadyu, one who shines in ten directions; cloud.

Svajtrayah, son of the terrestrial oceans, hence a cloud : (श्वित्राया वर्णकल्पार्थं भूमेरपत्यम्,—(*Daya*)). *Svitrya* is described in the following verse as having hidden himself in a pool of water through fear of enemies.

Hymn-34

1. *Asvins*, see notes on I. 3.1

2. *Vena*, one desirous of the fulfilment of objects (*Daya*).
Venus planet also.

Soma, see notes on I. 2.2.

6. *Sanyu*, शं सुखं कल्याणं निश्चते यस्मिन्—(*Daya*.); the one possessing happiness and contentment.

Sunave, for the adopted son or disciple. (*Daya*.).

Tridhatu, three humours: wind, bile and phlegm; or three metals : iron, copper and brass (*Daya*.) or three means of transport on land, water and interspace, using three metals.

7. *Nasatya*, not untruth, i.e. truth; see note on I. 20.3; *tisrah*, having movements in the upward, forward and downward directions (*Daya*.).

8. *Sindhubhih*, rivers; *three rivers*, three sorts of jars or pitchers used to contain and pour out the *Soma* juice at three daily sacrifices (*Wilson*).

9. *Rasabha*, the one, while in speed, roars with sound (रासयन्ति शब्दयन्ति येन वेगेन तस्य रासभस्य—*Daya*.). See Nigh. I.15. Two asses are said to be the steeds of *Asvins*.

11. *Tribhih ekadasaih*, by three, and by eleven; *Dayananda* refers to such transports as take one across an ocean in three days and three nights and across the world in eleven days and eleven nights.

It may also mean thrice eleven or thirty-three; the well-known thirty-three *devatas*, eight *vasus*, eleven *rudras*, twelve *adityas*, Indra and Prajapati; (may also be three-fold repetition of eleven divinities).

Hymn-35

1. Agni, fire, adorable Lord; see I. 1.1.

Mitra-varuna, prana and udana (*Daya.*); see notes on I. 2.7.

Savitṛ—The Sun; see note on I. 22.5.

5. *Hiranya pra-u-ga*, the one possessing a space resembling the effulgent fire; *pra-u-ga* is a triangular yoke; a golden yoke of a chariot. (*Pra-u-ga* in the Sulbo geometry means a triangle.)

6. *Yamasya bhuvane*, dwelling of Yama; *Yama* is wind, and hence its dwelling is interspace or *antariksa*, atmosphere. The soul after leaving the body also passes through the interspace; their abode is interspace (*Daya.*).

7. *Suparna*, the solar rays (Nigh I.5).

10. *Asurah*, from *asur*, the breaths; one which sustains the breaths; the air.

Raksas, thieves, robbers and other wicked; they from whom one needs protection (Nir. IV. 18).

Yatudhanan—to them who are the cause of troubles, pains; the vicious persons; यातवो यातनाः पीडा धीयन्ते येषु तान् दस्युन्, (*Daya.*).

Hymn-36

1. For Agni; see I. 1.1.

4. For *Varuna* and *Mitra* see I. 2.7; for *Aryaman*, see I. 26.4 (He who measures or estimates properly the Aryas : आर्यान्मिमीते).

7. *Hotrabhih*, by priests engaged in righteous and good acts like the performance of *havana* (*Daya.*). Usually we have a mention of seven *hotṛs* or seven priests, which at the *soma yaga* are : (i) The

yajamana, यजमान (the institutor); (ii) *hotṛ* होतृ, who repeats the hymns of the Rk, (iii) the *udgatṛ* उद्गातृ, who chants the Sama; (iv) the *potṛ*, पोतृ, who prepares the materials for the oblation; (v) the *nestṛ*, नेष्टृ, who pours it on the fire; (vi) the *brahma*, ब्रह्मा, who supervises the entire ceremony; and (vii) the *raksas*, रक्षस्, who guards the door. (This list omits one, the *adhvaryu*, अध्वर्यु, who recites the *yajus*; perhaps, the *yajus* recitation is done by the *yajamana*.) For the *Saptahotarah*, see VIII. 60.16; III. 4.5. There is a reference to five *hotṛs* also (Rv. II. 34.14).

8. For *Vṛtra*, see I. 32.5.

Kanva, intellectuals and learned, well-versed in spiritual or technological sciences (*Daya*). It has nothing to do with Kanva, a reputed *ṛsi* or seer.

The *Unadī* describes Kanva as कण्वति निमीलति चेष्टतेऽसौ कण्वः, कण्व पापं, कण्वो मुनिर्वा (I. 151).

10. **Kanvah-medhyatithih**; here *kanvah* represents an intellectual and wise person (मेधाविनः—*Daya*.) and *medhyatithih*, are those who welcome the unexpected guests of honour (a host of pious guests); here *medhyatithih*, is an adjective or an epithet of *kanva*. (*Medhya*—venerable, *atithi*—guest). In the legendary history of *ṛsis*, Medhatithi is the son of Kanva.

Manave, for the sake of a rational being; for a man of discrimination.

18. **Turvasam**, to one who readily attains the possessions of others (tura=with speed or readiness)—तुरा भीघ्रतया परपदार्थान् वष्टि वांक्षति तम् (*Daya*).

Yadum, to a robber who deprives others of their property (इतर-घनाय यततेऽसौ यदुमं नृष्यस्तम्—*Daya*).

Ugradevam, those with bad temper or harsh attitude (उग्रान् तीव्रस्वभावान् विजिगीषुम्, —*Daya*).

Nava-vastvam, pertaining to the one who builds a new house in a solitary place like a forest : (नवानि नवनानि ग्रन्थे निमित्तानि वास्तूनि गृहाणि देन तम्,—*Daya*).

Brhadratham, one possessing large chariots or vehicles (बृहन्तो रथा रमण-साधका यस्य तम्,—*Daya*).

Turvitim, the vicious dangerous persons, murderers, involved in violence (तुर्विति हि नस्ति तम् — *Dayā*).

19. **Kṛstayah**, the cultured persons (Nigh. II. 3; synonym of people or men).

Hymn-37

For the verse 1, see Nir. VII. 2.

1. For **Kanva**, see notes on I. 36.8.

For **Maruts**, see notes on I. 14.3 and I. 31.1.

Anarvanam, without horses *arva*, a synonym of horse (Nigh. I. 14); by some scholars, interpreted as without a brother's son (भ्रातृ-अरहितम्). **Maruts'** chariot is drawn by a deer (legend).

4. **Devattam-brahma**, the Veda or divine knowledge as revealed by God, or instructions given by learned scholars. (*Dayā*.); also the praise or prayer which recommends the oblation, obtained from the favour of instruction of the gods (*Wilson*).

5. **Aghnyam**, not deserving violence or ill-treatment; *aghnya*, a synonym for *go* (cow, earth or sense organs) (Nigh. II. 11; V. 5).

6. **Gmah**, a synonym of *prithivi* or earth (Nigh. I. 1).

7. **Yamaya**, for approach, from √या and य particle; for an approach or appropriate attitude or action (*Dayā*.); यायते प्राप्यते स यामः प्रहरो वा; (Unadi, I. 140).

10. **Kastha**, intermediate quarters or cardinal directions (Nigh. I. 6); also quarters, since they are situated having gone across; intermediate quarters, since they are situated having crossed each other; the sun is also called *kastha*, since it is situated having gone across; in the same sense, destination as well as stationary waters are called *kastha* (Nir. II. 15).

12. **Giri**, cloud (Nigh. I. 10).

14. **Kanva**, man of wisdom.

Hymn-38

1. **Vṛkat barhisah**, the learned priests (ऋत्विज. विद्वातः,—*Daya.*); also trimmed sacred grass. *Barhi* is sacred grass (Rv. VII. 39.2, Nir. V. 28—for them, the grass soft to tread is spread); they spread the grass successively (Rv. VIII. 45.1; Nir. VI. 14); to sit on this our grass (Rv. X. 188.1; Nir. VII. 20); we call *barhih* as grass, from its growing rapidly (Nir. VIII. 8; Rv. X. 110.4).

4. **Prsni-matarah**, the one whose mother is *prsni* or *akasa*, the atmosphere or space, and hence wind. (*Daya.*).

5. **Yamasya**, of the wind (*Daya.*). *Patha*, path or channels for in-breath and out-breath (*Daya.*); also the path of Yama (the Lord of discipline, God of death).

6. **Nir-ṛti**, the painful movement of wind, causing disease (*Daya.*); also calamity; also earth. The 'earth' is so known from its giving enjoyment; when the word is derived from √ṛ, √ṛ to befall, then it means 'calamity' (Nir. II. 7).

7. **Dhanva**, a synonym of *antariksa* or interspace (Nigh. I. 3); also desert (Nigh. IV. 2).

14. **Slokaṃ**, divine speech; an instruction according to the Vedas (Speech, Nigh. I. 11); a verse in general.

Gayatram Ukthyam, a measured hymn which can be recited with tune; the one in the Gayatri metre.

Hymn-39

For verse 10, see Nir. VI. 23.

1. For **Maruts**, see notes on I. 14.3 and I. 31.1.

4. For **Rudra**, see note on I. 10.4 (the eleven rudras); the one who makes the law-breakers weep; one who takes to task the unjust persons, or the out-laws, the outragers (वे रोदयन्त्यन्यायकारिणो जनान् तत्सम्बुद्धौ रुद्रातः,—*Daya.*). *Rudra* is so called because he bellows (रोति), or because he runs (व्रवति) vociferating (int. of *ru*), or it is derived from the causal of the verb √ṛḍ (to roar) (Rv. VIII. 46.1; Nir. X. 4). *Agni*

is also called Rudra (Av. VII. 87.1; Nir. X. 7). Rodasi is the wife of Rudra (Nir. XI. 49 and XII. 46); (Usually, she is regarded as the wife of Maruts or lightning). "Rudra is one, and none second", (TS. I. 8.6.1); whereas we have also a text, "Rudras who on earth are thousands without number." (असंख्याता सहस्राणि ये रुद्रा ऋषिभूम्याम्, Yv. XVI. 54). For this see (Nir. I. 15). Rudras and Maruts are the deities of the realm of atmosphere (Nir. VII. 23).

9. **Pracetasah**, one possessing superb intellect or knowledge (*Daya.*).

10. **Sudanavah**, those who literally give for noble purposes (*Daya.*); bounteous givers.

Hymn-40

1. **Brahmanaspati**, Lord of divine knowledge or universe (*Daya.*); also regarded as a form of Agni; the term is usually associated with Maruts or Indra. The word may also be translated as Lord of prayers (R̥v. II. 23.9, Nir. III. 11; R̥v. I. 18.1, Nir. VI. 10). For this, see note on R̥v. I. 18.1.

Maruts, see notes on I. 14.3 and I. 31.1.

4. **Īa**, speech or earth. A synonym of earth (Nigh. I. 1); of speech (I. 11); of *anna* or cereals (II. 7); a *padanama* (V. 5); one of the triad with Sarasvati and Bharati.

5. **Indra**, see notes on I. 2.4 and I. 3.4.

Varuna, see notes on I. 2.7.

Mitra, see notes on I. 2.7.

Aryaman, see notes on I. 26.4.

Hymn-41

For verse 9, see Nir. III. 16.

1. For **Varuna**, see notes on I. 2.7; **Mitra** on I. 2.7; **Aryaman**

on I. 26 4; *Adityas* on I. 2.7; Varuna, Mitra and Aryaman, all three represent different characters of the sun or Aditya.

9. Dayananda refers to four types of characters which are unreliable for friendship, (i) one who loves not. (ii) one who curses and plans to murder, (iii) one who is suspected to poison, (iv) one who covets the wealth of others or a gamester. According to another interpretation, *caturah* means the four dice. For this verse, see Nir. III. 16: just as one should be afraid of a gambler who holds the four (dice), in the same manner, one should be afraid of using harsh speech; one should never be eager for using harsh speech.

Hymn-42

1. For **Pusan** see note on Adityas; Pusan is the Aditya of the Asvina month. Goats are coursers of Pusan (Rv. VI. 55.6; Nir. IV. 25; VI. 4). At the termination of night. Pusan and Vayu come with their teams (steeds) for protection, Nir. V. 28. Pusa (पूषा) is supposed to have no teeth (करुलती); for this see Nir. VI. 51 on Rv. IV. 30.24 : "may god Aryaman give you all fair and beautiful things. O destroyer of enemies, may Pusan, Bhaga and the god having *gaps in his teeth* (करुलती) give you all fair and beautiful things." Who is the god who has gaps in his teeth? According to some it is an epithet of Bhaga who comes before it. According to others, this god is Pusan, because he has no teeth. Pusan has no teeth, says a Brahmana passage : अदन्तः पूषा (Kaus. Br. VI. 13; SBr. I. 7.4.6). करुलतीति-इति पूषोक्तोऽदन्तकः स इति श्रुतेः। (Brhad. D. IV. 139). Pusan never loses his cattle; he is the guardian of universe, i.e. he, the sun, is the guardian of all. (Rv. X.17.3; Nir. VII. 9). For Pusan, see Rv. VI. 58 hymn; when he goes on account of the increase of his rays, he is called Pusan (VI. 58.1; Nir. XII. 18; one form is bright, the other holy). Pusa occurs as a feminine noun, when it may become synonymous with earth (इयं पूषा). Also see note on I. 14.3.

Hymn-43

1. For **Rudra**, see notes on I.10.4, and I. 39.4. Rudra is one who makes to weep, who causes all to weep at the time of death; thus he is the destroying principle; but here in this hymn, he is a beneficent deity, presiding over medicinal plants. Rudra is a vital force or air.

2. **Aditi**, may mean here a mother (*Daya*.); also earth, which, it is wished, may so act that *rudriya* may be obtained. According to

Sayana, *rudriya* is a medicament in relation to or presided over by Rudra (*Wilson*). (*Rudriya* is that which is related to Rudra, God, *prana* or wind; may mean a student or a learned person —*Daya*.).

3. For *Mitra* and *Varuna*, see notes on I. 2.7.

4. For *Sanyu*, see note on I. 34.6; is often regarded in legend as a son of *Bṛhaspati*.

Jalasabhesajam—medicament conferring delight.

7. For *Soma*, see note on I. 2.2.

Hymn-44

1. For *Agni*, see note on I. 1.1.

2. *Usasa*, associated with dawn or morning functions (*Daya*.); *usasam*, दसमं, to morning.

3. *Vasum*, to one, embodiment of learning (*Daya*.).

4. *Yavistham*, youngest of gods.

Jatavedasam, one who knows all that is in the creation; who knows all that is born.

6. *Yavisthya*, the juvenile, young, youngest; *namasya*, honoured or respected.

7. *Visvavedasam*, one who knows and possesses all objects of happiness; omniscient.

9. *Usarbudhah*, those who wake up in the mornings; people awaking at dawn.

11. *Manusvat*, like manu or a rational man (मनसोलेन मनुष्येण दुस्यम्,—*Daya*.).

13. For *Mitra*, see notes on I. 2.7; and for *Aryaman* on I. 26.4.

14. For *Maruts*, see notes on I. 14.3 and I. 31.1, for *Varuna* on I. 2.7 and for *Asvins* on I. 3.1.

Hymn-45

For verse 3, refer to Nir. III. 17.

1. For **Agni**, see notes on I. 1.1; for **Vasu**, on I. 10.4; for **Rudra** on I. 39.4 and for **Aditya** on I. 2.7 and I. 14.3.

2. In this verse, there is a reference to thirty-three gods which according to the Satapatha Brahmana are : 8 Vasus+11 Rudras+12 Adityas+Indra (वपुर्देव)+Prajapati. (These are known to be Somapas). According to the Aitareya Brahmana (II. 18), there are two classes of thirty-three divinities each one consisting of Somapas (enumerated above) or the acceptors of the Soma essence, and the others are the *asomapas*, i.e. 11 *prayajas* (fore-offerings; प्रयाज, the soma with the Apris), the 11 *anuyajas* (after offerings; अनुयाज) and 11 *upayajas*, उपयाज (subordinate offerings), who in ceremonies are to be propitiated by oblations of clarified butter, not by Soma.

3. **Praskanva**, superior to Kanva, a person of great wisdom. For Kanva, see notes on I.14.2 and I.36.8. This verse is discussed in Nir. III.17: Hear Praskanva's call, O Lord of great ordinances, and having all created beings as his property, like that of Priyamedha, Atri, Virupa and Angiras.

Priyamedhah, is one to whom sacrifices are dear; just as you have heard the call of these seers, so hear the call of Praskanva. Praskanvah, a son of Kanva, or one born of Kanva, a word formed on the analogy of *pāgram* (प्राग्रम्, in front). Bhṛgu was produced in flames, i.e. one who, although being roasted, was not burnt. Angiras was born in live coals; live coals are so called because they leave a mark, or they are bright, अङ्गारेण्वङ्गिरा । अङ्गारा प्रकना (अञ्जनाः). They said, "Seek the third in this very place" (प्रतैव तृतीयम्च्छतेत्युचुः । तस्मादत्रिः । न त्रय इति) . Therefore Atri is so called, i. e. not three.

Virupa is multiform. (See Nir. III.17). Dayananda translates *priyamedhavat*, as one like the person who has keen and pleasant insight; *atrivat* as one who is free from three types of pains, spiritual, physical, and environmental; *virupavat* is one who is of multiform nature; *angirasvat* i.e. one who is like the vital breaths, the essence of body organs.

4. **Mahikaravah**, they, under whose supervision are employed technicians of various crafts; also performers of great ceremonies.

9. **Pratar-yavnah** those who incessantly work manually from morn to evening with diuigence (*Daya*.); strength generated (*Wilson*), —produced by friction which requires strength to perform effectively.

Daivyam janam—learned person with profound enlightenment (*Daya*.); divine or deified persons.

10. **Tiro-ahnyam**, *tiras*, oblique, *ahnyam*, diurnal (in ceremonies that juice which is expressed on the preceding day and offered on the succeeding); well-known during the day, which is of obsession to thieves etc. (*Daya*.).

Hymn-46

For verse 3, see Nir. V. 24.

1. For *Usa*, see I.44.2; Morning or dawn; for *Asvins* see I.3.1.

4. He causes the waters to be consumed by oblations. The words *pipartti* and *papurih* (पपृति) mean either to fill or to please. The father who observes the deed, the action, i. e. the sun. See Nir.V.24. पपृति—अपूरको विहात् (*Daya*.):

5. For *Nasatya*, see I. 20.3; 34.7.

9. For *Kanva*, see I. 14.2; 36. 8, according to Dayananda, this verse is an invocation to intelligent technicians to explore across the seas and under water depths, the nature's resources to be utilized by the society.

Hymn-47

1. For *Asvins*, see I.3.3.

2. For *Kanva*, see I.14.2; 36.8

7. For *Nasatya*, see I.20.3; 34.7.

Hymn-48

1., 2. For *Usas*, see I.44.2; she is regarded as the daughter of heaven or sun (*duhitar divah*); ladies are expected to be pleasing and benevolent like dawn, as described by the epithets *asvavati* and *gomati* (abounding with horses and kine, or rather strength and intellect).

speaking kind words (सूनुता) (*Daya*).

4. For **Kanva**, see I. 14.2.; 36.8.

6. **Arthinah visrjati**, she lets loose askers or solicitors.

8. **Sridhah**, the driers up (*Wilson*); absorbers of moisture (मोच-यित्रीन्); violent, the one who causes injury (*Daya*).

15. **Dvarau**, the two doors (of house or sense organs), one for entry and another for exit (*Daya*.); the east and west points of horizon.

Hymn-50

For verses 1, 3, 5, 6 and 7, see Nir. (I) VII.20; 12.15; (3) III.15; (5) XII.24; (6) XII. 22-25; (7) XII.23.

7. **Aktubhih**, by nights (*Nir.*, *Daya*).

Rajas, prthu, the vast universe.

8. **Sapta haritah**, solar rays of seven kinds (*Nigh.* I.15); seven coursers of the sun.

12. **Sukesu**, in parrots; शुकवत् कृतेषु कर्मसु (*Daya*.); by the actions or behaviours similar to those of parrots.

Harimanam, efficient medicines to cure diseases.

Ropanakasu, by ointments; or starlings.

Haridravesu, curatives or *haritala* tree (*Sayana*). (But there is no *haritala* tree; *haritala* is a yellow orpiment). It may be a yellow vegetable powder.

Hymn-51

For verse 14, see Nir. VI. 31.

1. **Mesam**, ram; one who inseminates through rain (*Daya*.).

2. **Rbhavah**, may be synonymous with Maruts; men of wisdom (*Daya*.). The *Nirukta* describes as follows (XI. 15): Rbhavah are so

called because they shine widely (वृत्+भा), or they shine with sacred rite (वृत्+भा); they live with sacred rite (वृत्+√म्). We have in the text: "Having performed laborious works, with zeal, institutors of sacrifice, being mortals, they attained immortality. The R̥bhus, sons of Sudhanvan, radiant like the sun, mixed things together with their works during the year. (R̥v. I. 110. 4). R̥bhu, Vibhvan, and Vaja are supposed to have been the three sons of Sudhanvan, a descendant of Angiras. With reference to them there are Vedic passages which mention the first and the last (R̥bhu and Vaja) in plural number, but not the middle one. With regard to this, i.e. the use of plural number of R̥bhu, and the praising together the cup (वम्), there are many hymns in the ten books of R̥gveda. The rays of the sun are also called R̥bhūś. We have in R̥v. I. 161. 11: when you slept in the house of the unconceivable one, because you were there, hence, O R̥bhus, you did not come here today. The unconceivable one is the sun, so called because he cannot be concealed (Nir. XI. 16).

3. Angirasas, they have been referred to in the Nirukta V. 4; X. 33 and XI. 17, 19. Angirasas are called *varahas* (वराहः) also (R̥v. VIII. 77. 10; X. 67. 7). We have a reference to an Angirasa Hiranyastupa (हिरण्यस्तूप) also (X. 149.5; Nir. X. 33), one with golden tuft (a tuft of hair made of gold or one having a golden colour). The word *stupa* is derived from the verb *styai*, स्तै, (to be collected into a heap); i.e. a collection. Angiras is born in live coals (अङ्गिराः ज्वलन्तः); live coals are so called because they leave a mark or they are bright (अङ्गिराः अङ्कनाः, अञ्जनाः)—Nir. III. 17. The seers are regarded as sons of Angiras; they were born of Agni (R̥v. X. 62. 5)—ते अङ्गिरसः सुनवः, ते अग्ने परिजन्निरे ।

Atri, see note on I. 45. 3, along with Praskanva and Angiras. See Nir. III. 17; VI. 36, and R̥v. I. 116. 8. Dayananda regards *atrim* as *attaram* अत्तारम्, (Unadi, IV. 69), one who eats, enjoys (अन्नयतीति अन्नो अत्रिणी, पापं वा, अत्रिः मुनिमेवो वा) (also a name of a seer). Also one who is free from three categories of pains, mental, physical and environmental. (*Daya.*).

Vimada, the one enjoying various kinds of raptures (*Daya.*). Later on the name of a *maharsi*.

Sataduresu, by hundred doors or contrivances; by hundreds of clusters of clouds (*Daya.*).

4. Parvate, on the clouds (or mountains) (Nigh. I. 10, a synonym

of clouds). For *vrtra*, see note on I. 3. 8; 32. 5.

5. For *Indra* see notes on I. 3. 4.

Pipru, the decisions of presiding officer of a court of law (*Daya*). In mythology, he is an *asura* or demon, who oppressed *Rjisvan*, (ऋजिष्वान्) a worshipper. Dayananda explains *Rjisvan*, as a righteous person, with noble virtues.

6. For *Kutsa*, see note on I. 53.14; *vajra* or thunderbolt (*Daya*), or such weapons.

Susna, (शुष्ण) **Sambara**, (शम्बर) and **Arbuda** (अर्बुद) have been regarded as *asuras* or demons of atmosphere. *Susna* and *Sambara* are synonyms of strength or *bala* (Nigh. II. 9); *arbudam* is a large number also. *Arbuda* means a cloud; *aranam* (अरणम्) means water; giver of water (cloud), it shines like water, or it seems to be like water. Just as that cloud, when raining, becomes a large mass, so like that is the number *arbudam* (ten millions) (Nir. III. 10)

Atithigvaya, for the transport facilities of guests (अतिथीनां गमनाय—*Daya*.); in relation to guests, *atithigvam* may mean hospitable; it is said to be also termed *Divodasa*, a liberal prince in mythology.

8. **Arya** or **Aryas**, persons practising religious rites, are cultured and virtuous and lovers of God. *Dasyus*, on the contrary, who do not adhere to the Vedic sociology or way of life and are hostile at times to *Aryas*. Whilst discussing the verse I 117. 21, the *Nirukta* refers to *Asvins*, who had made far-spreading light for the *Arya*. The word *arya* (अर्य) is a synonym of lord or *isvara* (Nigh. II. 22) and hence *Arya* means the son of the lord (अर्य ईश्वरपुत्रः, Nir. VI. 26). Dayananda regards *Aryas* as righteous persons, learned and engrossed in public service (धार्मिकानाप्तान् विदुषः सर्वोपकारकान् मनुष्यान्).

Dasyus, are those ignorant villain persons who oppress others, are vicious and unrighteous (परपीडाका मूर्खा धर्मरहिता दुष्टा मनुष्याः,—*Daya*.).

9. **Vamra**, also see VIII. 102. 21 : when the emmet eats, when the pismire crawls. (Nir. III. 20); उद्गिरकस्त्यक्ता, abstainer from vices (*Daya*.). वम्रो विजिघात सन्दिहः—*vamra* destroyed the collections.—The Scholiast says: a *psi*, named *Vamra* took advantage of *Indra*'s absence

from a sacrifice, to carry away the accumulated heap of offerings, the marrow or the essence of earth (*Wilson*).

10. *Usanas*, the well-intentioned wise men (*Daya*). In later legend, it came also to be the name of a *ṛṣi*, son of Kavi, also known as *Kavya*, a special friend of Indra (I. 121. 12), whom he gave his thunderbolt.

Nṛmanah, friend of men, learned people in service of men; *mano-yujah*, will-harnessed (yoked by thoughts), such servants (*Daya*), such steeds (*Wilson*).

Hymn-52

1. For *Indra*, see notes on I. 3. 4.
2. For *Vṛtra*, see notes on I. 3. 8; 32. 5.
4. For *Maruts*, see notes on I. 14. 3; 32. 1.

5. For *Vala*, see notes on I. 11. 5. *Tritah*, triple or threefold; *paridhiriva*, as through triple coverings, or defences. According to a traditional legend of the non-Vedic age, *ekata*, *dvita*, and *trita* (एकत, द्वित, त्रित) were three men produced in water by *Agni* for the purpose of removing or rubbing off the reliques of an oblation of clarified butter; in the ritual, three blades of sacred grass are placed on the alt. r, (to which the legend owes its origin). Sayana, following the Taittiriyaś, says that *Agni* threw the cinders of the burnt offerings into water, when successively arose *Ekata*, *Dvita* and *Trita*, and they were for this reason called *Aptyas* (आपत्या) or sons of water. The legend further says that on one occasion *Trita* went to draw water from a well, fell into it, and the *Asuras* heaped coverings over the mouth of it, and thus prevented him from getting out; but *Trita* could break through them with ease. It is to this exploit that *Indra*'s breaking through the defences of the *Asura*, *Vala*, is compared. There is another version of this legend (in the *Nitimanjari*). The three brothers, *Ekata*, *Dvita* and *Trita* were travelling in a desert and being distressed by thirst, came to a well, from which, the youngest, *Trita*, drew water and gave it to his brothers; in requital, they threw him into the well, in order to appropriate his property, and having covered the top with a cart-wheel, left him in the well; in this extremity he prayed to all the Gods to extricate him, and by their favour, he made his escape.

The hymn 105 of the First Book is devoted to *Trita Antya*. The verse 8 of this hymn is "Bricks torment me on every side, like rival

wives. O Satakratu Indra, oppressing care devour me, thy praiser, as mice the threads. Know, O heaven and earth, of this state of mine." The Nirukta says, this hymn was revealed to Trita fallen into a well. With reference to this, there is an invocation, accompanied with a legend, a stanza, and a gatha. Trita was one most eminent in wisdom. Or else, the word may have been intended as a synonym of number, i.e. *ektaḥ*, *dvitaḥ*, *tritaḥ*, thus the three were produced (Nir. IV. 6).

In Rv. I. 187. 1, we have: Verily, I will praise the food, the holder of great invigorating strength; with whose vigour Trita rent Vṛtra limb by limb." Here Indra is known as Trita who abides in three places (Nir. IX. 25).

Dayananda interprets Trita as three lines, the top one, the middle one and the transversal. He interprets *paridhin* as the circumference, the external circular line. He translates *vala* as cloud or a powerful enemy.

7. **Tvastr**, see notes on I. 13. 10; 32. 2.

9. **Bṛhat**, great; also Bṛhat Saman (*Sayana*).

10. **Ahi**, see note on I. 32. 1.

11. **Maghavan**, see note on I. 32. 13.

13. **Pratimanam bhuvah**, the counter-measure of the earth. The measure of earth (*bhuh*) and of extensive sky or interspace (*Prthivi*), —*Daya*. (Nigh.-*prthivi* as a synonym of *antariksa*, 1.3).

15. **Bhr̥stimata vadhena**, with the killers that have angles (razor-edged sharp weapons); wise and highly practical policy (*Daya*). According to the Aitareya Brahmana, Indra's thunderbolt has eight angles or blades (II. 1).

Hymn-53

1. **Indra**, resplendent God, see I.5.4

2. **Durah**, door, the source; *asvasya durah*, giver of the vigorous body; *asva* the pervader, the vigour; *goh durah*, nourisher; *go*, earth, speech; *yavasya*, anything superb; *vasanah*, of the treasure; *inaspatih*, (*in-isvara*, Nigh. II.22) Lord.

3. **Saci' vah**, wise.

5. **Goagraya**, with sharp intellect; *Asvavatya*, with brilliant vigour (प्रशस्त बलवैद्य युक्ता, *Daya.*); possessing vigour and momentum .

6. **Dasa Sahasrani**, ten thousand, innumerable.

8. **Namuci**, ever clinging voice, devoid of freedom (*Daya.*); in mythological literature, it was personified as a demon.

Karanjam, wicked thought, one who inflicts injury on righteous people; in mythology, name of a demon or *asura*.

9. **Parnayam**, perverted thought, one who steals the possession of others (पर्णानि परप्राप्तानि वस्तूनि याति प्राप्नोति तं चौरम् —*Daya.*)=*pani* or *dasyu*.

Atithigva, making way for reverential ones, (अतिथीन् गच्छति गमयति वा येन तस्य —*Daya.*). See I. 51. 6 also.

Vangrida, capricious instincts; (यो वङ्गून् वक्रान् विषादीन् पदार्थान् व्यवहारान् ददात्युपदिशति वा तस्य दुष्टस्य; that wicked one who poisons or gives crooked advices.—*Daya.*).

Rjisvan, earnest and simple thoughts. (One possessing straightforwardness, a gentleman,—*Daya.*). See I. 51. 5.

9. **Susravas**, widely reputed sage. *Dvi-dasa*; $2 \times 10 = 20$.

Sastim sahasra navatim nava = $60 \times 1000 + 90 + 9 = 60,099$, innumerable.

10. **Turva**, the valorous (*turvayanam*, the one in whose chariots are the valorous people, capable of defeating enemies.—*Daya.*).

Kutsa, generous (also *vajra* or thunderbolt, Nigh. II. 20) See I. 51. 6 also.

Atithigva, reverential. See I. 51. 6 also.

Ayu, elders in age, य एति प्राप्नोति तम्, or one with life-experience.

Hymn-54

For verses 3 and 5, see Nir. VI. 18 and V. 16 respectively.

1. **Maghavan**, resplendent Lord, synonym of Indra, literally meaning, the possessor of plentiful wealth (प्रशस्तधनयुक्त, used as an epithet for king and teacher as well.—*Daya.*).

2. **Sakra**, another synonym of Indra, the mighty Lord (समर्थ—*Daya.*).

3. **Sacivate**, for the one possessing instinctive knowledge (प्रज्ञा) in plenty (*Daya.*; Nigh. III. 9).

4. **Sambara**, deluding senses, the one who shrouds righteousness or happiness (सं सुखं वृणोति येन त मेघमिव शङ्खम्,—*Daya.*). Cloud or cloud-like enemy.

Mayinah, devilish tendencies, which delude.

6. **Narvam**, genius amongst men (नृषु साधुम् —*Daya.*).

Turvasam, glorious people (उत्तमं मनुष्यम्,—*Daya.*); the nearest one Nigh. II. 16; one who controls readily (तुर्वशः सद्योवशकरः,—*Daya.*); it is a synonym of man (Nigh. II. 13).

Yadam, assiduous persons (प्रयतमानम्,—*Daya.*).

Turvitim, the killer or destroyer of evils.

Vayyam, those belonging to one fellowship; a rational being (ज्ञानवन्तं मनुष्यम्—*Daya.*).

10. **Vrtra**, clouds, ignorance resembling clouds. See I. 3. 8; 32,5.

Hymn-55

1. **Divah**, the inter-space, or celestial region; the region of vital breath and mind; *prthivi*, the *annamaya kosa*; or exposed physical body. *Indra*, the soul, ruling over sense organs.

Hymn-56

For verse 3, see Nir. VI. 14.

1. Human body is the golden chariot and the sense organs are horses yoked to it; Indra is the self, the soul. Again, the sense organs are the sacrificers, and the sense enjoyments are the oblations. *Atyah*, horse (Nigh. I. 14).

2. *Venah*, loving; women (*Sayana*); also wisemen (Nigh. 3. 15).

Girim, mountain, also clouds (*Daya.*; also Nigh. I. 10).

3. *Ayasah*, with invincible power; lit. clothed in iron, with special knowledge (*Daya.*).

6. The dark powers of ignorance are *Vṛtra* who have been crushed with the solid determination.

Samaya pasya, with solid determination or with solid rock; worth sustaining, right in time (*Daya.*).

Pasya=with a stone or spear; *Sama*=whole or entire.

Hymn-57

Indra refers to the lower self, the soul.

1. *Manhisthaya*, to the most generous (Nigh. II. 20).

Yat parvate na samasita, lit. did not sleep on the mountain; it did not stop until it had performed its office; *parvata* according to *Daya-nanda*, is either a mountain or a cloud (Nigh. I. 10); *na samasita*, *iva*, न समाशीत, इव सम्यग्व्याप्नुयात्; न=इव=like or as

Hymn-58

1. *Rajc vyamame*, made the firmament (*Wilson*); made the earth and other heavenly bodies (*Daya.*).

Havisa by the obtained body (*Daya.*).

2. *Adma*, food; fruit of an action (*Daya.*); straw and twigs (*Sayana*).

Atasa,—wood or timber (*Sayana*); the widespread sky or air (*Daya.*).

3. **Purohitah**, honoured, *puraskṛtah* (*Sayana*); पूर्वगृहीत, fore-most adorable (*Daya.*).

6. **Divyaya janmane**, for the sake of being born as blessed ones with prosperity.

7. **Vaghatah**, men with wisdom (Nigh. III. 15).

9. **Maghavan**, one possessing good deal of wealth (*Daya.*).

Hymn-59

1. **Vaisvanara**, belonging to all people, to all nations; also a synonym of fire, which is also common to all mankind; natural heat of stomach helpful in digestion. It is a synonym of God also who controls the entire creation (यो विश्वान् सर्वान् पदार्थान् नयति,—*Daya.*).

Sthuna, deep-planted column; धारक-स्तम्भ (*Daya.*).

2. **Aryaya**, उत्तमगुणस्वभावाय, or for the one possessing excellent qualities (*Daya.*); Wilson thinks that it applies either to Manu, as the institutor of the first sacrifice; or to the *yajamana*, the institutor of the present rite.

4. **Br̥hati iva Sunave**, as the most venerable mother to her son (*Daya.*).

Rodasi, heaven and earth. (See also III. 3. 11, उभा पितराः).

7. **Purunithe**, that which is attainable by many beings or many things (यत् पुरुषिः बहुभिः प्राणिभिः पदार्थैर्वा नीयते, तस्मिन्,—*Daya.*).

Satavaneya, the offerer of a hundred, the one who enjoys the hundred-fold world with infinite divisions (*Daya.*); the son of Satavani (*Sayana*).

Satinibhih—with hundred-fold, i.e., numberless characteristics of activity (*Daya.*).

Bharadvajesu—In the worth-knowing or worth-possessing sub-

stances or heavenly bodies (*Daya*). See Nir. III. 17. Also in sacrifices which present food in the shape of nutritious oblations of clarified butter (भरणाद् भरद्वाजः).

Visvakṛstih—The creator of the entire universe (*Daya*); lit. all-men; also of whom all men are of same nature (*Sayana*).

Hymn-60

1. **Vahnim**, carrier of objects (पदार्थानां वोढारम्,—*Daya*); hence, also fire.

Bhrgave ratim, to the son or friend of Bhṛgu;—*ratim*, दातारं, the donor, the action of giving (*Daya*); *bhrgave*, for digestion, भर्जनाय परिपाचनाय—(*Daya*). (*rati*=friend, *arati*=enemy; also wealth; donation; see also II. I. 16; I. 169. 4; VII. I. 25).

Dvijanmanam, offspring of two parents; the fire is the offspring of two pieces of wood in the process of attrition; द्वाभ्यां वायुकारणभ्यां जन्म यस्य तं बह्विम्, i. e. obtained of two, i. e. one air and the other its own nature (*Daya*).

3. **Navyasi**, the new creation.

4. **Usik pavakah**, the purifying fire; *usik* is the seeker of truth, (सत्यं कामयमानः—*Daya*).

5. **Gotamasah**, they who praise to a great extent the Vedic verses; lovers of knowledge (*Daya*). गौरिति स्तोतृनाम्; गौः=स्तोतृ, Nigh. III. 16.

Hymn-61

For verses 1, 7 and 12, see Nir. V. II, V. 4 and VI. 20.

1. **Ṛcisamaya**, see also X. 22. 2; Nir. VI. 23 as identical or equal to the hymn (*ṛca sama*), worth praises, *Ṛcisah* are the persons who offer praises (*Daya*).

Brahmani, wealth or food (Nigh. II. 7; 10). **Ratatama**, very much worth-giving.

2. **Angusam**—the enemy in battle.

Hyda manasa manisa—in heart, in mind, in understanding.

4. **Tasta-iva**, like a carpenter (तनुकर्ता शिली—*Daya*).

5. **Arkam juhva**, the instrument of invocation, the organ of speech; जुहोति गृह्णाति ददाति वा यया—one by which one receives or gives—*Daya*).

7. **Musayat**, with the intention of stealing (*Daya*). **Visnuh**, sun (*Daya*). **Varaham**, clouds (*Daya*) (*vara*=boon, *aha*=day). **Adrim**, of the dimensions of a mountain, Nigh. IV. 2.

8. **Deva-patnih**, worthy of receiving protection from gods or learneds (*Daya*). Gayatri and other metres of the Vedas are also called as the wives of gods. According to Sayana, the term *gnah*, preceding *deva patnih*, usually means females or women, whose nature is locomotive, गमनस्वभावः.

Ahi, clouds, ignorance, evil forces.

10. **Vṛtra**, cloud, cloud-like shrouding enemies (*Daya*).

11. **Turvitaye**, for one who accomplishes with readiness, (तुराणां शीघ्रकारिणां व्याप्तिस्तस्यै—*Daya*). According to Sayana, Turviti is the name of the *ṛsi* who had been immersed in water, and who was brought to dry land by Indra. Also see II. 13.12; IV. 19.6 (for the subduer of enemies), (तुर्वति—हिनस्ति, तुर्वी हिमायाम्). See also *turvanih* (I. 130.9); fast-mover, fast-killer (I. 186.3; IV. 20.1); *turvane* (VI. 46.8); *turvasam* (I. 174.9; nice person, brave I. 54.6; the nearest relation VII. 19.8; Nigh. II. 16). See *turvitim* (I. 54. 6).

14. **Nodhah**, the chief of an army; the leader of a group (यो नायकान् प्राप्तिकरान् धरति—*Daya*). Also I. 62. 13. Name of a *ṛsi* (*Ait. Br.* VI.48; hymns ascribed I. 58-64).

15. **Etasam**, horse (Nigh. I. 14)

Sauvasvye, son of Svasva; in the army equipped with excellent horses or mobile forces (*Daya*). There is a legend which relates that a king named Svasva, or the lord of good (*su*) horses (*asva*), being desirous of a son worshipped *surya*, who himself was born as the son of the king; at a subsequent period, in some dispute between him and the *ṛsi* Etasa, Indra took part with the latter —*Wilson*.

16. **Gotam**, those who hold knowledge in high esteem (*Daya*).

Hymn-62

1. **Angirah**, see I. 31. 1; 45. 3; 51. 2; vital breaths.

2. **Angusyam soma**—a chant fit to be sung aloud (perhaps *rathantara saman*); a chant full of divine knowledge (अद्भुतानां विज्ञानानां भावस्तम्,—*Daya*).

3. **Sarama**, the inner instinct which guides through; the discriminating faculty (यया सरान् विराघर्मबोधान् विमीते तथा (माता)—*Daya*). Similar to this word is *sarasvati*. In mythology, *sarama* is the name of a bitch, who was asked by Indra to go in search of stolen cattle; she consented to do so only on condition that the milk of the cows should be given to her young ones, which Indra promised. It also means a learned woman; a lady-physician. Also या सरति सा सरला नेति (a simple wholesome policy—IV. 16. 8). See also *sarameya* VII. 55. 2. *Saranam nirmatah* or the house-holder VII. 55. 2. Also *sarameyau*, the two sons of Sarama, Indra's mythical two dogs; lit. descendent of Sarama; the two dogs of Yama (X. 14. 10); perhaps *Sarameya* refers to the departed soul (VII. 55. 2).

Bṛhaspati, the protector or master of the great ones, also a synonym of Indra—(*Wilson*). (बृहतां पतिः पालयिता सभापत्यसः, the head of a council—*Daya*).

4. **Navagvaih**, obtained or attained by nine (*navanita-gatibhih*, —*Daya*).

Dasagvaih, the rays traversing through the ten directions. (Four cardinal directions, four corner directions, nadir and zenith).

7. **Ayasyah**, the one accomplishing without effort (यस्य प्रयत्ने from *yasa*, effort) or the one which is not attainable by effort (प्रयत्नासाध्यः स्वाभाविकः,—*Daya*, i.e. natural); perhaps opposite to *susadhya*, easily to be reached or accomplished.

10. **Avanīh**, fingers; earth (*Daya*). *Wilson* refers to fingers, employed in the performance of what is at present termed *mudra*; certain intertwinings and gesticulations accompanying prayer.

Janayo na, like the wives; like husbands (*Daya*).

Janayo na patnih, like the husbands protecting their wives (*Daya.*); but Wilson takes *janayo no painih svasarah*, like the wives of gods, the protecting sisters.

13. **Gotamah**, worth immense laudations and praises (गच्छतीति गोः स्तोता सोऽतिशयितः सः —*Daya.*).

Nodhah, those who praise, (स्तोता, —*Daya.*); *nodha* from नुवो धुद् च, Unadi. IV. 223; नोया ऋषिर्भवति, नवनं दधाति, (Nir. IV. 16) i.e. Nodha is a *rsi*, since he composes or comprehends a new hymn. (Rv. I. 124.6).

Hymn-63

1. **Susmaih**, by thy energies; बलादिभिः (by strengths and forces, —*Daya.*).

2. **Aviharyata-kratoh**, the one free from evil desires, actions or intentions, accomplisher of undesired acts (also अप्रेप्सित कर्मन्—*Sayana*; one who does actions undesired by his foes). हृयति प्रेप्साकर्मा, the root \sqrt{har} , हर्, means to desire to obtain, Nir. VII. 17. (See Rv. IV. 58.8 for *haryati*).

3. **Rbhuksah**, great in desires and accomplishments, ऋभुसा = महत् Nigh. III. 3; i.e. it is one of the synonym of *great*. (*Sayana* interprets as the chief of the *rbhus*).

4. For **Kutsa** and **Susna**, see I. 33.14 and I. 51.6.

4. **Dasyun**, the plunderers of others' belongings; the one possessing evil desires, inflicting injuries on others, thinking ill of others, the non-believer or atheist (*Daya.* on I. 51.8); the oppressor, the daring thief (*Daya.* II. 15.9; IV. 28.3; V. 4.6). दस्युः नाशयति परपदार्थानिति दस्युः, तस्मिन् वा Unadi III. 20; दस्युर्दस्यते, क्षयार्थात्, उपदस्यन्त्यस्मिन् रसाः, उपदासयति कर्माणि,—Nir. VII. 23—i.e. *dasyu* is derived from \sqrt{d} , meaning to lay waste; in him the juices are wasted, or he causes works to be laid waste. *Dasyus* have been opposing *Kutsa*, the reciter of hymns for *Kutsa*, see Nir. III. 11 on I. 106.6; it is one of the eighteen synonyms of *vajra*; it is derived from \sqrt{cut} , to cut; it is also the name of a seer. A seer is a composer of hymns, says *Aupamanyava*; it has the meaning *to kill* only; his friend *Indra* slew draught.

5. **Arisanyan**, unwilling to harm. *Indra*, the supreme Self, is in himself indifferent to those who are opposed to him, and if he

undertakes their destruction, it is not on his own behalf, but in defence of his friends and worshippers (*Wilson*).

7. **Purukutsaya**, बहुभिरवसिप्ताय,—*Daya*; for immense good; for the support of a large number of people; for a large number of war-
weapons (बहुशस्त्राय, राजपुरुषाय).

Sudase, in the region, where people give alms with generosity.

Amhoh, (अंहोः), of the kingdom worth having (प्राप्तस्य प्राप्तव्यस्य वा राज्यस्य —*Daya*.); also the evil-doers (II.26.4).

Hymn-64

2. **Rudrasya maryah**, men of or sons of Rudra (Perhaps it refers to *maruts*); *rudra* is the vital breath system (समष्टि प्राणस्य —*Daya*; *maryah*, mortals, —*Daya*.). (See रुद्रस्य सूनुम्, I. 64. 12).

Asurah, devoid of enlightenment (*Daya*.).

Satvanah, of such living beings as possessing might and valour. In mythology, *satvanah* represents the troops of demons attendant on Paramesvara or Siva.

8. **Prsatibhih**, पृषतीभिः with the spotted deer, which are the steeds of the Maruts; characterized with speed; speedy means of communication and transport (स्वगमनायमनवेगादि गुणैः —*Daya*.).

9. **Amatih**, it is one of the synonyms of *rupa* or appearance. (Nigh. III. 7).

Marutah, engineers and technicians शिल्प विद्याविद ऋत्विजः —(*Daya*.).

11. **Apathyah na**, on the best possible path (पथि भवः पथ्यः, सर्वतः पथ्यं आपथ्यः —*Daya*.)

Sayana translates it as “like a chariot which drives over and crushes sticks and straws on the way. *Wilson* translates it as “as elephants”, literally, “like that which is produced or occurs on the road.”

12. **Rjisinam**, the one which has an ample capacity to hold or procure (प्रशस्तमुपाजैन विद्यते यस्मिन् —*Daya*.); a vessel for the Soma juice also.

Hymn-65

The hymn consists of five stanzas or verses; but there is another type of reckoning also, in which the metre is *dvipada vitat*, that is, a stanza of two lines not of four; and in such a case, the stanzas would be taken as ten instead of five.

1. **Guha**, meaning a cave or cavity. *Guha catantam* means pervading to the inner-most core or cavity. According to some it applies to the depths of waters, or to the hollow of the *asvattha* tree, in both of which Agni hid himself for a season.

Namah, a synonym of *anna*, edible grain (Nigh. II. 20); it also means respects and regards (*satkaram*).

2. **Ratasya deva anuvrate etc.**—The gods followed the traces of the fugitive; the search spread everywhere and the earth became like heaven (*Wilson*). The parable continues, "A fish revealed to the gods where *agni* had hidden"; according to the Taittiriya. "he concealing himself, entered into the waters; the gods wished for a messenger to him; a fish discovered him". This and other such verses refer to the spiritual fire which lies hidden innermost in our cavity.

4. **Roma prthivya**—Hairs on the earth. The entire vegetation—fruits, flowers, grasses and shrubs are known as hairs on the earth.

5. **Somah na vedah**—Creator like Soma. Just as Soma creates or causes useful plants to grow, so *agni* creates or extracts from them their nutritive faculty (*Wilson*). Perhaps, the *agni* alluded here is the fire of digestion, the heat of the stomach.

Hymn-66

For verses 7, 8 and 9 see Nir. X. 21.

1 **Takva na bhumih**—Like a rider-bearing steed (*Wilson*); like a swift-bird (*Griffith*); like a hoarding-thief (*Daya*.); *takva*, a thief (Nigh. III. 24).

3. **Samatsu**, battles (Nigh. II. 17).

Duroka-socih, of unattainable or farthest brightness;

Kratur na nityah, like a vigilant sacrificer; *Kratuh*, intellect or action (प्रज्ञा कर्म वा— *Daya*).

As the performer of a sacrifice takes care that nothing vitiates the rite, so Agni defends it from the interruption by Raksasas.

4. *Yamo ha jato, yamo janitvam*—*yamah*, the regulator of law (नियन्ता, II. 5. 1, also —*Daya*.), one who gives the desired object to the worshippers (यच्छति ददाति कर्मान् स्तोतृभ्यः, —*Sayana*), and thus a synonym of Agni. Indra and Agni are said to be born together, and hence are twins (*Yaska*, on X. 10); *yama* means a twin also. Yama is a synonym of air (I. 35. 6); of fire or Agni (SBr. VII. 2. 1. 10); Agni is one of the twins (*yama*), from simultaneous birth of Indra and Agni, according to *Yaska*. Being the supreme authority, Yama is a supreme commander of army (*Daya*. 1. 66. 4). Yama is so called because he governs (√यम्; Nir. X. 19 on X. 14.1).

Jata (जात) is said to imply all existing things, all manifested ones; *janitva*, (जनित्वा) those that will exist; the cause of birth etc. (जन्मादिकारणम् —*Daya*.). Both *jata* and *janitva* are identical with Agni as Yama, from the dependence of all existence, past, present or future, upon worship with fire (*Wilson*).

Jarah kaninam, जारः कनीनाम्, lover of maidens, because they cease to be maidens when the offering to fire is completed in the marriage ceremony.

Dayananda translates *jarah* as the sun, destroyer (हन्ता सूर्यः) of darkness or night. *Kaninam*, nights behaving as maidens, कन्येव वर्तमानानां रात्रीणाम् (*Daya*.).

Patih janinam, husband of wives; the protector of people (पालयिता जनानां प्रजानाम्, *Daya*.).

This stanza (I. 66.4) has been commented upon by the Nirukta (X. 21). Like a spear hurled, it inspires awe as the archer's arrow of bright appearance. Yama, indeed, is what is born, Yama, what shall be born; he is the maiden's lover, the matron's Lord.

Maiden's lover, i.e. one who causes maidens to be loved. Matron's Lord, i.e. one who causes matrons to be protected. Matrons have Agni as their chief deity, on account of their association with sacrifice.

5. *Caratha*, (चराथा), the movable; *vasatya*, (वसत्या), the stationary, the non-movable. The two words have been translated as animal and vegetable offerings by *Sayana*, which is wrong. *Griffith* trans-

lates : To him lead all your ways; may we attain the kindled God as cows their home at eve.

Dayananda associates both the terms with the mother earth, who is moving (*caratha*), and yet is an abode of rest for all people (*vasatya*).

Hymn-67

1. **Havyavat**, the bearer of oblations; the acceptor and donor of gifts (यो ग्राह्य दातव्यान् पदार्यान् वहति प्रापयति सः — *Daya.*).

In the terminology of rituals, three types of *agnis* or fires are recognised: (i) *havya-vaha* or *havyavahana*, that which conveys offerings to the gods; (ii) *Kavyavaha*, or *kavya-vahana*, that which conveys them to the Pitrs or Manes, and (iii) *saharaksas*, that which receives those offered to the *raksasas*, (*Wilson*). For *kavya-vahana*, कव्यवाहन, see Yv XIX. 65 and 66; one who receives excellent contributions from learned people. (*Daya.*).

2. **Guha**, the cavity, the seat of consciousness or intellect (गुहायां सर्वविद्यासंयुक्तायां बुद्धिः); (गुहा गूढते: Nir. XIII.9 or 1.164.45)

3. **Guha Guham Gah**— Here *Guha* may mean any arid or rugged tract unfit for pasture, a place unfit for grazing, and which has been scorched up by Agni with impunity. Accordingly, the three words “guha guham gah” represent the attainment of the secret divine knowledge hidden or stored in the innermost cavity of human consciousness.

4. **Dame**, the peace-abiding home or dwelling (उपशमे गृहीते गृहे वा — *Daya.*). *Wilson* adds the following note to this verse : In building a house, worship is first offered to the edifice, and it is then put to use (गृहप्रवेश). So Agni is to be first adored, and then employed in any sacrificial rites.

Hymn-68

1. **Sthatuh-caratham**—Things movable and immovable, *sthavara* and *jangama* groups, स्थावरसमूहम् जंगमसमूहम् (*Daya.*).

4. **Manorapatye**, mankind; children of rational beings विज्ञानवतो मनुष्यस्य सन्ताने (*Daya.*).

Amurah = अमूढः, i.e. wise, devoid of ignorance or folly (Nir. VI. 8 in reference to X.4.4).

Hymn-69

Devanam Pita putrah san—Dayananda translates *putrah* as the student or disciple, whilst *pita* is the teacher. The son becomes the father of the gods after having received the highest education. According to tradition, Agni, as the bearer of oblations, may be said to give paternal support to the gods, whilst he is their son as the presenter to them of sacrificial offerings. Griffith translates as “Father of Gods and yet their son wast thou.”

Putrah, पुत्रः पुत्रं त्रायते । निपराणाद् वा । पुनरकं ततस्तायते इति वा; i.e. son is so called since either he very much protects by offering or *put* being the name of the hell, he the son, saves one from that. (Nir. II. 11).

Uso na jarah, like the lover of the dawn. The sun is the consumer (वयो हन्ता) of the age of dawn (*Daya*).

2. **Pitunam**, of the cereals or grains (*pitu* is synonymous with *anna*, Nigh. II. 7 —*Daya*).

3. **Durone**, in the house (*Daya*. ; Nigh. III. 4); in the sacrificial chamber (*Wilson*).

Ranvah, रमणीयः (*Daya*.) or रमयिता स्तुत्यो वा भवति (*Sayana*); becomes worth enjoying, pleasant, worth adoration.

Compare with V. 3.1—त्वमग्ने वरुणो जायसे त्वं मित्रो भवसि, thou art born as Varuna; thou becomest Mitra.

4. **Samanairṇbhih**, with equal leaders or men; with men equal in learning and other acquisitions. (*Daya*.); with Maruts (*Wilson*).

5. **Uso na jarah**, (as in verse 1), the extinguisher of the dawn; *jarah*, (जारः), from जरयितुं, the causer of decay (*Sayana*); दुःखहन्ता सविता, the reliever of the dawn (*Daya*).

Hymn-70

2. **Garbhah vananam**—He is the *garbha* [स्तोतव्यः, (or adorable), अन्तस्थः (the embryo) वा] or the internal germ of heat and life, in the waters etc., all which depend for existence upon natural or artificial warmth. —*Wilson*.

3. **Ksapavat**—The one having or possessing the extensive

nights, particularly bright and illuminating (क्षपाः प्रशस्ता रात्रयो विद्यन्ते यस्मिन् यस्य वा सः —*Daya.*); Lord of Nights. We have such texts also. आग्नेयी वै रात्रिः (Tai Br. II. 1.2.7), indicating that night is characterised by Agni (also अग्निर्ज्योतिर्ज्योतिरग्निः स्वाहा, Yv. III. 6 and Tai Ar. IV. 10.5).

Hymn-71

Ketuh, the indicator, the causer of day; perhaps the Sun, enlightenment (प्रज्ञानम् —*Daya.*); *usrah*, rays.

3. **Aryah**, the possessor of wealth; the *vaisya* (*Daya.*), or the person who creates and distributes wealth.

The stanzas 2 and 3 are corroborative of the share borne by Angirasas in the organization, if not in the origination, of fire by attrition, and later on in the fire-rituals.

4. **Matarisvan**, a synonym for air or wind which, as if, breathes in the interspace (यो मातर्यन्तरिक्षे श्वसिति स वायुः —*Daya.*). Here, it may mean the principal vital air, *vyana* (मुख्य प्राण), divided (विभूत) into five airs, so denominated. Sayana quotes a dialogue in this connection ; To them said the *arista* breath, “Be not astonished, for I having made myself five fold, and having arrested the arrow, sustain (life).” (Prasna Up. II.3). The five breathes are : Prana, Apana, Vyana, Samana and Udana.

Jenyah—from √जन्, to be born; or from √जि, जये to conquer, and hence any agent that leads to victory (विजयहेतुः or जयति येन तम्—*Daya.*). We have in the Aitareya Brahmana (VI. 4) : the gods having awoke Agni, and placed him before them at the morning sacrifice, repulsed, with him in their van, the *asuras* and *raksasas* at the morning rite.

Dutyam, the function of an ambassador or messenger.

7. **Sravatah sapta-yahvih**, the seven great rivers flowing into an ocean (see I. 32.12).

Yahvih, the movements of blood, electricity etc. (*Daya*); it means a great woman (III. 1. 4, —*Daya*); *yah ah* is a synonym of *mahat*, great, Nigh. III. 3. It thus represents the great Lord too, I. 36. See also Nir. VIII. 8 : the word *yahva* is a synonym of great, i.e. gone (√या, √य) and invoked (*hu*, हु).

10. **Pura tasya abhisasteradhihi**—May you not spoil the affectionate and cordial relations of ours, handed down to us traditionally by our forefathers, and may you think of me before that source of destruction prevails.

Hymn-72

1. **Vedhasah**, the epithet is for the supreme creator, and is here associated with *sasvatah*, the eternal.

2. **Vatsam**, abiding affectionately in pleasures like children, the divine speech of the four Vedas (*Daya.*). वत्सं परि वत्सं (=परि सन्तम्) dear to us as a son (*Wilson*).

Amurah, अमूरा : =unbewildered =अमूढः .

3. **Tisrah saradah**—for three years, for three autumns. शरदः = शरद् ऋत्वंतान् संवत्सरान्.

Sucayah, the pure (पवित्रम्). Sayana supplies *maruts*, for whom, it is said, seven platters are placed at the *agni cayana* ceremony, and they are severally invoked by appellations ईदृश्, अन्यादृश्, एतादृश्, प्रतिदृश्, मितः, सम्मितः and सभराः (such like, other like, thus like, similar, measured, commensurate, harmonious). (Tait. S. IV. 6.5.5). In consequence of this participation with Agni of sacrificial offerings they exchanged their perishable for immortal bodies and obtained heaven. The Maruts are, therefore, like the *rbhus*, deified mortals (*Wilson* and *Sayana*).

4. **Rudriya**, dedicated to Rudra (one who punishes evil persons or enemies).

There is an allusion to the hiding of Agni. Rudra is Agni; the hymns of the gods are addressed to Agni, and are, therefore, termed as Rudriya. A legend in the Taittiriya sakha relates that during a battle between the gods and *asuras*, Agni carried off the wealth which the former had concealed; detecting the theft, the gods pursued the thief, and forcibly recovered their treasure; Agni wept (अरोदीत्) at the loss, and was thence called Rudra. (Tait. S. I. 5. 1. 1).

5. **Namasyam**, worthy of reverential adoration; God, teachers and elders (*Daya.*).

Abhijnu Namasyam namasyan, अभिज्ञु नमस्यं नमस्यन्, offering adoration kneeling upon their knees (अभितो जानुनी यस्य तम्,—*Daya.*). Compare

namasyam with Muslim *Namaz*, offered whilst kneeling upon knees.

6. **Guhyani pada(ni)**, secret or mysterious steps. According to the ritualists, this refers to the Vedic ceremonies, arranged in three classes (each consisting of seven) i.e. (i) the *paka yajnas*, those in which food of some kind is offered, as in the *Aupasana*, *Homa*, *Vaisva-deva*, etc.; (ii) the *haviṛ yajnas*, those in which clarified butter is presented, as at the *agnyadheya*, *darsa-purna masa*, and others; (iii) and the *soma-yajnas*, the principal part of which is the libation of the *soma* juice and other medicinal herbs, as at the *Agnistoma* etc. All these are comprised in *Agni*, because they cannot be celebrated without fire. (*Wilson*).

8. **Sarama**, the divine intellect (या सरान् बोधान् निमीते सा —*Daya*.). One may again refer to the mystic parable; the sun, nourished by burnt offerings, is enabled to send down the rain, which supplies the rivers; the *Angirasas* recovered their cattle when carried off by *yala*, through the knowledge obtained by holy sacrifices; and *Indra* sent *sarama* on the earth, when propitiated by oblations with fire. Hence *Agni* may be considered as prime mover in the incidents. (*Wilson*).

10. **Aksi**, the two eyes, the internal and external eye; the eye of vision and the eye of inspiration अक्षनुवते व्याप्नुवन्ति याभ्यां बाह्याभ्यन्तरविद्यायुक्ताभ्यान् ते—*Daya*.).

Hymn-73

2. **Vṛjanani**, forces (synonym of *bala*, *Nigh. II. 9*).

Didhisayyah—sustainer (धारकः, पोषकः).

5. **Samithesu**, in battles or wars (synonym of संग्राम, *Nigh. II. 17*).

8. **Chayeva**, like a shade. As any thing affording shade, keeps off heat of the sun, so *Agni* guards the world against affliction.

Hymn-74

3. Here *Agni* is the slayer of *Vṛtra*, and as such he is identified with *Indra* —the two names of one and the same Supreme.

Hymn-76

1. **Kena va te manasa dasema**—With what intent may we offer thee? It is not possible to offer anything to the Supreme in return to His immense blessings showered on us.

2. **Ni sida**, sit down; always bestow on us your enlightenment (नित्यं प्रास्वः, —*Daya.*).

3. **Somapatim**—To the Lord of blessings and grandeur (ऐश्वर्याणां स्वामिनम्, —*Daya.*); an appellative of Indra (not very usual).

Haribhyam, the two driving forces (or steeds)—धारणाकर्षणाभ्याम् (centripetal and centrifugal).

Hymn-77

3. **Manasa**, with the mind; (विज्ञानेन, —*Daya.*). Sayana explains it as *namasa*, with reverence asserting that the letters *n* and *m* are transposed (मकार-नकारयोः स्थानविपर्ययः).

4. **Tana**, wealth (Nigh. II. 10).

Hymn-78

1. **Gotamah**, the learned and wise in plural. In verse 2, the text is with गोतमः in singular. Sayana uses the text in plural (गोतमाः) in the sense of singular on account of reverence (used honorifically) towards the great seer. It is not a proper name, as indicated by Dayananda. Gotamah = अतिशयेन स्तोतारः —*Daya.* (They who offer immense prayers).

Hymn-79

1. **Agni**, here a manifestation of lightning, takes part in the production of rain by piercing the clouds. The dawn is not concerned in the operation; but this is said, not to depreciate the excellence of Usas, but to enhance that of Agni (*Wilson*).

Satyah, (plural, fem.), sincere in thoughts, words and deeds.

3. **Nayan ṛtasya**—conducts through the most direct ways.

Dayananda translates the first *ṛtasya* as "of water" (उदकस्य), and the second one as "सत्यस्य" (of true nature, of direct).

Through direct ways, one may take as drinking, washing, bathing and the like.

5. *Purvanika*, the one possessing many armies (*Daya.*). With many flames also (*puru* = many; *anika* = face or mouth).

7. *Gayatrasya*, of Gayatri-pragatha; or of pleasing treatment or behaviour (गायत्री प्रगाथस्य छन्दस आनन्दकरस्य व्यवहारस्य वा, — *Daya.*).

12. *Sahasraksah*, with a visual capacity of thousands of eyes (*Daya.*); having countless flames (*Sayana*), applied to Agni.

Hymn-80

For the verse 16 see Nir. XII. 34.

The burthen of the hymn is : *arcan nu svarajyam*, अर्चन्तु स्वराज्यम् — manifesting thine own sovereignty (*Wilson*); lauding thine own imperial sway (*Griffith*); सत्कुर्वन् आनुकूल्ये स्वस्य राज्यम् (*Daya.*); *arcana* means worship, adoration and respect. पूजयन् स्वस्य स्वामित्वं प्रकटयन् (*Sayana*).

3. *Nṛmnam*, wealth (synonym of *dhana*, Nigh. II. 10).

7. *Mayinam mṛgam*, one who covets to enjoy like a deceptive deer.

Mṛgah, (animal) is derived from √*mṛj*, √मृज्, meaning to go (Nir. I. 20).

10. *Paunsyam*, masculine attitude, effort; a synonym of strength (Nigh. II. 9).

Vṛtra, cloud, ignorance, nescience.

12. *Ayasah*, iron weapons; *vajra*, thunderbolt; adamant power of justice.

Abhyenam vajra ayasah, many-edged iron thunderbolt.

14. *Tvastr*, sculptor (छेत्ता, — *Daya.*); one who inflicts injury upon enemies.

16. **Atharva**, one free from the vices of violence etc. (हिंसादिदोष-रहितः, —*Daya*.).

Manuh, the wise (विज्ञानवान् —*Daya*.).

Dadhyan, the attainer of noble qualities (दधति वैश्वे दधत् सद्गुणास्तानञ्चति प्रापयति वा सः —*Daya*.).

In mythology, Manu is the progenitor of all man-kind; *Dadhyanc* is the same as *dadhici*, a well-known *rsi*, the son of Atharvan.

Hymn-81

1. **Madaya savase vavṛdhe**, augmented in strength and satisfaction. On this Sayana says : “a deity acquiring vigour by praise increases”, that is, becomes more powerful. Dayananda translates *Indra* as “the head of an army”. He increases (he is encouraged) for the good of his people (स्वस्य भृत्यानां हर्षकरणाय,—*madaya*) and for strength (*savase*). “Increases” is merely a literal rendering of “*vardhate*”.

2. **Dabhrasya**, of the small (synonym of *hrasvasya*, Nigh. III.2).

3. **Kam hanah kam vasan**, destroy one (enemy) and enrich another (a friend)—*Daya*. Sayana and Wilson quote a legend in this connection. Gotama, the son of Rahugana, was the *purohita* of the Kuru and Śr̥njaya princes, and in an engagement with other kings, propitiated Indra by this hymn, who in consequence, gave the victory to the former. Sayana explains *kam*, whom, by *kancit*, anyone, some one; i. e., Indra gives the victory to whomsoever he is pleased with.

Hari (dual), horses of a chariot (*Daya*.).

4. **Kratva**, by intellect or action (*Daya*.); *rsvah*, the well-trained head of an army (*Daya*.).

Vajramayasam, the iron thunderbolt, adamantine determination.

5. **Rajah**, tiny small particles, particles in suspension; group of people (*Daya*.).

6. **Marta-bhojanam**, people's food, sustenance of people (*Daya*.).

9. **Vedah**, intellectual prosperity, treasure of wisdom; also the

one which imparts pleasure and prosperity (*Daya.*); (विन्दन्ति सुखानि येन and विज्ञानघनम्).

Hymn-82

1. **Ma-atatha-iva**, be not different; (be) not, as it were, non-such; i. e. according to Sayana, be not the contrary of that propitious divinity which thou has't always been to us.

The burthen of the hymn is: "*yojanvindra te hari*", therefore, Indra quickly yoke thy horses. (*Wilson.*); "Now Indra, yoke thy two Bay Steeds" (*Griffith*); also a request to the army chief to yoke horses to war chariot (*Daya.*).

4. **Patram Hariyojanam**, a place or patera filled with *hariyojanam*; the appellation of a mixture of fried barley, or other grain and Soma juice; well-yoked horses.

5. **Daksinah**, right-hand; *savyah*, left.

6. **Gabhastyoh**, reins of a horse in both hands (हस्तयोः — *Daya.*).

Hymn-83

1. **Vicetasah apah**, unconscious rivers; the sources of excellent knowledge (विशिष्ट ज्ञान हेतुभूतः, *Sayana*); *apah*, waters — *Daya*.

2. **Rajah**, the primary fundamental particles (सूक्ष्मं सर्वलोककारणं परमाण्वादिभिः, — *Daya.*).

Avah-pasyanti, they look down; Sayana adds *devah* to it;—the gods; who look down, it is said, upon the sacrificial ladle, *hotriyam*, well pleased to behold it filled with the intended libation. The text again, has only "as diffused light" (यथा रजः); the comment adds, "descends on earth". In the next phrase, we have, "the gods lead that which is pleased by the libation, and wished for them, either by progressive movements, or in an eastern direction (*prachair*, प्राचैर्) as bridegrooms delight". What is so led, and whither? The ladle, *camasa*, the altar, *vedi*, as well as the bride or maiden, *kanyaka*, are filled up by the comiment (*Wilson*). This refers to the brevity and obscurity of the entire hymn.

4. **Samya**, by peaceful means; *sami* is synonymous with *karma* (motion).

5. **Ajani**, was born; Sayana further adds: "the sun appeared, in order to light the way to the cave, where the cows were hidden."

Ajat, holds and then revolves (*Daya*).

Usana-kavyah, brilliant or favoured son of the poets.

Pathah, paths, for the rising sun to travel.

In mythology, Usana Kavya is the name of a celebrated ancient *rsi*. The verse is regarded as obscure. Ludwig renders it "seek we to win by sacrifice the immortality which has sprung from *yama*". Yama here represents the rising sun.

Dayananda translates *yama* as the supreme God, the prime ordainer.

6. **Svapatyaya**=*su*+*apatyaya*, for the very affectionate progeny (*Daya*).

Grava, clouds (Nigh. I.10); also stone for expressing Soma juices.

Barhih, enlightenment (*Daya*); holy grass in a ceremony (*Sayana*); cushion grass; grass-mat; synonym of water, Nigh. I. 12; Dayananda translates as water; I. 116.1; V. 56.5; also interspace (*antariksha*, Yv, II.22—*Daya*).

The words derived from *barhih* are *barhisadam* यो बर्हिष्याकाशो सीदति तं, यज्ञम्, Yv. XIX.32—*Daya*; यो बर्हिरन्तरिक्षे सीदति तम्, योगबलम् Yv. VII.12; *barhisadah*, the members of a venerable assembly (ये बर्हिष्युत्तमायां सभायां सीदन्ति ते, पित्रादयः—*Daya*. Yv. XIX.55); learned people.

Barhisi, बृंहन्ते वर्धयन्ते येन तत् बर्हिर्ज्ञानं प्राप्तं कर्मकाण्डं वा तस्मिन् —*Daya*. on Yv. II.18, i.e. in the place of holy acts, wherein knowledge may be acquired; any good behaviour or action, —*Daya*. on I.86.4; in technology and industry, *Daya*. on I.109.5.

Barhistham, learned people participating in sacred acts (बर्हिषि यज्ञे तिष्ठतीति तं, विद्वांसं जनम्—*Daya*. on III.13.1.)

Hymn-84

For verses 7, 8 and 15 see Nir. IV. 17; V. 17 and IV. 25 respectively.

7, 8. **Anga**, vocative, O dear, O friend (*Daya.*).

Ho ! (*Wilson*). **Anga** is also "quick", Nir. V. 17—The *anga* is a synonym of quick (*ksipra nama*); it is gone as soon as it is calculated. It is usually an interjection of calling: Ohe! (*Rosen*); *Oh viens* (*M. Langlois*).

8. **Ksumpam-iva**, coiled up snake, यथा सर्पः कृष्णम्—*Daya.*, or one sleeping in a ring, which is, therefore, killed without difficulty.

10. **Vasviranu svarajym**, (dwelling after, or according to his own dominion); expectant of his sovereignty (*Wilson*).—This is a burthen of three verses 10-12: Griffith renders this as "good in their own supremacy". आनुकूले स्वकीयराष्ट्र (*Daya.*); *Dayananda* translates *vasvih* as related to earth etc.

13. **Dadhicah**—ये दधीन् वाय्वादीनश्चन्ति तान् i.e. is one who procures the sustaining elements like air etc. — *Daya.*

Asthabhiih, non-stationary, ever-moving rays etc. (*Daya.*).

It is surprising to see that the above two words have given origin to the mythological parable. **Dadhyanc**, also named as **Dadhica** and **Dadhici** is a well-known sage, whose bones were utilized for the formation of a thunderbolt (*vajra*), used by *Indra* to kill the enemy. *Sayana* gives another version of the legend. Whilst **Dadhyanc** the son of *Atharvan* lived, the *Asuras* were intimidated and tranquilized by his appearance, but when he had gone to *svarga*, they over-spread the whole earth. *Indra* inquiring what had become of him, and whether nothing of him had been left behind, was told, that the horse's head with which he had at one time taught the *madhuvidya* to the *Asvins*, was somewhere in existence, but no one knew where. Search was made for it, and it was found in the lake *Saryanavat* on the skirts of *Kuruksetra*; and with bones of the skull, *Indra* slew the *Asuras* or, as otherwise explained, foiled the nine times ninety, or 810 stratagems or devices of the *Asuras* or *Vṛtras*.

Navatīnava, or $90 \times 9 = 810$ —*Sayana* accounts for the number by saying, that, in the beginning, the *asuri maya*, or demonic illusion

was practised in the three worlds for three periods in each,—past, present and future, whence it was ninefold; each being exerted with three *saktis* or energies, made the number 27; each of these again being modified by the three *gunas* (*sat*, *rajas*, and *tamas*) they become 81; and the scene of their display extending to each of the ten regions of space, the total reaches $81 \times 10 = 810 = 90 \times 9$. This is purely an invention without any rationality in the legend. Dayananda reads as *nava-navatih* meaning 99 (i.e. $90+9$).

15. **Tvastuh**, of the sun (as one of the names of the sun); of the sculptor (*Daya*—मूर्तद्वयभेदकस्य).

Apicyam, the (solar rays) found—This stanza has been discussed in the Nirukta (IV. 25). Indeed in this place, it is said, they thought of the ray separated from the sun; here in the house of the moon (also Av. XX.41.3, Sv. I.147; 2.265). In this place indeed the rays of the sun, together of their own accord, thought of the separated, i.e. disunited, removed, disconnected, or concealed (ray); there in the house of the moon.

This indirectly explains the fact that the moon shines only through the reflected light of the sun; so it is said, “the rays of the sun are reflected back in the bright watery orb of the moon,” and again, “the solar radiance, concealed by the night, enters into the moon, and thus dispels darkness by night as well as by day.”

According to the Nirukta II. 6, it is one ray of the sun (that named *susumna*) which lights up the moon, and it is with respect to that, that its light is derived from the sun. (See Yv. XVIII.40; S E. IX 4.1.9)—सुषुम्णः सूर्यरश्मिपञ्चममा गन्धर्वः.

16. **Kah**, who, and Prajapati both; *gah*, horses (steeds); also (मूनिः—*Daya*.); also the Veda. With Prajapati (*ka*) and the Veda (*gah*), Wilson renders it as: “Prajapati combines today with the burthen of the sacrifice the sacred words (the *Vaidika* words) that are affective, brilliant, essential, emitted from the mouth, animating the heart, and productive of happiness : the worshipper who fulfilled the object of such prayers, obtains life.”

18. **Rtubhir-dhruvebhih**, according to the constant seasons. Various interpretations of the word *rtu* have been proposed : season; *rtus* as divinities presiding over sacrifices; *rtus* as the chief sacrifices, *prayajah*; ऋतवो वै प्रयाजः (Ts. I.6.11.5). Dayananda renders *rtu* as seasons like spring etc.

20. *Utayah*, actions like protection etc. (*Daya.*); also benefits, assistances. It has also been proposed to read *utayah*, shakers or agitators (कम्पयितारः); i.e. the cloud bearing winds or the Maruts.

Hymn-85

1. *Saptayah*, horses (Nigh. I. 14).

Rudrasya, of the Rudra, the breathing complex : also the brave (महावीर, —*Daya.*).

2. *Uksitasah*, wetted, drenched with rains (*Daya.*).

3. *Gomatarah*, sons of the earth, brave sons, whose mother is the earth (*Daya.*), or the cow.

Anuriyate ghṛtam, the waters follow their path ; i.e. the rains follow the wind.

5. *Arusasya*, of the horse (*arusah* is a synonym of *asva*, Nigh. I. 14) — *Daya.*; also the radiant; as an epithet of the sun or the lightning, either of them being the source of rains.

9. *Tvastr*, artisan or sculptor, or the piercing sun (*Daya.*).

Vanam, arrow etc; lute (*Sayana*); a *vina* with hundred strings. *Dhamanta*, blowing would apply better for a pipe or a wind instrument.

11. *Utsa*, synonym of *kupa* or well (Nigh. III. 23 जिह्वम् उत्सम्, crooked well).

11, 12. *Gotama and his thirst* — A legend is associated traditionally, relating to Gotama, a *ṛsi*, who being thirsty prayed to the Maruts for relief, who thereupon brought a well from a distance to his hermitage. The same exploit is associated to the Asvins also (I. 17.1).

Marut, the mortal, and hence men. (*Daya.*).

Tṛsnaje gotamaya, for a thirsty man of learning and wisdom, (*Daya.*).

Hymn-86

2. **Yajnaih va**, with or (without) sacrifices (*Sayana, Wilson*); with one's own or (others') sacrifices (noble duties of teaching etc.) —*Daya*.

3. **Ataksat**, have sharpened; have made very fine; possessed with sharpened or keen intellect (*Daya*.).

5. **Isah**, anything for attaining a target (दृष्टसाधकाः); rays (*Daya*.).

9. **Raksah**, an evil person (दुष्टकर्मकारी मनुष्यः) — *Daya*.

10. **Atrinam**, the spoiler of an immense pleasure (*Daya*.); devouring (भक्षारं राक्षसादिकम्, *Sayana*.)

Hymn-87

For the verse 6 see Nir. IV. 16.

2. **Kosah**, clouds (Synonym of मेघ, Nigh. I. 10).

3. **Ajmasu**, in battles or wars (synonym of संग्राम Nigh. II.17).

4. **Ruayava**, liberators from debt; the one who pays for others' debts (य ऋणं याति प्राप्नोति सः —*Daya*.); that is by making their worshippers wealthy (*Wilson*).

Hymn-88

For verses 1 and 5 see Nir. XI. 14 and V. 4 respectively.

1. **Maruts**—*Dayananda* has interpreted the word in several senses; (i) It is a '*pada-nama*' in the Nighantu (V. 5); (ii) in the Unadi, it means a mortal being, (III. 25.13) mankind or wind : म्रियते मारयति वा स मरुत् मनुष्यजातिः पवनो वा (I. 94); (iii) it is a synonym of wind, or Vayu, घनेन गमनागमनक्रिया प्रापका वायवो गृह्यन्ते (I. 15.2); (iv) the head of an assembly (I. 87.2); (v) a learned person (V. 58.6); (vi) an artisan (V. 63.5); (vii) very powerful being (I. 167.9); (viii) the cosmic wind (Yv. 18.17); (ix) vital breath complex (I. 171.4); (x) a man moving with fast speed, supported by the Jnan Yoga (I. 85.6).

Sayana bases several of his interpretations on the Nirukta of

Yaska (XI. 13). *Ma-rutah*, of measured sound ($\sqrt{mi} + \sqrt{ru}$), or of measured brilliancy ($\sqrt{mi} + \sqrt{ruc}$), or they run very much (*mahad + dru*) (I. 88.1).

All the minor divinities that people the mid-air are said in the Vedas to be styled *maruts*, as in the text, "all females whose station is the middle heaven, the all pervading masculine *vayu* and all troops of divine gods are *maruts*."

4. **Utsadhim**—the tract of land which has water-wells in plenty (*Daya*).

Gabhastyoh, in the arms.

Hymn-89

For verses 1, 9 and 10 see Nir. IV. 19; XII. 39; and I. 15 respectively.

3. **Purvaya nivida**, with an ancient text. *Nivid* is a synonym of *vac*, speech, or a text, (वेदवाक्यामिलक्षितान् निश्चितार्थान् विन्दति यया तथा वाचा, —(*Daya*).

Aryyamanam, the one who does justice (न्यायकारिणम्, —*Daya*).

Bhagam, prosperous glorious (ऐश्वर्यवन्तम्, —*Daya*).

Mitram, friend of all (सर्वसुहृदम्, —*Daya*).

Aditim, the one who provides all types of enlightenment and knowledge (सर्वविद्याप्रकाशवन्तम्, —*Daya*).

Daksam, one with skill and strength in matters of knowledge (*Daya*).

Varunam, the one possessing venerable qualities, and keeps vicious under control (वरमुण्युक्तम् दुष्टानां बन्धकारिणम्).

Somam, in the process of creation, the one who extracts out essences, and also one possessed with tranquility सृष्टिक्रमेण सर्वपदार्थामिषव-कर्तारं, शान्तम्, (*Daya*).

Asvinā, pairs as one of student and teacher in the study of technology; or of fire and water, and so on (*Daya*).

Sarasvati, the lady, well trained and educated; the divine speech, a learned lady. (*Daya.*)

According to Sayana, *bhaga* and *mitra* are the Adityas, and the later is specially the lord of day; as by text, मैत्रं वा अहर् (Tait. Br. I. 7.10.1), the day is dependent on *mitra*. Aditi is the mother of the gods (she is also *akhandaniya* or indivisible, and *adina*, self-dependent); *daksa* is called a *prajapati*, able (having the capacity) to make the world, or he is the creator (*hiranya-garbhā*), diffused among breathing or living creatures, as breath or life, प्राणो वै दक्षः (Tait. S. II. V. 2.4), —Daksa verily is breath.

Asridh, from √sṛdh √सृध्, to dry up; undrying, unchanging; that is the class of Maruts.

Aryaman, is the sun (असौ वा आदित्योऽयं मा) (Tait. S. II. 3.4.1), —he the sun is *aryaman*. Varuna is named from √वृ, to surround, encompassing the wicked with his bonds (पन्थाः); he is also the lord of night; as by the text: *varunī ratrih*, वारुणी रात्रिः (Tait. Br. I. 10.1), —the night is dependent on Varuna. *Soma* is twofold: (a) the plant so called on earth, and the moon, a divinity in heaven. The Asvins are so termed either from having horses (अश्ववन्तौ), or from pervading all things, the one with moisture, the other with light, according to Yaska, who also states the question: who were they? which is thus answered: according to some, they are heaven and earth; to others, day and night; according to others, the sun and moon; and according to the traditionalists (*aitihasikas*), they were two virtuous princes (Nir, XIII. 1). They are the foremost amongst the celestial deities (पुण्यानां देवताः).

6. *Tarksyah*, worth knowing and attaining supreme self (तृप्सितुं वेदितुं योग्यस्तृष्यः —*Daya.*). According to Sayana, the term is patronymic, implying son of Triksa, Garuda. He is termed in the text as *aristanemi*, —he who has unharmed, or irresistible (*arista*), weapons (*nemi*).

Dayananda interprets *aristanemi* as “वरिष्ठानां दुःखानां नेमिर्वज्रवन्धेता” (*nemi* is synonymous with *vajra*, Nigh. II. 20), that is the one who pierces pains like a thunderbolt.

10. *Aditih*, one free from birth and death, (*Daya.*); independent; indivisible. Here, according to some, the word stands for the earth, or the mother of gods (*Sayana*). According to Yaska, the hymn declares the might of Aditi—अदितेर्विभूतिमाचष्टे (Nir. IV. 23), or, as Sayana, says “Aditi is hymned as the same with the universe.”

Panca-janah—The five organs of senses (*Daya.*) and soul also.

Also five classes of men (the four *varnas* and the fifth category of outcastes). (Brahmana, Ksatriya, Vaisya and Sudra, and rest of the people like *nisada*, who do not submit to this discipline.) The other five groups are : gods (*deva*), men (*manusya*), *gandharva* (including *apsaras*), serpents (*naga*) and manes (*pitṛ*). In the Nirukta, we have *gandharva*, *pitṛ*, *deva*, *asura* and *raksas*. (Nir. III. 8).

Hymn-90

For verse 1 see Nir. VI. 21.

1. **Aryaman**, one who stands for and imparts justice; the Lord of Justice (न्यायकारी—*Daya*). (Aryaman is said to be the sun, in his function of separating day from night.)

Rjuniti, one with straight-forward policy or attitude.

Varunah, venerable; with excellent qualities of head and heart (श्रेष्ठगुणस्वभावः—*Daya*).

Mitrah, friendly and generous to everyone (सर्वोपकारी—*Daya*).

4. **Pusa**, sustainer (पोषकः—*Daya*).

5. **Pusan**, one who sustains with enlightenment, knowledge or education (*Daya*).

Visnu, pervader; one who pervades through all learnings (*Daya*).

Evayavah, by which the entire behaviour is known is *evah*; and by which everything is attained and realized is *yati*. (एति जानाति सर्वम्बवहारं येन स एव बोधस्तं याति प्राप्नोति प्राप्नोति वा तत् सम्बुद्धौ—*Daya*).

Sayana interprets the term as troop of Maruts from their going with horses (एवैः).

9. **Sam** occurs five times in the stanza, generally meaning : "be propitious". Dayananda elaborates it as (i) happiness-giving (सुखकारी); (ii) peace-giving (शान्तिप्रदः); (iii) (prosperity-giving (ऐश्वर्यसौख्य-प्रदः); (iv) health-giving (मारोग्यसुखदः) (v) enlightenment-giving (विद्या-प्राप्तिप्रदः)

Urukramah, one having to his credit innumerable acts of valour. (*Daya*).

In this verse, as in the earlier verses, *mitra*, *varuna*, *aryaman*, *indra*, *brahaspati*, *visnu* and *urukrama* are the epithets and attributes of one and the same Supreme Self, in as much as they are the epithets and attributes of a benevolent teacher, instructor, leader or the head of a state.

Hymn-91

2. **Nīcaksah**, the enlightened ones (like eye) amongst people. (नृषु चक्षो दशनं यस्य सः, — *Daya*).

3. **Te varunasya rajnah**—The stanza is addressed to Soma, the Delightful Lord,.. *Rajnah* is the Lord of all, or shining with wisdom and knowledge; *varunasya*, of the venerable.

Sayana even seems to interpret Varuna as that which is enclosed in a cloth, or the Soma plant that has been purchased for a sacrifice.

4. **Dhamanī**, name, birth and abode (नामजन्मस्थानानि,—*Daya*).

Rajan Soma, illustrious Soma; royal (the same in stanza 5, as *satpatis tvam raja*, “the sovereign of the pious”. Sayana renders it as “the king of Brahmanas”.

15. **Urusya**, save, protect (उरुष्यती रक्षाकर्मा, Nir. V. 23).

16. **Samgatha**, synonym of battle (संगथ संग्राम, Nigh, II.7).

20. **Sadanyam**, material worth using in house-building (*Daya*).

Vidathyam, essentially related with Yajna (sacrificial acts) and defence (*Daya*).

Sabheyam, essentially related with assembly.

22. **Gah**, sense organs, or rays (*Daya*).

23. **Gavistau**, pertaining to the movements of rays; pertaining to an empire (a compound of *go* (गो) and *ista* (इष्ट).

Wilson refers to the confusion in the hymn between Soma, standing for the moon, and Soma standing for the medicinal plant.

The verse 22 is perhaps definitely for moon since it alludes to the function of scattering darkness by light (त्वं ज्योतिषा विततो ववर्ध).

Hymn-92

For verses 1 and 13 see Nir. XII. 7 and XII. 6 respectively.

The entire hymn has the beautiful description of the dawn, in relation to the sun, and the darkness.

1. **Usasah**, the plural, used honorifically (Nir. XII.7). It does not mean different deities presiding on dawns.

Yanti matarah, progressed mothers; *matr* means maker or author of light (मातो यमनात् : प्रह्वीराचनत् मातरो-भासो निर्माद्व्यः—Nir. XII.7).

4. **Nṛtuh-iva**, parts played like an actor; *nṛtuh* may also mean a barber, since he cuts the hair (*Sayana*) or a dancing girl—(*Usas* display graces like a dancing girl.). यथा नर्तको रूपाणि धरति तथा,—*Daya.*).

5. **Divo duhita**, the daughter of the sky (or the sun—*Daya.*).

10. **Svaghniya**, like a hunting she-wolf, which devours dogs and deer (*Daya.*); like the wife of a hunter, व्याघ-स्त्री (*Sayana*); the wife of a dog-killer (*Wilson*).

11. **Svasaram**, night, resembling a sister (पगिनीस्वरूपा रात्रिम्,—*Daya.*).

Yosa jarasya, wife or beloved of the sun (*Daya.*); जारस्य सम्पत्स्य राल्लेजंरयितः सूर्यस्य वा—*Daya.*). (*jara*, meaning the causer of the decay, or disappearance of night; and hence the sun).

13. **Vajīnivati**, one with excellent actions or plentiful food (*Daya.*).

17. **Asvina**, pair of fire and air (*Daya.*); of the sun and the moon (*Sayana*; also Nir. XII.1),

Hymn-93

4. **Bṛsayasya sesah**, the left-overs of the coverer (प्राञ्जलवक्त्रस्य अवशिष्टो भागः—*Daya*). Sesa is synonymous with *aptya* (offspring) (Nir. III.2). Bṛsaya is also a synonym of *Tvastr* and so it means *Vṛtra*,

the offspring of Tvastṛ. Agni and Soma are the two vital breaths, *prana* and *apana*, the separation of which from Vṛtra was the approximate cause of his death (*Sayana*). *Agnisoma*, according to Dayananda are air and electricity.

Pāṇim, practice (अवहारम्—*Daya.*).

5. A Vedic legend in this connection is as follows :

The rivers were defiled by the dead body of Vṛtra, which had fallen into them; their waters were consequently unfit to bear any part in sacred rites until they were purified by Agni and Soma, i.e. by offering the libations of Soma juice to fire.

6. **Matarisva**, the air or wind of the interspace.

Syena, speedy horses, or hawk. There is a legend developed on this stanza during the allegorical ages of mythology. It relates that Vayu brought Agni from heaven at the desire of Bhṛgu, when performing a sacrifice; Soma was brought from *svarga*, on the top of Mount Meru by Gayatri, in the shape of a hawk. These are clearly allegorical allusions to the early use of fire and the Soma plants in the Vedic rituals.

Hymn-94

For verses 2 and 15 see Nir. IV. 25 and XI. 24 respectively.

Agne sakhye ma risama vayam tava, this is the burthen of the stanzas 1-14. Let us not suffer injury, Agni, through thy friendship (*Wilson*); let us not, in thy friendship, Agni, suffer harm (*Griffith*).

6. There are several terms used in this stanza, which later on became technical terms in the fire-rituals. *Agni* is identified with the chief of the sixteen priests engaged at solemn sacrifices. He is the *adhvaryu* (reciter of the *yajus*), or the presenter of the offerings; he is the *hotṛ*, or the invoking priest; he is the *prastotṛ* or the *maitra-varuna*, whose duty is to direct the other priests what to do and when to perform their functions; he is the *potṛ*, or the priest so termed and the family or hereditary *purohita*; or the *purohita* may be the same as the *brahma* of a ceremony (*Wilson*).

Hymn-95

For the verse 5 see Nir. VIII. 15.

1. **Dve virupa**—It refers to two (night and day), with darkness and brightness as opposed characters (*Daya*). Day is said to be the mother of fire which is then, as it were, in an embryo state, and is not fully manifested or born until it is dark. So the sun is in the womb of night, and is born, or shines, in the morning; *hari* or the sun, being manifested in the morning, is then to be worshipped or glorified. (Dayananda translates *hari* as *moon*, which takes away the heat). *Agni* shining at night, is to be worshipped in the evening (तस्मादनये सार्धं हूयते सूर्याय प्रातः - Tai. Br. II.1.2.6), which is rather at variance with the preliminary statement, that *agni* of the hymn is the one entitled to a share of the morning oblation (उषसि प्रातःकाले हविर्भाग्योऽग्निरस्ति स देवता—*Sayana* in introduction to this hymn.); therefore, it is said, the *agni* is that endowed with the properties of dawn: or it may be the simple, discrete *Agni* (औषस गुण विशिष्टोऽग्निः ऋदोऽग्निर्वा—*Sayana*). Dayananda gives the deveta of the hymn as सत्यगुण-विशिष्टोऽग्निः ऋदोऽग्निर्वा. Therefore, one may treat *agni* as identical with *Hari*, which means the sun (हरि रसहरण-शील आदित्यः), since he takes away water and saps.

2. **Dasemam**=*dasa*+*imam*; *dasa* is the same as *disa*, or ten cardinal directions or ten regions of space, which generate the electrical fire or lightning, as an embryo in the clouds, through the agency of winds (अग्नेहि वायुः कारणम् वायोरग्निः etc. Tait. Ar. VIII.1).

According to Rosen, *dasam* or ten stands for ten fingers, which generate *agni* or fire through the act of attrition, as an embryo in the sticks. (*Sayana* gives both interpretations).

Vibhram, the sustainer of several actions (*Daya*). It may also mean deposited in all creatures; that is, in the capacity of the digestive faculty, which is referred to the action of natural heat. (*Wilson*).

3. The stanza indicates three sources of fire (three birth places):

- (i) one in the ocean, (समुद्र), as submarine fire (बह्वानल).
- (ii) one in the heaven (र्षी), as the sun (आदित्य).
- (iii) one in the interspace (*apsu*, *apah* being a synonym of *antariksa*, Nig. I.3) as lightning (वैद्युताग्नि).

Dayananda, by *trini*, त्रीणि, takes past, present and future, the three divisions of time. The *ahoratra* (pair of day and night) as three steps, one in the heaven (दिव्ये), one in the ocean (समुद्रे), and the last in the interspace (अप्सु). The seasons are set up also on the same basis and so are the points of the horizon indicated.

4. **Matr̥h janayata**—He begets his mothers (nights protecting as mothers—*Daya*). According to others, *agni*, in the form of lightning, is the son of the waters collected in the clouds, and those waters he is said to generate by the oblations which he conveys, for we have in the *Manusmṛiti* (III.76)—“oblations offered in the fire ascend to the sun, rain is produced from the sun, corn from rain and thence spring the mankind.”

Babvinam apasam upasthat, issues from the ocean. Agni is said to rise in the morning in the form of the sun out of the ocean. Dayananda, however, interprets as “जलानां समीपस्य व्यवहारात्”, by the closest relationships of several factors (बह्वीनाम्) like celestial space, earth, or cardinal points etc.

5. **Jihmanam urdhvah**, above, on the side, or on the tip of the crooked waters. (*jihmanam*, crooked, *urdhvah* above or on the tip (*Daya*)). Agni here is the lightning, which appears on the skirts of the unevenly disposed or undulating rain falling from the clouds. (*Wilson*).

Simham prati josayete. Approaching the lion (or violent wild animal—*simham*=*himsakam*). Sayana applies the term *simham* to Agni, to imply his ability to suffer or be overcome (सिंहं सहनशीलमभिभवन्-शीलं तमग्निम्).

6. **Ubhe**, in both (heaven and earth, —*Daya*.); it may be two pieces of wood rubbed together to produce fire or flame.

8,9. **Budhnam**, the knowledge pertaining to vital forces (आणवल्) —*Daya*. It is also a synonym of interspace, or *antariksa*, as being the source of rains.

10. **Navasu prasusu**, in the new-sprung parents; (in the newborn people,—*Daya*.). According to Sayana, it represents *osadhis* or the annuals or the cereals, which ripen after the rains, and bear food, being impregnated by the terrestrial *agni*.

Hymn-96

For verses 1 and 7 see Nir. VIII.2 and IV. 17 respectively.

1. **Agnim**, Dayananda uses the term in the sense of fire and

adorable God both.

Apasca mitram dhisana ca—*Apah* may mean waters or vital breaths; *dhisana* is pure intellect (*prajna*, प्रज्ञा); it may be voice, (*vak*, वाक्) too. According to Sayana, *agni* alluded to is the ethereal or electric fire, combined at its production with rain and sound.

Dravinodam, giver of wealth (*Daya*).

2. **Ayoh**, from the eternal cause (सनातनात् कारणात्); according to Sayana, it is another name of Manu.

Nivida, वेदवाचा, the divine speech of the Veda.

3. **Prathamam**—The foremost creator of the entire universe (*Daya*.); *mukhya* or chief (*Sayana*).

5. **Sisumekam**, to one infant; it refers to *agni* which is constantly nourished by mothers day and night (नक्तोपसा), or another pair of mothers, *dyava-ksama*, heaven and earth.

Hymn-97

Apa nah sosucadagham, may our sin be repented of (*Wilson*), or "let our sin pass away from us, and light upon our adversaries"; or, "let our sin, affected by grief, perish" (*Sayana*). "May our sin, accrued through the weaknesses of thoughts, words and deeds be punished for our purification" (*Daya*.). अप = दूरीकरणे; शोशुचत् = दूरीकृत्यं प्रषम् = मनो-वाचशरीर-जन्यं पापम्).

4. **Pra jayemahi vayam**, may we obtain posterity; *surayah*, men of learning.

Hymn-98

For verse I see Nir. VII. 22, 23.

1. **Vaisvanara**, supreme Lord, the inspirer of all people; also the metabolic fire (or even electric fire)—*Daya*.; also the one who rules over all (*visva*) men (*nara*); on the ceremonial side, the one who conducts *nara* or men to another region; either to heaven through oblations, or possibly to future life through the funeral fire; on the

social side, the one who is reputed to be the world citizen, leader of all people (the man belonging to all) (सर्वेषां जीवानां नेता—*Daya.*).

Yatate suryena, accompanies the rising sun; one who exerts with the assistance of the sun, or the *prana* (*Daya.*). [Either as the combined heat with solar radiance, or, it is said, that at the rising of sun, in proportion as the solar rays descend to earth, so the rays of the terrestrial fire ascend, and mix with them (*Wilson.*)]

2. **Prstah**, worth being questioned, addressed, or invoked (विदुषः प्रति यः पृच्छयते—*Daya.*). *Vrsta*, explained by *samprsta*, in contact with, or *nihita*, placed or present in the sky (*divi*). It refers to *agni* which is present in the sun; on the earth, in the sacred and domestic fires and in herbs or annuals, as the cause of their coming to maturity. According to Dayananda, it refers to God as the venerable Lord worth being invoked, or the physical fire.

3. **Maghvanah**, any one, in possession with the most respectful treasure of knowledge (मघं परमपूज्यं विद्याधनम्,—*Daya.*). [It has been stated that this word *maghavanah* cannot be the accusative plural (which would be मघवतः or मघोनः) (मघवानः=मघवन्तः=धनवन्तः, i. e. wealthy)].

Rayah, knowledge, or the royal prosperity (विद्याराजश्रियः—*Daya.*) or riches.

Hymn-99

For the verse I, see Nir. VII. 20.

This hymn is notable in the sense that it has only one stanza. May the adorable Lord convey us, as in a boat over a river or ocean, across all wickedness, vices and pains (*durita*).

Hymn-100

Marutvanno bhavatvindra uti—This is the burthen of the hymn for 1-15 stanzas. May Indra, associated with the Maruts be our protection (*Wilson*); may Indra, girt by Maruts, be our succour (*Griffith*).

1. **Vṛsa**, the cause of rains (*Daya.*); showerer of desires; *vṛsnyebhiḥ samokah*, co-dweller with rays; co-dweller with all energies.

4. **Angirobbih**, with the essence of body or life, or breathings (अंगेषु रसमूर्तैः प्राणैः सह—*Daya*.).

Vṛsa, bountiful; **sakha**, friend; **rgmī**, well-versed in the *R̥gveda*; **jyestha**, predominant; **gatubhik**, possessed with learning and education.

6. According to the traditionalists, the **varsagiras** (वर्षागिराः) (the sons of *varsagira*, वृषागिर) are supposed to pray to Indra that they might have enough daylight, in which to attack their enemies, and to recover the cattle that had been carried away by them, or that the light may be withheld from their opponents (*Wilson*).

8. **Andhe cit-tamasi**, in the dim darkness of thoughts (darkness of understanding). May the effulgent Indra give the light of knowledge (*jyotih*) to darkness of understanding.

10. **Kṛstibhik**, through culture; through the technical skill (वित्तेखन-क्रियाभिः—*Daya*.).

11. **Jamibhik**, in the company of friends and allies.

Ajamibhik, in the company of enemies and adversaries.

12. **Pancajanya**, five classes of people—(i) teachers of learning, (ii) preceptors, (iii) councillors of government, (iv) people of defence, and (v) authority of administration—*Daya*.; or the people belonging to four *varnas* and fifthly, the out-castes or *nisadas* or foreigners not governed by the set laws.

14. **Sim**—the code of conduct; the limits set for discipline (धर्म-न्याय-मर्यादा-परिग्रहे—*Daya*.); from all sides (सर्वतः—*Sayana*).

16. **Nahusisu viksu**, amongst the children of these people (नहुषाणां मनुष्याणामिमास्तासु प्रजासु—*Daya*.); amongst human hosts, *nahusa*=man; *vis*=man (people designated as an army —*Sayana*).

18. **Shimyun**, peaceful beings; law-abiding persons (*Daya*.); enemies (*Sayana*—अमयितृन् वधकारिणः) and *raksasas*, perhaps races, not subjected to the Vedic culture.

Dasyun, to the wicked (*Daya*.).

Hymn-101

For verses 1, 4 and 10 see Nir. IV. 24; V. 15; and VI. 17.

Marutvantam sakhaya havamahe—This is the burthen of the hymn for stanzas 1-7; we invoke to be our friend, Indra, who is attended by the Maruts (*Wilson*); —him girt by Maruts, we invoke to be our friend (*Griffith*).

1. **Ṛjisvina**, (derived from *rju*, simple, not crooked, straight, *svanah* = *vrddayah*, development, improvement), by the straight-forward or simple acquisition in learning (*Daya*).

Kṛsna-garbha, by the people well-versed in the sciences of lines, curves i.e. of geometry (*Daya*., from *√ कृ* to draw lines); the traditionalists translate as the pregnant wives of Kṛsna. The legend goes to say that Ṛjisvan was a king friendly to Indra, and Kṛsna was a demon or *asura*, who was slain together with his wives, that none of his posterity might survive. Kṛsna also means black = a dark cloud = *vr̥tra*; or dark-complexioned aborigines. (All imaginative).

Mandine, to the one, worthy of praise and laudations. (मन्दी मन्दते स्तुतिकर्मणः—Nir. IV. 14), for the one happy, or the one who imparts happiness to others (*Daya*).

2. **Sambara** and **Pipru**,—Traditionalists regard them as the *asuras*, the latter is also styled as *avratam*, not performing, or opposing *vr̥tas* or religious rites.

Dayananda translates *sambaram* as मधर्मसम्बन्धिनम्, or related to vicious acts, and *piprum* as उदरम्भरम्, or one who cares to fill his own belly; so selfish.

Susnam asusam, to the dryer up, who is without being dried up, who cannot be absorbed; (*Daya*.; *susnam* is strong and powerful बलवन्तम्), and *asusam* is 'devoid of sorrow', and hence joyous.

3. **Sascati**, attains, reaches (a *gati* karma, Nigh. II. 14).

4. **Vadbah**, a thunderbolt (a synonym of *vajra*, Nigh. II. 20).

5. **Brahmane**, one learned in the four Vedas (*Daya*).

For *angiras* (*Sayana*), who was regarded as one Brahmana class.

Cows were stolen from the *Angirasas*, it is so said

7. *Rudranam*, one who like the breath-complex, makes everyone weep at the time of death, be he virtuous or vicious (*Daya.*; also *Sayana*, amongst several other interpretations).

Indra is said to be radiant through the identity with the sun, and the Rudras to be the same as the Maruts, in their character of vital air or *prana*. (सर्वेषां मृतानां प्राणानादायोदेति—Tait. Ar. I. 14.1). When *pranas* go out of the body, i.e. when one dies, the relatives start weeping, and hence also *rudra* is *prana*.

8. *Parame*, (*madhyame*), and *avame*, this might refer to three fires : the sun in the heaven, lightning in the mid-air, and fire, sacred or domestic, on earth. The three may refer to three positions or status—the highest, the middle one and the lowest (*Daya.*).

Adhvaram, the peace-loving sacred duties as of teaching and learning professions (अध्ययनाध्यापनाख्यमहिषनीयं यज्ञम्—*Daya.*); *yajnam*=noble sacrifice, devoid of cruelty and violence.

10. *Sipre*, the givers of all comforts, and hence the pair of heaven and earth (dual number)—(*Nigh. a pada-nama*, IV. 1).

Hymn-102

2. *Dyava-ksama*, light (celestial) and earth together (*Daya.*); *prthivi*, mid-space or *antariksa* (*Daya.*).—(*Nigh.* 1.3, a synonym of *antariksa*).

3. *Sangame*=*samgrame* (*Nigh.* II.17), in war or in battle.

4. *Bhare-bhare* = *samgrame-samgrame* = on every battle (*Daya.*).

10. *Sam sisimasi*, crush the enemies to powder, to pulverize the enemies (नदून् सूक्ष्मान् जीर्णान् कुर्मः—*Daya.*).

Hymn-103

1. *Paracaiḥ*, accompanied with an external sign (बाह्यं चिह्नं युक्तम्

—*Daya.*); as if present (*Sayana*, अभिमुखयेव); also averted or inverse.

Sam-prcyate—joined together; are in combination with. It is so said that the sun and fire are equally the lustre of Indra, the venerable Lord. In the day, fire is combined with the sun; in the night, the sun is combined with fire.

2. **Rauhnam**, clouds produced in the Rohini constellations (*Daya.*). *Ahi*, *vṛtra* and *rauhina* are clouds, perhaps of different forms and hues (clustered, wide-spread. and very high). A purple or red cloud may be a *rauhina*.

3. **Dasyave**, for the vicious people; *Aryan*, to the noble people.

Dasih purah, cities belonging to vicious people in particular (to the undeveloped or under-developed).

4. **Nama bibhrat**, possessing a name; full of glory; also full of water. (Nigh. I. 12; *nama* is a synonym of *udaka* or water).

Nama dadhe—attains a reputation or name.

Manusaima yugani (*Daya.*), these years of men (*Daya.*); these ages of men (*kṛta*, *treta* etc.)

5. **Srat**, a synonym of *satya*, truth (Nigh. III. 10).

Asvan, big objects (*Asva* is a synonym of *mahat*, big or great, Nigh. III. 3).

8. **Sambarasya**, of a rain-bearing cloud ready for precipitation; also of a mighty enemy (also a synonym of *bala* or strength—Nigh. II.9).

Hymn-104

1. **Prapitve**, at the attainable place or time (*Daya.*), see Nir.

III. 20; *prapitve* (arrived at) and *abhike* (approached) are synonymous.

2. **Manyum**, anger (Nigh. II. 13); *dasasya*, of the attendant.

3. **Ketavedah**, *Keta* is synonymous with *prajna* (intellect, Nigh. III. 9), the one who has known the place of wealth.

Kuyava, vicious, villain.

Ksira, water (Nigh. 1.12).

Siphayah, rivers.

4. **Uparasya**, of the cloud (*uparah*, a synonym of cloud. (Nigh. I.10). *Ayoh*, worth attaining (*Daya*.); *ay*, to go; also a vagrant.

Kulisi and virapatni—They have been regarded as unidentified rivers. *Kulisi*, protected by *vajra* or solar rays from drying up. (कुलिषीवज्रेणामिरदया—*Daya*.).

Virapatni, the one whose lord is brave; in the context here, it means a *river*, whose lord is ocean.

6. **Indriyaya**, of the wealth (*indriya* = *dhana* = wealth, Nigh. II. 10).

Hymn-105

For verses 5, 8, 17, 18 and 19 see Nir. V. 16; IV. 16; VI. 27; V. 21; and V. 11 respectively.

1. **Apsu-antara**, in the midst of vital airs; *candramah suparnah*, graceful moving. सुपर्णः = शोभनपतनः (*Sayana*); शोभनं पर्णं पतनं गमनं यस्य (*Daya*.); the well or elegantly going; or it may mean, connected with the ray of the sun called *suparna*, the combination with which gives moon its light.

Vittam me asya rodasi, heaven and earth, know of this of me; be aware of this my state of affairs. Traditionalists have been erroneously referring this passage to the legend of *Trita*, lying at the bottom of the well, (Rv. I.52.5), which being covered over, shuts out from him all visible objects. On the spiritual plane, *Trita* is the light of the conscience, lying hidden under a cover of ignorance and neglect.

Vittam me asya rodasi is the burthen of the hymn for stanzas

1-18. "Heaven and earth, be conscious of this (my affliction)"---*Wilson*. "Mark this my woe, ye Earth and Heaven"—*Griffith*.

4. *Avamam sah*, the first amongst gods; *Av*=to protect; also first or best, and also the latest (रक्षादितादृकमुत्तममर्वाचीनं वा—*Daya*). Please compare with अग्निर्वै देवानामवमः (Ait. Br. I.1), meaning, Agni the first produced of all gods; अग्निर्मुखं प्रथमो देवतानाम् (Ait. Br. I.4).

6. *Varuna and Aryaman*—Varuna is the obstructor of evil (अनिष्ट-निवारकः); also water etc. in the effective form (*Daya*.); *aryaman*, the restrainer of enemies (अरिणां नियन्ता); the sun (*Daya*.).

8. *Muso na sisna*—Rats gnawing and licking impure threads (*Daya*.). Weaver's threads, which according to Sayana, have been steeped in rice-water, to render them more tenacious, and which are, therefore, palatable to rats. We may also render it as: "As a rat gnaws, or licks, its tail, having just dipped it in oil or grease". For thickening threads by starch; see also Manu, VIII. 397.

9. *Nabhiih*, navel (शरीरमध्यस्था सर्वप्राणबन्धनाङ्गम्—*Daya*.). The centre of gravity of body; connected with seven vital airs. Sayana refers to the solar rays with seven vital airs abiding in the ruling spirit (तेषु सूर्यरश्मिष्वध्यात्मं सप्त प्राणरूपेण वर्तमानेषु). This might be alluding to the mystic practice of contemplating the umbilical region as the seat of the soul (धारणा in the नाभिचक्र).

Aptyah, son of the waters; the best amongst the truthful persons of authority (अः आप्तेषु भवः सः—*Daya*.); or *apam-putra*, son of the waters (insertion of *t* (त्) is an anomaly, then. आप्त्यः, not आप्त्यः).

10. *Pancokshanah*, the five shedders of benefits. The fives have been thus enumerated:

Dayananda: Agni, Vayu, Megha, Vidyut and Surya (fire, air, cloud, lightning and the sun.)

R̥gveda: Indra, Varuna, Agni, Aryaman and Savitr. (I. 107. 3)

Satyayana: Five glories in five worlds: Agni (on the earth), Vayu (in the interspace), Aditya (in heaven), Chandrama (amongst stars) and Vidyut (in water).

*Taittiriya*s: Agni (on earth), Vayu (in interspace), Surya (in heaven), Chandrama (amongst directions), and Nakshatras (in Svarloka).

11. *Vrkam*—Electricity or *vidyut* (*Daya*.); a wolf according to

others; alluding to a story of wolf who was about to swim across a river to devour Trita, but was deterred by the brightness of the solar rays. Yaska interprets *vrka* as moon, and *apah*, the firmament. (See stanza 18 also).

18. *Tasta*, a carpenter, *taksaka* or *silpi* or artisan (*Daya*); *Ma sakrt*, me once=*masa-krt*=month-maker.

The moon having contemplated the constellations going along the path of the sky, became united with one of them paying no attention to Trita in the well. (*Wilson*).

Hymn-106

3. *Pitarah*, learned people (*Daya*); the *agnisvattas* and others, *Sayana* (Manu. III. 195).

4. *Pusanam*, the sustainer of the body and the soul (*Daya*); the sustaining God (पोषकं देवम्—*Sayana*).

5. *Manurhitam*, the one generous towards mind or thoughts. *Sam yor yat-te manurhitam*, implanted in thee by Manu; the good or blessing of those two (शं योः) (things or properties) which was placed in them by Manu (*Wilson*); शं योः=सुखं धर्मार्थमोक्षप्रापणम् (*Daya*.), that one which procures pleasure or *dharma* (righteousness), *artha* (wealth) and *moksa* (emancipation).

6. *Kutsa*, the one accomplished with adamant knowledge and enlightenment, or the one who chisels and cuts objects. (*Kutsa*, a synonym of *vajra*, Nigh. II. 20). The word *kutsa* is derived from √कृत्, to cut. It is also the name of a seer (Nir. III. 11). A seer is a composer of hymns, says Aupamanyava. Further, it has the meaning 'to kill' only.

Sacipati, the Lord of *saci*, the protector of the *Vedic speech*, (वेदवाचः पालकम्).

Kate, from कटन्ति वर्षन्ति सकला विद्या यस्मिन्नध्यापने व्यवहारे तस्मिन्—(*Daya*.), from कट् to shower; and thus one related to the showering of knowledge.

Hymn-108

For verse 10 see Nir. XII. 3.

4. The epithets are in dual number; according to Sayana, *adhvaryu* and his assistant priest are implied.

7. **Yad brahmani rajani va**—A brahman who is a different institutor of a sacrifice; the second, by *ksatriya*, a man of the second or military discipline.

8. **Turvasesu**, those who keep control over undesirable elements, cruel and violent.

The descendents of the five sons of Yayati, mentioned in the Mahabharata are Yadus, Turvasas, Druhyus, Anus and Purus. Of these, Yadu is explained by *ahimsaka* (non-injurious; Turvasa by *himsaka*, or injurious; Druhyu by *upadravechhu*, उपद्रवेच्छु, or tyrannical; Anu, the *pranair yukta*, प्राणयुक्त, having breath or life, wherewith to acquire knowledge and perform religious acts; and Purus by *कार्मः पूरयितव्यः*, to be filled with or full of the objects of desire.

According to Dayananda, Yadu is a hard-working class of people; Turvasa has a control over wild violent animals; Druhyu, the anti-social element, the law-breakers; Anu the life-givers, and Puru, the competent person, knowing his jobs very well. (See Nigh. II. 3, where these five have been included in a list of 25 terms, as synonyms of *manusya* or man).

Hymn-109

For verse 2, see Nir. VI. 9.

2. **Vijamatuh**, of the unworthy bridegroom, (विगतो विरुद्धश्च जामाता च तस्मात्—*Daya*).

Syalat, brother-in-law, brother of one's wife (*Daya*).

The prefix *vi*, in *vijamatr*, indicates a son-in-law (*jamatr*) who is not possessed of qualifications required by the Vedas; and who is, therefore, obliged to conciliate his father-in-law by liberal gifts, which is, in a way, paying for, or buying his wife.

The verse is : "For I have heard, that you are more liberal than a son-in-law, nay even more than a brother-in-law." On this the Nirukta says : "I have heard that you are more liberal indeed than a would be son-in-law," i.e., one whose son-in-lawship is not quite complete. It is well-known that the people in the South apply the term *vijamata* to the husband of a purchased maiden. By this is

meant a bridegroom whose relationship is not quite complete as it were. Jamata is so-called because he is the progenitor of *ja*, which means offspring. Nay even more than a brother-in-law, i.e. more liberal than a brother-in-law. They, who are well-versed in primary causes, remark that a brother-in-law (*syalah*) is so called because he comes very near on account of his relationship. (See Manusmṛti, III. 51 : Let no father who knows the law receive a gratuity, however small, for giving his daughter in marriage, since the man who, through avarice, takes a gratuity for that purpose is a seller of his offspring).

There is another derivation of the word *syala*, the brother of the maiden, who makes her gifts through affection; *sya*=winnowing basket and *la*=*laja*, fried paddy or grains, which are scattered at the marriage ceremony by the bride's brother.

4. **Devi dhisana**, divine speech; the effulgent on account of great learning (दिव्य शिक्षा शास्त्र विद्याभिर्देदीप्यमाना—*Daya*.).

7. **Suryasya rashmayah**, rays of the sun; किरणाः मार्तण्डमण्डलस्य—*Daya*. The radiance of Indra and Agni is identical with that of the Surya. (*Wilson*).

Sapitvam, together; (समानं च तत् पितृं प्रापणं वा विज्ञानं च तत्—*Daya*.); they are blessing with equal treatment and scientific knowledge or enlightenment; Sayana translates it as सह प्राप्तव्यं स्थानं, a place to be obtained together, i.e. the world of *brahma*, to which the pious proceed by the path of light.

Hymn-110

For verse 4, see Nir. XI. 16.

1. **Rbhuh**, wise (a synonym for *medhavin*, or wise persons, Nigh. III. 15); also Nir. XI. 15. *Rbhavah* are so called because they shine widely (*uru*+ \sqrt{bha} , उरु + भा), or they shine with sacred rite (*rita*+ \sqrt{bha} , ऋत + भा) or they live with sacred rite (*rita*+ \sqrt{bhu} , ऋत + भू). Having finished the works with utmost quickness, the bearers or the wise *rbhus*, attained immortality although they were mortals. The *Rbhus*, sons of Sudhanvan, looking like the sun, or wise like the sun. They mix things together with their works, i.e. active during the year (I.110.4). Evidently, the stanza refers to some astronomical phenomenon, as solar rays. Dayananda translates the word as men of wisdom, for an interpretation on the social plane.

Sudhanvan, according to the traditionalists, was the father of

R̥bhus, and a descendent of Angiras; so is Kutsa, and thus they are related. On this, Wilson says, that although, as Kutsa is the son of Angiras, it seems not very consistent to call them his kinsmen of a former period, *prancah* (*pracina*) or *purvakalina*, as in verse 2.

2. **Saudhanvanasah**, sons of Sudhanvan; foremost or most adept amongst those who are archers, (शोभनानि धन्वानि धनूषि येषु ते सुधन्वानः, तेषु कुशलाः सोधन्वानाः—*Daya.*).

Apakah, persons not permitted to cook their meals, for example, Sannyasins (वर्जितपाकयज्ञा यतयः —*Daya.*).

Savituh, of the sun; of the creator; of any one with prosperity ऐश्वर्ययुक्तस्य—*Daya.*); also from √सृ, to offer oblation.

4. **Sami**, work (*karmani*); and *vistvi*, both are synonyms of *karma*, action or work (Nigh. II. 1). See Nir. XI. 16 for the verse.

6. **R̥bhavas**, the so lar rays (Nir. XI.16). आदित्य रश्मयोऽप्यभव उच्यन्ते.

Nr̥bhyah, for men; for the leaders of the *yajna*. (ऋषवो हि यज्ञस्य नेतारः; R̥bhus are the leaders of the sacrifice—*Sayana*); also to the chiefs of the firmament (*antariksa*).

8. **Vatsena asrjata mataram punah**, reunited the mother with the son. There is a legend in this connection. A *ṛsi* whose cow had died, leaving a calf prayed to the R̥bhus for assistance, on which they formed a living cow, and covered it with the skin of the dead one, from which the calf imagined it to be its own mother (see I.20.4). Of course the legend has no sense in it.

9. **Vajasatau**, in the battle; *vajebhih*, with grains and other materials (*Daya.*), or in battle, with your horses.

Hymn-111

2. **R̥bhumat**, accompanied with men of wisdom, or resplendent; having much light (R̥bhu from *uru*+√*bha*, उरु + भा, —Nir.).

4. **R̥bhuksanam indram**, one who supports, or instructs the men of wisdom (*Daya.*); or Indra who is *ṛbhuksin*. According to *Sayana*, the three sons of Sudhanvan were R̥bu, Vibhu and Vaja; these three are the architects related to aeroplanes, ships and chariots

(transports for air, water and land).

Vajan, superior in knowledge, ज्ञानोत्कृष्टान्—*Daya*.

5. **Vajah**, the one with speed and other noble qualities (*Daya*).

Hymn-112

Tabhiru su utibhirasvinagatam is the burthen of this hymn, with those aids, Asvins, come willingly hither (*Wilson*); come hither unto us, O Asvins, with those aids (*Griffith*).

1. **Utibhih**, means of assistance, aid or protection.

3. **Dhenum asvam**, the speech which does not succumb to evils (*Daya*); gave milk to the barren cow (*asvam* प्रसूनामर्षाम्, *Sayana*). Again, we have a legend stated in this connection. It relates to the cow of a *rsi*, named Sayu (सयु), to which, though barren, at his entreaty, the Asvins gave abundance of milk.

4. **Yabhih parijsa tanayasya majmana**, endowed with the vigour of the son. Agni (fire) is regarded as the son of Vayu (air), either as generated, in the character, of digestive warmth, by the vital airs, or as having been excited into flame by the wind at the time of creation.

Dvimata, measurer of the two worlds (*Wilson*), or measurer of the two, water and fire (*Daya*). The two regions are earth (the place of *agni*) and firmament (the place of *vayu*). *Agni* is also the son of two mothers (the two sticks in the process of attrition).

Trimantuh, the one adept in three, *karma* (actions), *upasana* (devotion) and *jnana* (knowledge) —*Daya*. Again, according to ritualists, the three are *paka-yajna* (offerings of food), *haviryajna* (oblations of butter), and *somayajna* (oblations of medicinal herbs, or Soma juice).

5. **Rebham and Vandanam**,—*rebham*, one who sings the glory—*stota*; *vandanam*, one who recites the noble attributes (*gunakirtana*) —*Daya*. Here again, the traditionalists have concocted a story. *Rebha* and *Vandana* are said to be two *rsis*, who were cast into a well by *asuras*.

6. **Antakam**, according to a legend, he is a *rajarsi*, whom the *asuras* threw into a pond or a well (again a legend).

Bhujyu—There have been several traditional legends concocted in the name of Bhujyu, who has been said to be the son of Raja Tugra. Bhujyu had embarked on a maritime expedition against the enemies of his father, but encountered a storm, in which the vessel was lost; he was saved, and brought back to his father by the intervention of the Asvins.

According to B. A. Macdonell and A. B. Keith (Vedic Index), Bhujyu denotes an *adder* in two passages of the R̥gveda (iv.27.4;—X. 25.8) and one of the Yajurveda (XVIII.42) (cf. St. Petersburg Dictionary). Then there are a large number of passages in the R̥gveda in which the word Bhujyu has been used in another sense, round which the legend has been developed. The passages are: I.112.6; 20; 116.3; 117. 14; 119.4; VI.62.6; VII.68.7; 69.7; X.40.7; 65.12; 143.5. According to Bühler, the passages refer to Bhujyu being saved from shipwreck during a voyage in the Indian ocean, but the evidence is inadequate to support this conclusion.

Dayananda translates *bhujyum* as पालकम्, the supporter I.112.6 मोक्षारम् (IV. 27.4); enjoyer of pleasure (I. 116.3); the sustainer of body and soul (I.117.14).

Karkandhu and vayya,—Karkandhu according to Dayananda, means artisans, craftsmen कर्कान् कारुणान्तति व्यवहारे वचनात् तम् and *vayyam* is a learned person (ज्ञाता). According to traditionalists, these two are *asuras* whom the Asvins extricated from misfortunes (for *vayya*, also see I.54.6).

7. **Sucantim**, purifier (पवित्रकारकम्,—*Daya.*); a legendary person of this name of which no account has been given by Sayana.

Atraye, for the one free from three sorts of pains—mental, physical and accidental—*Daya*. According to Sayana and others, Atri is the name of a patriarch, who was thrown by the Asuras into a cave with a hundred doors, at all of which fires of chaff were kindled. They were extinguished with cold water by the Asvins; or according to Yaska, Atri is here a name of Agni, the eater (*attri*) of clarified butter, but whose appetite, or intensity, being checked by the heat of the sun in the hot weather, was renovated by the rain sent down by the Asvins.

Pr̥snigum, the one who moves through inter-space, अन्तरिक्षगन्तारम् *Daya.*). According to some, the name of a person,—so named from his possessing brindled cows (पृस्तयो गावो वस्य).

Purukutsam, one possessing large number of deadly defence weapons like thunderbolts etc. (बहवः कुत्सा वज्राः शस्त्रविशेषा यस्मिंस्तम् — *Daya.*).

8. **Paravijam**, the one who goes against discipline (धर्मविरुद्धगमिनम् *Daya.*). According to traditionalists, this is the name of a *rsi*, made lame and crippled.

Prandham, devoid of knowledge, merged in darkness (*Daya.*); totally blind; the name of a *rsi* (*Sayana*); perhaps the same as Rjrasva (ऋचाश्व).

Sronam, the one crippled and deaf. *Sayana* gives some details of the persons of these names.

Varttikam, a bird, like a sparrow; or quail (शकुनिस्त्रियम् — *Daya.*).

9. **Vasistham**, to the one very much dedicated to his duty (यो वसति धर्मादि कर्मसु सौतिश्रुतस्तम् — *Daya.*).

Kutsam, thunderbolt, or a deadly weapon.

Srutaryam—श्रुतानि श्रुत्याणि विज्ञानशास्त्राणि येन तम्, one who has listened to the authoritative teachings — *Daya.*).

Naryam, superior and senior amongst leaders of men.

10. **Vispalam**, the protector or sustainer of people (विशः प्रजाः पात्यनेन सैन्येन तत्ताति यया ताम्—*Daya.*). According to the legend, she was the wife of Khela, the son of Agastya.

For other references of *Vispala*, see I.112.10; 116.15; 117.11; 118.8; 182.1; and X.39.8.

Vasam, charming and attractive (कमनीयम् — *Daya.*).

Asvyam, son of *asva*, of the horses, or the one superior in speed (बुरीसेषु वेगादिषु वा साधुम् — *Daya.*). Traditionalists regard *Vasa* and *Asvya* as *rsis*.

11. **Dirghasravas**, one possessing knowledge, food or wealth in large measures — *Daya.* By traditionalists, he is regarded as the son of Dirghatams, a *rsi*, but in a time of famine, he followed trade to obtain a livelihood, hence he is termed as *vanika*, a merchant; as the son of Usij, he should be the same as *Kaksivat* (I. 18.1) but the text treats them as distinct.

12. **Trisoka**, one not attached to the three lamentations pertaining to worth, action and behaviour. (Also the name of a *ṛsi*, son of Kanva. These holy persons were much exposed to cattle-stealing).

13. **Mandhataram**, one who goes to long distances on a car or airship; a wise man (*Daya*). (See Nigh; III.15, synonym of *medhavin*). As a legend, he is regarded as a royal sage (*rajaṛsi*).

Ksetrapatyesu, concerning the lord of fields or of the earth (*Daya*).

Bhardvajam, one who is acquainted with learned persons of high character. (विद्यासद्गुणान् भरतां वाजं विज्ञापयितारं; also वाजोऽन्नं विज्ञानं वा विभक्ति येन बोद्धेयं तत्—one equipped with grains or spiritual knowledge.—*Daya*). Also in S.Br., मनो वै भरद्वाज ऋषि रत्नं वाजो यो वै मनो विभक्ति सोऽन्नं वाजं भरति तस्मान्ननो भरद्वाज ऋषि : (VIII. I.1.9).

As a man of tradition, he is a man of wisdom (*vipra*), perhaps a Brahmana.

14. **Divodasa**, the giver or source of knowledge or enlightenment, —*Daya*.

Sambara-hatye, one competent to kill the adversaries (शम्बरस्य वजस्य हत्या हननं यस्मिन् युद्धादि व्यवहारे तस्मिन्—*Daya*). (See Nigh. II.9 for *sambara*, a synonym of *strength* or *force*).

Atithigva, hospitable, cherisher of guests (अतिथीन् प्राप्नुवन्तम्—*Daya*).

Kasah, is a synonym of water (Nigh. I.12).

Trasadasyum, one afraid of robbers or vicious people (यो दस्युभ्य-स्त्रस्यति वम्—*Daya*). According to Sayana, the son of Purukutsa.

15. **Vamra**, one who vomits for relief (रोग निवृत्तये वमनकर्तारम्—*Daya*).

Vipipanam, one who takes (drinks) medicinal decoctions with care (प्रोषधरसानां विविधं पानं कर्तुं शीलम्—*Daya*).

According to Sayana, *vamra* is called a *ṛsi*, the son of Vikhanas; the text calls him *vipipanam*, drinking much and variously, which Sayana explains drinking, especially earthly moisture, or dew (पार्थिवं रसम्). (See I.51.9).

Kali, one who saves from pains; or one adept in astronomy or calculations. (यः किरति विलिपति दुःखानि दूरीकरोति तं गणकं वा—*Daya.*). Also name of a *ṛṣi*.

Pr̥thim, to one with keen intellect (विज्ञानबुद्धिम्); traditionally, a *rajaṛṣi*.

16. For *Sayuh*, see I.31.2; other references are III.55.6; *Sayutṛa* I.117.12; X.40.2; *Sayum* IV.18.12; X.40.8; *Sayave* I.112.16; 116.22; 117.20; 111.8; VI.62.7; VII.68.8; X.39.13.

Sayuh, is one in whom everything sleeps or rests during the *pralaya*, the final dissolution (*Daya.*); *sayave*, for the one that desires to sleep with comfort (*Daya.*); for the one reposing (*Wilson*).

Atraye, for the one free from three, the vices of thoughts, words and deeds (*Daya.*).

Manave, for the one righteous, judicious authority. In tradition, Manu is regarded a *rajaṛṣi*, whom the Asvins extricated from want, by teaching the art of sowing the seeds of barley and other grains.

Syumarasmaye, for the one possessing the combined rays of justice (स्यूमा संयुक्तरस्मयो न्यायदीप्तयो यस्य तस्मै—*Daya.*).

17. **Patharvan**, students, continuing studies (*Daya.*).

Saryatam, the one controlling the men of violence (शरी हिंसकान् प्राप्नुम्—*Daya.*). According to the traditionists, Patharvan is a *rajaṛṣi*. Saryata is probably intended for Saryati, the fourth son of Vaivasvat Manu (cf. I. 51.12)

18. **Vivare go-arnasāh**, to recover the stolen cattle (*Wilson, Sayana*); *vivare*, space (or cavern), *avakasa*; *go-arnasah*, गौः पृथिव्या जलस्य च (*Daya.*).

Manum, the one who knows (ज्ञातारम्), the rational man.

Asvins have been supposed to assist in the recovery of the stolen cattle (cf. Indra).

Manum samavatam, sustained Manu, or mankind i.e. by making

him aware of the grain hidden in the earth and teaching him, in fact, agriculture (*Wilson*).

19. *Sudase*, in a munificent gift (सुष्टु दाने) —*Daya*. According to the traditionalists, *Sudas* is the name of a king, the son of *Pijavana*. (शोधनं ददातीति सुदाः —*Sayana*). A prince named as *Paiyavana*, son of *Piyavana* is noticed by *Manu*. VII. 110.

20. For *Bhuju*, see I.112.6.

Adhrigu, most resplendent (इन्द्रं परमेश्वर्यवन्तम्—*Daya*). A sacrificer or immolator along with *Capa*, of the gods (*Sayana*, cf. अग्निमुश्वापास्वोमौ देवाभ्यां समित्तारौ—*Tait. Br.* III.6.6.4)

R̥tastubham, यया ऋतं स्तोमते स्तम्भाति धरति, one standing for the sustenance of truth —*Daya*; name of a *ṛsi* (*Sayana*).

21. *Kṛsanum*, of the weak and timid (दुर्बलम्, *Daya*). *Kṛsanu* is enumerated by the *Taittiriyas* amongst a class called *Somapalas*, venders or providers, apparently of the *Soma* plants (हस्तसुहस्तं कृशानवेते वाः सोमक्रयणाः—*Tai. S.* I.2.7). The word is a synonym of *fire* too (*Nigh.*).

23. *Satakratu*, a person of hundred or cent per cent selfless actions (शतं प्रज्ञाकर्माणि वा ययोस्तान्—*Daya*.); an epithet for *Indra*; here of *Asvins*.

For *Kutsa* and *Turviti* see I.112.9; 23.

Arjuneyam, one accomplished with a fine splendid finish. (The son of *Arjuna*—*Sayana*. *Arjuna* being the secret name of *Indra*—एतद् वा इन्द्रस्य गुह्यं नाम यदर्जुनः—*Vajasaneyaka*).

Purusantim, the distributor of riches to many; पुरुषां बहूनां सन्ति विभाजितारम्—*Daya*.). As a legend, it is the name of a *ṛsi*.

24. *Adyutye*, attitude devoid of crookedness (द्यूते भवो व्यवहारो द्यूत्यशुभादिदूषितस्तद् भिन्ने—*Daya*.); also in the absence of light; that is, in the last watch of the night or that preceding the dawn, at which time, the *Asvins* are especially to be worshipped.

Hymn-113

For verses 1 and 2, see *Nir.* II. 19 and 20 respectively.

1. **Ratri usase yonim**—When the sun sets, the night comes on; or the night is generated by the setting sun, and may figuratively be termed as his offspring, and in the like manner, as the precursor, night may be termed the parent or the womb of the dawn.

2. **Rusad-vatsa**, the parent of the sun (रुस उज्ज्वलितः सूर्यो वत्सो यस्यः सः)—the dawn precedes, and therefore, figuratively bears, or is the parent of the sun.

12. **Yavayat-'dvesah**, the beings hostile now withdraw. At the time of dawn, *raksas* like mosquitoes and other malignant beings vanish.

19. **Devanam mata**, mother of the gods (learned people—विदुषां माता—*Daya*.).

Hymn-114

1. **Kapardina rudrah**, (i) for the Brahmacarin who has led a life of austerity for 44 years and has braided hair (*Daya*.); Rudra with braided hair. (The one who makes everybody weep at the time of death is *rudra* रोदयति सर्वमन्तकासि इति रुद्रः—*Sayana*); (ii) again, *rut* is worldly pain; the one who takes it away is *rudra* (रुत् संसाराख्यं दुःखं, तत् प्रावयत्यपगमयति विनाशयतीति रुद्रः); (iii) the one who expounds the philosophy of the Upanisads of the Vedas in word-forms is *rudra*, (रुतः शब्दरूप उपनिषदः, ताभिर्द्व्यते गम्यते प्रतिपाद्यते इति रुद्रः); (iv) *Rut* is divine speech; the spiritual knowledge that propounds it for the devotee is *rudra*, (रुत् शब्दात्मिका वाणी, तत्प्रतिपाद्या आत्मविद्या वा). (v) *Rut* is the surrounding or obstructing darkness of ignorance; one who dispels this darkness is *rudra*, (रुणद्धि प्रावृणोति इति रुत् शब्दकारादि; तत् दृणोति विदारयतीति रुद्रः). In this way, Sayana gives several derivations to the word *rudra*, (also see *Tai. S. I. 5. 1. 1*).

Kapardine, means the one with *jata*, or braided hair (जटिलाय; जटाजूटं ब्रह्मचारिणं, विद्वांसम्).

Agni has been called *rudra* in a legend. While the gods were engaged in a battle with *asuras*, Rudra, identified with Agni, came and stole their treasure; after conquering the enemy, the gods searched for the stolen wealth and recovered it from the thief, who wept (*arudat*) and Agni was thence called Rudra.

Ksayadviraya, destroyer of the heroes (क्षयन्तो दोषनाशका वीरा यस्य तस्मै —*Daya*.). Perhaps the heroes are Maruts.

For *Ksayadvira*, see I. 106. 4; 114. 1; 2; 3; 125. 3; VIII. 19. 10; X. 92. 9; and for *kapardi* see I. 114. 1; 5; VI. 55. 2; VII. 83. 8; IX. 67. 11 and X. 102. 8.

4. *Vamkum*, cruel and harsh towards mischievous enemies (*Daya*.); tortuous.

5. *Varaham*, like clouds (*Daya*.); also a *boar* or one who has a hard body. Sayana takes it to be an abbreviation of *vara-ahara* or good food.

Arusam, horses etc. (*Daya*.).

Namasa, with food (Nigh II.7), or dedication and service (*Daya*.).

6. *Marutam pitre*, father of Maruts; *pitre*, for the one that nourishes and sustains, Marut, the one who performs sacrifices in all seasons, such learneds (ऋतावृत्तौ यजतं विदुषाम् —*Daya*.). Sayana unnecessarily gives a legend to show how Rudra becomes the father of Maruts (evidently fictions of a much later era than of the Vedas, being borrowed, if not fabricated from the tantras—*Wilson*).

10. *Goghnam*, cow-killing weapon, or a killer of cows (गवो हन्तारम्).

Purusaghnām, the killer of men, or man-slaying weapon.

Hymn-115

For verses 1 and 4, see Nir XII. 16, and IV. 11 respectively.

1. *Caksus*, enlightener (दर्शकं ब्रह्म, —*Daya*.).

Mitra, *Varuna* and *Agni*—Friend or the sun (*mitra*); giver of joy, the world of moon and seas (*varuna*); fire or electricity (*agni*). They are typical of the world or the seasons (*Wilson*).

Atma jagatah, the soul of the world; from his pervading and animating all things; or *jagatah* may mean "of what is moveable", followed by *tasthusah*, of that which is fixed. The sun is the cause of all effects, whether moveable or immovable (जगत्स्य, स्थावरस्य —*Daya*.).

2. *Yugani*, a period of 5 *samvatsaras*, or divisions of time in

Satya, Treta, Dvapara and Kali. *Yugani* also means "yokes for ploughs".

4. **Madhya Kartor vitatam**, diffused upon the unfinished task; spread in the middle of affair; the cultivator or artisan desists from his labour, although unfinished upon the setting of the sun.

5. **Haritah**, rays; directions or cardinal points (*Daya.*); also horses.

Hymn-116

For verses 8 and 16, see Nir. VI. 36 and V.21 respectively.

1. **Vimadaya**, for the one who gives intense pleasure (विमिष्टो यदो हर्षो यस्मात्तस्यै —*Daya.*). Also see I. 112. 19. According to the legend, Vimada is the name of a prince, who having won his bride at a *svayamvara* (a function at which a girl chooses her husband) was stopped on his way home by his unsuccessful competitors; Asvins came to his succour and placed the bride in their chariot, repulsed the assailants and carried the damsel to the residence of the prince.

Nasatya, absence of *asatya* or untruth or evil, i.e., one virtuous free from evils; an artisan or technician also. When used in the dual number, it represents *asvinau* (Nir. VI. 13) (नासत्यौ चास्विनौ). "They are ever true, never false", says Aurnavabha. "They are promoters of truth", says Agrayana, or else they are so called because they are *nose-born* (*nasa* or *nasika*=nose).

2. **Rasabhah**, an ass; the one who has sustaining qualities as that of the earth etc. (आदिष्टोपयोगनृपयिभ्यादिवृणसमूहवत् पुरुषः —*Daya.*). According to an absurd legend, the chariot of Asvins is drawn by two asses (*rasabhavasvinoh*, Nigh. I. 15) or it may mean "going swiftly".

3. **Tugra**, one who kills an enemy; the army-chief. See note on I.112.6 on Bhujyu. Tugra, according to the traditional legend, was a great friend of the Asvins. Being much annoyed by enemies residing on a distant island, he sent his son Bhujyu against them with an army on board ship; after sailing some distance, the vessel foundered in a gale; Bhujyu appealed to the Asvins who brought him and his troops back in their own ships, in three days' time. (See verses 4 and 5 also; referring to sea voyage and an encounter).

5. **Sataritram**, a boat with one hundred oars, and other con-

trols of navigation (शतसंख्यकान्वरिन्नाणि जलपरिमाणग्रहणार्थानि स्तम्भनानि वा यस्याम् —*Daya* .).

6. **Peduh**, one who carries with comfort (सुखेन प्रापकः —*Daya*.). According to a legend it was the name of a certain *rajarsi*, who worshipped the Asvins; they, therefore, gave him a white horse, through the possession of which, he was always victorious over his enemies.

7. **Pajriyaya** = *pajresu* = *padresu* = *padesu*, for the one in reputed or authoritative positions (*Daya*.). Also another name in mythology for Angirasas, in which the race Kaksivat was born.

9. **Ksarannapo** . . . *ṛṣyate Gotamasya*, see I. 85.6. It is difficult to find out how the well was presented to Gotama.

10. **Drapimiva cyavanat pramuncatam**—You stripped of from the aged Cyavana his entire skin (प्रमुञ्चेत् यथा कदचं पालयमानात् —*Daya*.). We shall not give here the unnecessary details of the restoration of the ascetic Cyavana to youth and beauty (See the Mahabharata, Vana Parva) as given in Indian Texts of the Non-Vedic Age,—the legend connected with Sukanya, daughter of the king Sharyati, how she pierced the eyes of the sage Cyavana, whilst he was engaged in penance, so much so that white ants constructed their nests round his body, and how all this enraged the old *ṛsi* and so how he could be appeased by the promise of the King to give him his daughter (Sukanya) in marriage, and for becoming marriageable, the Asvins restored the charming youth to the *ṛsi*. The Vedic text does not refer to any such details here.

For **Dasra**, see I. 116,16.

11. **Nasatya** and **Vandana**, see earlier notes (I. 112.5; 116.1).

12. **Dadhica** or **Dadhyan**, are who honour the learned (दधीन् विद्यार्थमधारकानञ्चति प्राप्नोति सः —*Daya*.). Also see I.84.13. A legend occurs in the Mahabharata also; from the bones of this king, Tvastṛ fabricated a thunderbolt to kill Vṛtra and rout the Asuras.

13. **Vadhrimatyah**, the noble ladies of excellent growth (वध्मयः प्रसस्ता वृद्धयो विद्यन्ते यस्यास्तस्याः स्त्रियः —*Daya*.). In legend we have a wife of the name Vadhrimati of a certain *rajarsi*, who was impotent; the Asvins, propiated by her prayers, gave her a son (*Wilson*).

14. **Vṛka**, wolf, but here a dog (*svan*), a wild dog, *aranya svan*.

Khelasya, of the part or section (खण्डस्य —*Daya*.); a piece of the enemy's body. See I. 112.10. According to legend, *Khila* was a king, of whom Agastya was a *purohita*, and it was through his prayers, that the Asvins gave *vispala* an iron leg.

Vispala, see I. 112.10. She is regarded as the wife of Khela the son of Agastya.

16. **Rjrasva**, a simple horse (सरल वुरंगम् —*Daya*.). In a legend, we are told that Rjrasva was one of the sons of *Vṛsagīr* (I. 100.17); for his blindness, see I. 112.8, and the cure by Dasras (Rjrasva was made blind by his father whilst he was giving to a she-wolf a hundred sheep cut up in pieces; Dasras, the physician gave him back the eyes).

Vṛki, she-wolf; a legend describes her as one of the asses of the Asvins in disguise.

17. **Suryasya duhita**, daughter of the sun; according to a legend, the Sun was desirous of giving away his daughter to Soma, but all the gods desired her as a wife: they agreed that he who should first reach the sun, as a goal, should wed the damsel. In the race, the Asvins were victorious, and Surya (the daughter), well pleased by their success, rushed immediately into their chariot.

Karsmeya, wood and other material.

18. **Vṛsabha**, one who showers victory or prosperity.

Sinsumarah, one who destroys the infidels or enemies; a porpoise, a *graha* or an alligator (*Sayana*); they in the mythology were yoked to the car of the Asvins, to display their power.

19. **Jahnavim**, to the army, opposing the army of the enemies (जहन्वास्त्याज्यायाः शत्रुसेनायाः इमां विरोधिनीं सेनाम् —*Daya*.). Legend regards Jahnua a *maharṣi* (He is a prince of the lunar dynasty in the Puranas).

20. **Jahusam**, movement of vehicles (जह्नुषां गन्तव्यानामिदं गमनम् —*Daya*.). Legend regards him as a king; about him nothing is known. See also VII. 71.5.

21. **Vasa**, in one's control (स्वाधीनताम् —*Daya*.); legend regards him a *ṛsi* receiving daily presents up to one thousand in number.

22. **Sarasya**, of the one from the side of opposition or killer (हिंसकस्य सकाशात् —*Daya*.); Sara is also called *arcatka*, the one from the side of respectable persons of status (अर्चतः सत्कुर्वतः शिष्टानुकम्पकस्य —*Daya*.). In legend, a son of Ricitka; about him nothing is known.

Sayave, for **Sayu**; see I. 112.16.

23. **Kṛṣṇiyaya**, the one attractive, or the one who attracts others; worthy of attraction.

Visvakaya, for the one, kind to every one.

Visnapvam, to the aspirations, received by a man of wisdom engrossed in learning (*Daya*.).

Legend regards all these three as *ṛsis*.

24. **Rebham**, see I. 112.5.

Hymn-117

3. **Ṛbisat**, the darkness of ignorance, which has shrouded the enlightenment (नष्टविद्याप्रकाशविद्यारूपात् —*Daya*.). See Nir. VI. 35, i.e. **Ṛbisam**, अगताभासः; अपहृताभासः; अन्तहितभासः; गतभासं वा; i.e. one whose lustre is gone, or taken away, or concealed, or lost.

4. **Rebham**, the admirers of true knowledge and virtues.

5. **Tama**, a synonym of *ratri* or night (Nigh. I. 7); *rukma* is gold or *hiranya* (Nigh. I. 2). For **Dasra**, see, I. 116.10; 16.

6. **Madhunam**, of water; *madhu*, a synonym of water (Nigh. I. 12).

Pajriyena, **Kaksivata**, for **Pajra** and **Kaksivat**, see I. 116.7 and for **Nasatya**, see I. 116.1-11.

7. **Ghosa**, (i) Laudatory words, (ii) the rest-places for cows etc. (*Daya*.). From tradition, we have **Ghosa**, the name of the daughter of **Kaksivat**; she was a leper, and therefore, unfit for marriage; in her ad-

vanced years, she prayed to the Asvins, who healed her leprosy and restored her to youth and beauty, so that she finally obtained a husband.

For *Kṛṣṇiyaya* and for *visṇapvam*, and for *visvakaya* see I. 116.23.

8. *Syavaya*, for the one wise or learned; in legend, he is a *ṛṣi* with black leprosy, cured by the Asvins and then married.

Narsadaya, the diminutive of *nṛsad*, which means one pertaining to men or people or leaders. *Nṛsad*, in legend, is supposed to be the name of a *ṛṣi*, about whom nothing is known.

Kanva, a man of wisdom; the name of a *ṛṣi* also, supposed to be blind in tradition, but his blindness is not adverted to in any of his hymns hitherto met with (*Wilson*).

9. *Pedu*, see I. 116.6.

10. *Pajra*, see I. 116.17.

11. *Sunoh*, of the son; perhaps the son of the jar (कुम्भात्-प्रसृत), according to Sayana (not in the text), thus alluding to the *ṛṣi* Agastya of the mythology.

Vipraya, men of wisdom (traditionalists refer to *ṛṣi* Bharadvaja).

Agastyē, for noble actions; amongst the well known behaviours (अमस्तिषु शातव्येषु व्यवहारेषु साधूनि कर्मणि — *Daya*).

For *Vispala*, see I. 112.10; 116.15.

12. *Kavyasya*, the work of a poet; according to traditionalists, the son of Kavi, i.e. Usanas.

13. For *Cyavana*, see I. 116.10; for *Nasatya*, see I. 116.1.

14. For *Tugra*, see I. 116.3 and for *Bhuju*, see I. 112.6, I. 112.20 and I. 116.3. For *Tugra* the other references are I. 117.15; VI. 20.8; 26.4; VI. 62.6; and X. 49.4.

For *Bhuju*, we have I. 112.6; 20; 116.3-5; 117.14; 119.4; VI.

27.4; VI. 62.6; VII. 68.7; 69.7; VIII. 22.2; 46.20; X. 40.7; 65.12; 95.8; 106.4; 143.5.

16. *Jayusa*, see I. 117.16; VI. 62.7; X. 39.13; by the one giving the glory of victory (जयप्रदेन; also जयवीर्ये —*Daya*.).

Visvacah, of the enemy with numerous crooked ways. *Visvanc* is, in mythology, called an *asura*, whose son you kill with poison (विषेण) i.e. with poisoned arrow (*Sayana*).

17, 18. *R̥jrasva*, see I. 116.16.

20. *Dasra*, see I. 112.24; 116.10; 16; 117.5; 20; 21; 118.6; 119.7; 120.4; 139.3; 4; 180.5; 182.3; IV. 43.4; VI. 69.7; VII. 68.1; VIII. 5.2; 22.17.

For *Saya*, see I. 112.16; 116.22; 117.20; 118.8; VI.62.7; VII. 68.8 X. 39.13.

For *Purumitra*, see also X. 39.7; friends of many; in legend, the name of a *raja* (king).

21. *Manusaya*, for the rational beings, for men.

Aryaya, for the son of an *arya*, i. e. lord, for the children of a lord; one blessed with God. (Nir. VI. 26; *Daya*.).

This verse has been discussed by Yaska, in the *Nirukta* VI. 26; O *Asvins*, working wonders, sowing the grain, as it were, with a plough, milking food for man, blasting the impious foe with lightning, you made far-spreading light for the *Arya*.

Vṛka means a plough, so called from cutting. *Langala* (plough) is derived from the √लृक्, to cling, or it is so called because it has a tail. *Langala*, a tail, is derived from the root √लृक् to cling, or from √लृक्, to wave; or from √लृक्, to hang down; लाङ्गलं लृङ्गलं लृङ्गलं लृङ्गलं (Nir. VI. 26.). Milking food for man. O fair ones! blasting the impious foe (*dasyu*) with lightning or with (a flood) of water. *Arya* means the son of the lord (Nir. VI. 26).

Aryaya, विदुषे, to the sage, that is, to, or upon, *Manu* (*Sayana* erroneously thinks that *manusa* is a synonym of *Manu*).

22. *Tvastram*, a person, readily becoming adept in all learning

(*Daya*). *Tvastr* is so called because it pervades quickly, say the etymologists (त्वष्टा तूर्णमश्नुत); or it may be derived from $\sqrt{\text{त्विष्}}$ दीप्ती, meaning to shine, or from $\sqrt{\text{त्वद्}}$, meaning to do. (त्विषेर्वा स्यात् दीप्तिकर्मणः, त्वन्नतेर्वा स्यात् करोतिकर्मणः —Nir. VIII. 13).

24. **Vadhrimati**, see I. 116. 13; knowledge leading to prosperity (*Daya*); wife of a *rsi* (*Sayana*); see I. 116. 13.

Hirnyahasta, one possessing gold, or the one possessing knowledge and prosperity like a hand. (*Daya*).

Syavam, one properly educated (*Daya*); see also X. 65. 12. According to the legend, Syava was cut into three pieces by the *asuras*, but these pieces were reunited into one by the *Asvins*.

Hymn-118

For verse 11, see Nir. VI. 7.

For **Dasras** (3) **Nasatyas** (4), daughter of the Sun (सूर्यस्य वृहिता) (5) **Vandana**, **Rebha**, **Tugra**, **Cyayana** (6); **Atri**, **Kanva** (7); **Sayu** (8), **Vispala**, **pedu** (9), see hymns 112, 116 and 117. In this hymn, they have been noticed more summarily.

Hymn-119

2. **Urjani**, in mythology, a name of **Surya**, daughter of the Sun; the bold policy of State (पराक्रमयुक्ता नीतिः—*Daya*).

3. **Makhah**, sacred benevolent acts like *yajnas*. (*Daya*).

4. For **Bhujyu**, see I. 112 and I. 116, worthy of enjoyment (*Daya*).

Divodasa, for the giver of enlightenment; for the leader of the army (*Daya*). For **Divah dasa**, see I. 112.14; I. 116.18; I. 119. 4; I. 130.7; 10; II. 19.6; IV. 26.3; IV. 30.20; VI. 16.5; 19; 26.5; 31.4; 43.1; 47.22; 23; 61.1; VII. 18.25; IX. 61.2. For **Rebha**; **Atri**; **Sayu**; **Vandana** (6); **Dasras** (7) **Ausija**, **Dahyanc** (9), and **Pedu** (10), see hymns I. 112; 116; and 117.

Hymn-120

For **Dasras, Ghosa**, see hymns I. 112, 116, 117.

For **Bhrgu**, see I. 58.6; I. 60.1; I. 71.4; I. 120.5; I. 127.7; I. 143. 4; and other Mandalas.

5. **Bhrgu** is one with matured experience and enlightenment (*bhrgavane*, यो भृगुः परिपक्वघोविद्वानिवाचरति तस्मिन्—*Daya.*).

6. **Takavanasya**, of one stumbling; one instructed in knowledge (*Daya.*).

Hymn-121

4. **Manusasya**, of a rational being, of a man; of a descendent of Manu (*Sayana*).

7. **Vanadhiti**, a hatchet to cut down the trees of a forest; a collection of water (*vana*=water); or clouds.

Pari-rodhana goh—*Sayana* renders it as an attachment of the animal to the stake, (पशोः रोधनाय, यूपे नियोजनाय परिभवति समर्थो भवति—*Sayana*).

Rodhana, for protection (*Daya.*); *pari*—from all sides (*Daya.*); *goh*, cow.

9. **Divah asmanam upanitam**, brought the thunderbolt or *vajra* from heaven; it might refer to *tvastṛ*.

9. For **Rbhu** and **Kutsa**, refer to hymns I. 112, 116, 117.

10. **Susnasya**, of the exploiter enemy (शोषकस्य शत्रोः —*Daya.*).

Phaligam, a synonym of cloud (*Nigh. I. 10*)

13. **Etasah**, a trained good horse; a synonym of horse (*Nigh. I. 14*) (One of the horses of the sun).

Karttam, a synonym of well or *kupa*, (*Nigh. III. 23*)

14. **Abhika**, a synonym of battle or *sangrama* (Nigh. II. 17).

Sravas, a synonym of grains, or *anna* (Nigh. II. 7) (*Sravana*).